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THE APOCALYPSE

EXPLAINED ACCORDING TO THE SPIRITUAL SENSE

*IN WHICH THE ARCANA
THEREIN PREDICTED BUT HERETOFORE CONCEALED
ARE REVEALED*

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TRANSLATOR'S NOTE.

In this translation the chief aim has been to express the meaning of the original as fully and accurately as possible in purely English words and phrases. In a few instances, when the best attainable rendering seemed especially inadequate, the Latin word or phrase has been inserted in parentheses. This has left the translator free to render the same word in different ways, as the context seemed to demand.

The translation of this first volume has been made under the supervision of the committee on translations of the American Swedenborg Printing and Publishing Society, and the proofs were all carefully read by its chairman, Mr. E. A. Gibbens, and such merits as the translation possesses are due largely to his scholarship and careful criticism.

The heavy-faced figures ([**2.**], [**3.**], etc.) inserted in the text indicate the divisions that are employed in Potts' *Swedenborg Concordance*.

J. C. AGER.

THE APOCALYPSE EXPLAINED.

APOCALYPSE.

CHAPTER I.

THE Revelation of Jesus Christ which God gave unto Him to show unto His servants the things which must quickly come to pass, and signified, sending by His angel, unto His servant John,

2. Who bare witness to the Word of God, and to the testimony of Jesus Christ, whatsoever things he saw.

3. Blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things which are written therein ; for the time is near.

4. John to the seven churches which are in Asia : Grace to you, and peace, from Him who is, and who was, and who is to come ; and from the seven spirits which are in sight of His throne ;

5. And from Jesus Christ, the faithful witness, the First-born of the dead, and the Prince of the kings of the earth. Unto Him that loveth us, and washeth us from our sins in His blood ;

6. And hath made us kings and priests unto God and His Father : to Him be the glory and the might unto the ages of the ages. Amen.

7. Behold, He cometh with the clouds ; and every eye shall see Him, and they who pierced Him ; and all the tribes of the earth shall mourn over Him. Even so ; Amen.

8. I am the Alpha and the Omega, Beginning and

End, saith the Lord, who is, and who was, and who is to come, the Almighty.

9. I John, who also am your brother and associate in the affliction and kingdom and patient expectation of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ.

10. I became in the spirit on the Lord's day : and I heard behind me a great voice, as of a trumpet,

11. Saying, I am the Alpha and the Omega, the First and the Last ; and, what thou seest write in a book, and send to the [seven] churches which are in Asia ; unto Ephesus, and Smyrna, and Pergamum, and Thyatira, and Sardis, and Philadelphia, and Laodicea.

12. And I turned to see the voice which spake with me. And having turned, I saw seven golden lampstands,

13. And in the midst of the seven lampstands one like unto the Son of man, clothed with a garment down to the foot, and girt about at the paps with a golden girdle.

14. And His head and hairs white as white wool, as snow : and His eyes as a flame of fire.

15. And His feet like unto burnished brass, as if glowing in a furnace ; and His voice as the voice of many waters.

16. And having in His right hand seven stars ; and out of His mouth a sharp two-edged sword going forth ; and His face as the sun shineth in his power.

17. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not ; I am the First and the Last ;

18. And the Living One ; and I became dead ; and behold I am alive unto the ages of the ages, Amen : and I have the keys of hell and of death.

19. Write the things which thou sawest, and the things which are, and the things which are to be hereafter.

20. The mystery of the seven stars which thou sawest in My right hand, and the seven golden lampstands : The seven stars are the angels of the seven churches ; and the seven lampstands which thou sawest are the seven churches.

1. Many have expounded this prophetic book called the *Apocalypse*, but none of them understood the internal or spiritual sense of the Word. They have therefore applied the particular things in the book to the successive affairs of the church, which they have learned from histories ; many things, moreover, they have applied to civil affairs. For this reason those expositions are for the most part conjectures, which can never appear in such light as to be affirmed as truths. As soon, therefore, as they are read, they are put aside as speculations. The expositions of the *Apocalypse* now extant are of this character, because, as has been said, their authors had no knowledge of the internal or spiritual sense of the Word. Yet, in fact, all things recorded in the *Apocalypse* are written in a style similar to that of the Old Testament prophecies, and to the style, in general, in which everything in the Word is written. The Word in the letter is natural, but in its bosom it is spiritual ; and being such, it contains within it a sense that is not at all apparent in the letter. How the one sense differs from the other may be seen from what is said and shown in the small work on the *White Horse* and in the appended extracts from the *Arcana Caelestia*.

2. From this it is evident, that the *Apocalypse*, equally with the Old Testament prophecies, can in no wise be understood, nor can anything therein be understood, unless the spiritual sense be known, and furthermore unless there be revelation from heaven, where the whole Word is understood according to that sense. That this is so the exposition itself that follows will establish.

3. In the following exposition many passages are cited from the *Arcana Caelestia* ; be it known, therefore, that they are from that work.

EXPOSITION.

VERSES 1-3.

4. "The revelation of Jesus Christ which God gave unto Him to show unto His servants the things which must quickly come to pass, and signified, sending by His angel, unto His servant John, who bare witness to the Word of God, and to the testimony of Jesus Christ, whatsoever things he saw. Blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things which are written therein; for the time is near."

1. "The revelation of Jesus Christ" signifies *predictions from the Lord respecting the last times of the church* [n. 5]; "which God gave unto Him to show unto His servants" signifies *for those who are in truths from good* [n. 6]; "the things which must quickly come to pass" signifies *which will certainly be* [n. 7]; "and signified, sending by His angel, unto His servant John," signifies *which are revealed out of heaven to those who are in the good of love* [n. 8, 9].
2. "Who bare witness to the Word of God, and to the testimony of Jesus Christ," signifies *to those who in heart acknowledge Divine truth, and the Divine of the Lord in His Human* [n. 10]; "whatsoever things he saw" signifies *having their understanding enlightened* [n. 11].
3. "Blessed" signifies *those in whom is heaven* [n. 12]; "is he that readeth" signifies *that they have perception* [n. 13]; "and they that hear the words of the prophecy" signifies *that they live according to the doctrine of heaven* [n. 14]; "and keep the things which are written therein" signifies *from the delight of the love of truth* [n. 15]; "for the time is near" signifies *such an interior state* [n. 16].

5. [Verse 1.] "The revelation of Jesus Christ" signifies *predictions from the Lord respecting the last times of the church*.—This is evident from the signification of "revelation," as meaning predictions; and since these are from the Lord alone, it is said, "the revelation of Jesus Christ." The revelation, that is, predictions, are respecting the last times of the church, since those times are especially treated of. It may be supposed that in the *Apocalypse* the successive states of the church from beginning to end are treated of; these, however, are not there treated of, but only the state of heaven and of the church near the end, when the last judgment takes place, thus the last times. The successive states of the church were foretold by the Lord Himself in *Matthew* (chap. xxiv., xxv.), and in *Mark* (chap. xiii.); yet what is there given is recorded in the Divine prophetic style, that is, by means of correspondences; consequently it is of such a character that it can only be revealed and made evident by the internal or spiritual sense. (It has therefore been granted me from the Lord to unfold these things in the *Arcana Caelestia*, at the beginning of chapters xxvi. to xl. of *Genesis*; which explanations may be seen in their order, in the following places: n. 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 4422-4424, 4635-4638, 4661-4664, 4807-4810, 4954-4959, 5063-5071.)

6. "Which God gave unto Him, to show unto His servants," signifies *for those who are in truths from good*.—This is evident from the signification of "gave unto Him to show the revelation,"

as meaning to declare predictions, that is to say, predictions for those; and from the signification of "His servants," as meaning, who are in truths from good. Such are meant by servants of God, because those who hearken to and obey God are called, in the Word, servants of God. Harkening and obedience are possible only with those who are in truths from good, and not with those who are in truths alone, or in truths without good; for these have truths in the memory only, and not in the life; whereas those who are in truths from good have truths in the life, and those who have truths in the life do them from the heart, that is, from love. Be it known, that no truth ever enters into the life of man unless the man be in good, for good is of love, and love makes the whole man; a man therefore receives into his life all truths that agree with his love. This may be abundantly seen from the fact, that whatever a man loves he appropriates to himself; and everything else he casts from him, yea, turns himself away from it. By good is here meant good of love to the Lord and good of love towards the neighbor; for this good is the only spiritual good, and with this truths of faith are in accord.

7. "*Things which must quickly come to pass*" signifies *which will certainly be*.—This is evident from the signification of "things which must come to pass," as meaning things that must needs be; and from the signification of "quickly," as meaning what is certain and full (*A.C.*, n. 5284, 6783). Those who look at all things in the Word according to the sense of the letter, do not know otherwise than that "quickly" signifies quickly; thus here, that the things predicted in the *Apocalypse* were to occur quickly; from which they are led to wonder that so long a time has elapsed and yet the last judgment has not taken place. But those who are acquainted with the internal sense of the Word, see the meaning to be not quickly, but certainly. They see that "quickly" means certainly, because quickly involves time, and time is proper to nature; thus quickly is a natural, not a spiritual expression; and in the Word, all natural expressions signify the spiritual things that correspond to them; since the Word in its bosom is spiritual, while in the letter it is natural. Thus it is that "quickly" signifies what is certain. (That time is proper to nature, and, in the spiritual world, corresponds to state of life, may be seen in *Heaven and Hell*, in the chapter on Time in Heaven, n. 162-169.)

8. "*And signified, sending by His angel, to His servant John,*" signifies *which are revealed out of heaven to those who are in the good of love*.—This is evident from the signification of "signified," as meaning the things in the sense of the letter that con-

tain and thus signify those that are in the internal sense ; for it is said, " the revelation which God gave . . . to show, . . . and signified ; " and by the things that He signified are meant those that are in the sense of the letter, because these all signify, while the things that are signified are those that are contained in the internal sense. All things in the Word, in fact, are significative of spiritual things, which are in the internal sense. This is also evident from the signification of " sending by His angel," as meaning, which are revealed out of heaven ; for " to send " is to reveal, and " by an angel " is out of heaven. " To send " is to reveal, because everything that is sent out of heaven is revelation ; for that which is therein is what is revealed ; and this is the spiritual which relates to the church and its state ; but with man this is changed into the natural, such as is expressed in the sense of the letter in the *Apocalypse* and elsewhere in the Word. That which comes out of heaven can be presented to man in no other way ; for the spiritual falls into its corresponding natural when it descends out of the spiritual world into the natural. This is why the prophetic Word in the sense of the letter is such as it is, and being such, is in its bosom spiritual and Divine. By " angel " is meant " out of heaven," because that which an angel speaks is out of heaven ; for when an angel communicates to man such things as relate to heaven and the church, he does not speak as man speaks with man, who brings forth out of his memory what another has told him ; but that which an angel speaks flows-in continuously, not into his memory, but immediately into his understanding, and from that into words. From this it is that all things that the angels spake to the prophets are Divine, and not at all from the angels. Whether it be said, that these revelations are out of heaven, or are from the Lord, it is the same ; because the Divine of the Lord with the angels constitutes heaven, and nothing whatever from the angels' *proprium* [self-hood, or what is their own]. (This may be better understood from what is said and shown in *Heaven and Hell*, n. 2-12, 254.) [2.] The things revealed out of heaven are said to be for those who are in the good of love, because it is said, " sending by His angel to His servant John," and by " John " those who are in the good of love are represented and meant. For by the twelve apostles are represented and signified all in the church who are in truths from good ; consequently, all truths from good, from which is the church ; and by each of the apostles something special ; thus by " Peter " faith ; by " James " charity ; and by " John " the good of charity or good of love. Because John represented this good, the revelation was made to him ; for revelation out of heaven, such as this, can be

made only to those who are in the good of charity or of love. Others, indeed, can hear the things that are from heaven, but they cannot perceive them. Only those who are in the good of love have spiritual perception. This is because they receive heavenly things not only with the hearing, but also with the love; and to receive with the love is to receive fully, since the things so received are loved; moreover, those who thus receive, see these things in their understanding, where the sensation of their internal sight is. That this is so has been proven to me by much experience. It might also be elucidated by much rational argument; but the subject cannot just now be further amplified. It is here only necessary to say, that all names mentioned in the Word signify not persons but things; that "John," for instance, signifies such as are in the good of love, thus in the abstract the good of love itself. (That all names in the Word signify things may be seen in the *Arcana Caelestia*, n. 768, 1888, 4310, 4442, 10329. That the names of persons and things in the Word cannot enter heaven, but that they are changed into the things that they signify, n. 1876, 5225, 6516, 10216, 10282, 10432. How choice the internal sense of the Word is, even where mere names are mentioned, illustrated by examples, n. 1224, 1264, 1888. That the twelve disciples of the Lord represented, and thus signified, all things of faith and love in the complex, in like manner as the twelve tribes of Israel, n. 2129, 3354, 3488, 3858, 6397. That "Peter," "James," and "John" represented, and thus signified, faith, charity, and good of charity, in their order, see preface to xviii. and xxii. *Gen.*, n. 3934, 8581, 10087.)

9. When one is aware that all names in the Word signify things, and that the names of the twelve sons of Jacob, or of the twelve tribes, signify all truths and goods of the church in the complex; and in like manner, the names of the twelve disciples of the Lord; and that "Peter," "James," and "John" signify faith, charity, and good of charity; he can see many arcana in the Word; as for example, why

The Lord gave the name "Peter" to Simon, and to James and John the name "Boanerges," which means "sons of thunder" (*Mark* iii. [16.] 17).

For "Peter," like *petra* [rock], signifies the Lord as to truth from good, or faith from charity; and "sons of thunder" signify those who from affection, which is of love, receive the truths of heaven. (That "rock" signifies the Lord in respect to truth from good, or faith from charity, see *A.C.*, n. 8581, 10580; in like manner the "stone of Israel," n. 6426; and that "thunders" signify Divine truths from heaven, n. 7573, 8914; and "lightnings" the splendors thereof, n. 8813; whence thunders were called "voices," n. 7573, 8914.)

[2.] I will here mention some arcana that may be seen by those who are aware that "Peter" signifies faith, and "John" good of charity.

First, why the Lord said to Peter,

"I also say unto thee, Thou art Peter, and upon this rock will I build My church;...and I will give unto thee the keys of the kingdom of the heavens" (*Matt. xvi. 18, 19*).

It appears from the letter, as if that power were given to Peter, when in fact no power was given to Peter; but it was so said to him because "Peter" signified truth from good, which is from the Lord; and truth from good, which is from the Lord, has all power, thus the Lord has all power from good through truth. (That this is so may be seen illustrated in the *Last Judgment*, n. 57.)

A *second arcanum* that may be seen, when it is known that "Peter" signifies faith, is, why the Lord said to him, that

"Before the cock crowed, he would deny Him thrice;" which also came to pass (*Matt. xxvi. 34, seq.*).

By these words is signified, that in the last time of the church there would be no faith in the Lord, because no charity; for "cock-crowing," as well as "twilight," signifies the last time of the church (n. 10134); and "three" or "thrice," signifies what is complete to the end (n. 2788, 4495, 5159, 9198, 10127. That the end of the church is when there is no faith, because no charity, see *Last Judgment*, n. 33-39, seq.)

[3.] A *third arcanum* that may be seen is what is signified by the following words concerning Peter and John:

"Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me...? He saith unto Him, Yea, Lord, thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again a second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he saith unto Him, Lord, thou knowest all things; thou knowest that I love Thee. Jesus saith unto him, Feed My sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not. And when He had thus spoken, He saith unto him, Follow Me. Peter, turning about, seeth the disciple whom Jesus loved, following, ...and he saith, Lord, this [man is] what? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me" (*John xxi. 15-22*).

What these things signify no one can know unless he is acquainted with the internal sense, and knows that "Peter" signifies faith, and "John" the good of charity, thus that "Peter" signifies those in the church who are in faith, and "John" those who are in good of charity. That Jesus said to Peter three times, "Lovest thou Me?" and that Peter said three times, "Thou knowest that I love Thee," and that Jesus then said, "Feed My

lambs," and "Feed My sheep," signifies that those who are in faith from love, ought to instruct those who are in good of love to the Lord, and in good of charity towards the neighbor; for those who are in faith from love are also in truths, and those who from this are in truths, instruct concerning good, and lead to good; for all spiritual good that a man has, is gained and implanted by truths. (That "lambs" signify those who are in the good of innocence and of love to the Lord, may be seen *A. C.*, n. 3994, 10132; that "sheep" signify those who are in the good of charity towards the neighbor, n. 4169, 4809; and that "to feed" is to instruct, n. 5201, 6078.) [4.] Faith, as it was to be in the first period of the church and in the last, is then described by the Lord. The first period of the church is meant by "when thou wast young," and its last by "when thou shalt be old." That when Peter "was young he girded himself and walked whither he would," signifies that in the first period of the church men would imbibe truths from the good of charity and would act from freedom; for to act from freedom is to act from affection for truth from good. "When thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldest not," signifies that in the last period of the church they would no longer imbibe truths from the good of charity, thus would not know them in any other way than as declared on another's authority; and thus would be in a servile state; for a servile state ensues when good does not lead. (That "garments" signify truths, see *A. C.*, n. 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536; and that therefore to "gird oneself" denotes to imbibe and perceive truths, n. 9952. That to "walk" is to act and live; to act from freedom is to act from love or affection, since what a man loves that he does freely, n. 2870, 3158, 8987, 8990, 9585, 9591. That every church begins from charity, but that in process of time it turns aside to faith, and at length to faith alone, n. 1834, 1835, 2231, 4683, 8094.) [5.] Since, in the last period of the church, faith becomes such that it rejects the good of charity, saying that faith alone constitutes the church and is saving, and not good of life which is charity, Jesus said to Peter, by whom such faith is here meant, "Follow Me; and Peter, turning about, seeth the disciple whom Jesus loved, following;... and he saith, Lord, what [is] this [man]?" By this is signified that faith, in the last period of the church, would turn itself away from the Lord; for it is said of Peter, by whom such faith is signified, that "turning about, he saw;" also that he said of the disciple whom Jesus loved, that is, of John, by whom is signified good of charity, "what [is] this [man]?" that is, that he is not anything. But Jesus said to him, "If I will that he tarry till I come, what is that to thee. Follow thou Me." By this is signified that the good of charity will follow the Lord, and will acknowledge Him, even to the last period

of the old church, and the first of the new. (That the last period of the old church is called "the consummation of the age," and the beginning of the new church "the coming of the Lord," see *A.C.*, n. 4535, 10622.)

A *fourth arcanum* that may be seen is, why the Lord loved John above the rest of the disciples, and consequently why John lay on the breast or in the bosom of the Lord (*John* xiii. 23 ; xxi. 20) ; namely, because good of love was what the Lord saw when He beheld John, who represented and signified that good ; since it is that good that constitutes heaven and the church (see *Heaven and Hell*, n. 13-19).

A *fifth arcanum* is manifest when it is known that John represented the good of love, namely, what is signified by the words of the Lord from the cross to the mother Mary and to John,

"When Jesus therefore sees His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son. And He saith to the disciple, Behold thy mother. And from that hour the disciple took her unto his own home" (*John* xix. 26, 27).

By "mother" and by "woman" is here meant the church, and by "John" good of charity ; and by the things here said, that the church will be where good of charity is. (That by "woman," in the Word, is meant the church, may be seen *A.C.*, n. 252, 253, 749, 770, 3160, 6014, 7337, 8994 ; that the same is signified by "mother," n. 289, 2691, 2717, 3703, 4257, 5581, 8897, 10,490.) That to "take her unto his own home" is that these should dwell together, is evident. From all this it can now be seen how great arcana lie concealed in the Word, which are laid open to those only who know its internal or spiritual sense. Apart from that sense it cannot be known, moreover, what is signified when it is said,

That the apostles shall sit upon twelve thrones, and shall judge the twelve tribes of Israel (*Matt.* xix. 28 ; *Luke* xxii. 30).

By "apostles" here are meant not apostles, but all truths from good, which are from the Lord ; thus by these words is signified that the Lord alone will judge all from truths that are from good, thus that every one will be judged according to those truths.

10. [*Verse 2.*] "*Who bare witness to the Word of God, and to the testimony of Jesus Christ,*" signifies to those who in heart acknowledge Divine truth, and the Divine of the Lord in His Human.—This is evident from the signification of "bearing witness," as meaning to acknowledge in heart, (of which hereafter,) and from the signification of "the Word," or speech of God, as meaning Divine truth (see *A.C.*, n. 4692, 5075, 9987) ; and from the signification of "[the testimony of] Jesus Christ," as meaning

acknowledgment of the Lord's Divine in His Human. This is signified by "the testimony of Jesus Christ," because "to testify" signifies to acknowledge in heart, and to acknowledge Jesus Christ in heart is to acknowledge the Divine in His Human; for he that acknowledges the Lord, and does not at the same time acknowledge the Divine in His Human, does not acknowledge the Lord; since His Divine is in His Human, and not out of it; for the Divine is in Its Human as the soul is in the body, consequently to think of the Lord's Human, and not at the same time of His Divine, is like thinking of man abstractly from his soul or life, which is not thinking of a man. [2.] That the Lord's Divine is in His Human, and that together they are one person, the doctrine received throughout the Christian world teaches; which teaching is as follows:

"Although Christ is God and Man, yet they are not two, but one Christ; one, but not by a change of the Divine into the Human, but the Divine took the Human upon Itself. Altogether one; not by confusion of the two natures, but by unity of person; for as soul and body make one man, so God and Man are one Christ" (*Athanasian Creed*).

From this it is manifest, moreover, that those who separate the Divine into three persons, when they think of the Lord as a second person, ought to think of both together, the Human and the Divine; for it is said that they are a single person, and that they are one, as soul and body are. Therefore those that think otherwise do not think of the Lord; and those that do not think of the Lord in that way are unable to think of the Divine that is called the Father's, for the Lord saith,

"I am the way, the truth, and the life; no one cometh unto the Father but through Me" (*John* xiv. 6).

Since this acknowledgment is signified by "the testimony of Jesus Christ," it is said that

"The testimony of Jesus is the spirit of prophecy" (*Rev.* xix. 10).

"the spirit of prophecy" is the life and soul of doctrine (that "spirit" in the internal sense of the Word, signifies life or soul, may be seen *A.C.*, n. 5222, 9281, 9818; and that "prophecy" signifies doctrine, n. 2534, 7269); and acknowledgment of the Lord is the very life or soul of all doctrine in the church. But of this more will be said in what follows. [3.] To "bear witness" is to acknowledge in heart, because spiritual things are treated of; and no one can bear witness respecting spiritual things except from the heart, because from no other source can one have perception that they are so. To bear witness of things that have existence in the world is to bear witness from know-

ledge, that is, from memory and thought, because the man has so seen or heard; but it is otherwise with things spiritual, for these fill the whole life and constitute it. The spirit of man, in which his life primarily resides, is nothing else than his will or his love, and his understanding and faith therefrom, and "heart" in the Word signifies the will and love, and understanding and faith therefrom. From this it is evident whence it is that by "bearing witness," in the spiritual sense, is meant to acknowledge in heart. Since by the "heart" is signified good of love, and this alone is what acknowledges Divine truth, and the Divine of the Lord in His Human, and since that good is signified by "John," it is also said by John that he "bears witness to the Word of God and to the testimony of Jesus Christ." So also in another place,

"And he that hath seen hath borne witness, and his witness is true; and he knoweth that he saith true, that ye may believe" (*John xix. 35*):

and in another place,

"This is the disciple that beareth witness of these things, and wrote these things; and we know that his witness is true" (*John xxi. 24*).

II. "*Whatsoever things he saw*" signifies *their understanding enlightened*.—This is evident from the signification of "seeing," as meaning to understand (see *A.C.*, n. 2150, 2325, 2807, 3764, 3863, 3869, 4403-4421, 10705); here, to understand from enlightenment, because things of the church and of heaven are treated of, which are not understood and perceived except from enlightenment; for things of the church and of heaven, which are called spiritual things, do not enter into man's understanding except by means of the light of heaven, and the light of heaven enlightens the understanding. For this reason the Word, in which are contained the things of the church and of heaven, cannot be understood except by one who is enlightened, and those only are enlightened who are in affection for truth from good, thus who are in love to the Lord and in charity towards the neighbor. This good is spiritual good, with which and from which is the light of heaven, which enlightens.

II2. [*Verse 3.*] "*Blessed*" signifies *those in whom is heaven*.—This is evident from the signification of "the blessed," as meaning those who are happy to eternity, thus in whom is heaven. Blessedness that is not eternal is indeed called blessedness, yet comparatively it is not, for it passes away, and that which passes away, in comparison with that which does not pass away, is as nothing. It is said, "in whom is heaven," because heaven is in man; the heaven that is outside of man

flows into the heaven that is within him, and is received so far as there is correspondence. (That heaven is in man, and that the internal of a man who is in heavenly love is heaven in its least form, corresponding to the greatest, may be seen in *Heaven and Hell*, n. 51-58; and that he who has heaven in himself comes into heaven may be seen in *The Doctrine of the New Jerusalem*, n. 232-236.)

13. "*Is he that readeth*" signifies *that they have perception*.—This is evident from the signification of "reading" the Word, as meaning to understand from enlightenment, thus to perceive, since to "read" signifies the same as to "see," because he who reads, sees, and to "see" signifies to perceive from enlightenment, as was shown just above (n. 11).

14. "*And they that hear the words of the prophecy*" signifies *that they live according to the doctrine of heaven*.—This is evident from the signification of "hearing," as meaning to perceive and obey (see *A. C.*, n. 2542, 3869, 4653, 5017, 7216, 8361, 8990, 9311, 9397, 10061); thus to live according to that doctrine; for those who perceive and obey the doctrine of heaven live according to it; and from the signification of "the words of the prophecy," as meaning truths that pertain to the doctrine of heaven; for "words" are truths (n. 4692, 5075); and "prophecy" is doctrine (n. 2534, 7269); here it is doctrine of heaven, since it is prophecy belonging to the Word, and the Word is from heaven. To "hear" is to obey and to live, because with celestial angels the things that are heard enter into the life; but as this is a thing unknown, I would like to explain it briefly. There are two senses given to man which serve as means of receiving the things whereby the rational is formed, and also the things by which man is reformed; these are the sense of sight and the sense of hearing: the other senses are for other uses. The things that enter by the sense of sight enter into man's understanding and enlighten it, for which reason by "sight" is signified the understanding enlightened, for the understanding corresponds to the sight of the eye, as the light of heaven corresponds to the light of the world. The things that enter by the sense of hearing enter both into the understanding and into the will, and for this reason by "the hearing" is signified perception and obedience. Consequently, in human language, to "hear" any one, and to "give ear to" any one, also to "listen to," and "hearken to," are common expressions; and by "hearing" is meant to perceive, and by "giving ear to," or "listening to" is meant to obey; while "hearkening to" means either perceiving or obeying. These expressions flowed down into human language out of the spiritual world, where man's spirit is. Their origin in the spiritual world shall also be explained.

[2.] Those there who are in the province of the ear are obedi-

ences from perception. (That all who are in the spiritual world are in some province that is named from the members, organs, or viscera of man, because they correspond thereto, may be seen in *Heaven and Hell*, n. 87-102.) Moreover, the province of the ear is in the axis of heaven; into it, therefore, or into those who are there, the whole spiritual world flows, with the perception that "thus must it be done;" for this is the reigning perception in heaven; from this it is that those who are in that province are obediences from perception. That the things that enter by hearing enter immediately through the understanding into the will, may be further explained by the way in which angels of the celestial kingdom, who are most wise, are instructed. These angels receive all their wisdom by hearing, not by sight; for whatsoever they hear about Divine things, they receive in the will from veneration and love, and make it of their life; and because they receive these things not first in the memory, but immediately in the life, they do not talk about matters of faith, but when these are mentioned by others, they answer, "Yea, yea," or "Nay, nay," according to the Lord's words in *Matthew* (v. 37). From all this it is evident that hearing is given to man chiefly for the reception of wisdom, and sight for the reception of intelligence. Wisdom is to perceive, to will, and to do; intelligence is to know and to perceive. (That the celestial angels imbibe wisdom by hearing, not by sight, may be seen in *Heaven and Hell*, n. 270, 271; and more concerning those angels, n. 20-28.)

15. "*And keep the things which are written therein*" signifies from [*the delight of*] *the love of truth*.—This is evident from the signification of "observing" and "keeping," as meaning to perceive, to will, and to do according thereto, here according to the doctrine of heaven; and from the signification of "the things which are written therein," as meaning, from the love of truth, or from the delight of that love; for what is done from love is done from delight; delight is from no other source. This is signified by "the things which are written therein," because the things contained in the doctrine of heaven are written on the heart, and thus on the life, of those here described; and things written on the heart and life are written on the love; for "heart" in the Word signifies love (*A.C.*, n. 7542, 9050, 10336). Love of truth is meant, because these things are said of the doctrine of heaven, and the doctrine of heaven is from truths. In the Word there are frequent references to observing and keeping precepts, commandments, words, and law: and by observing and keeping is there signified to understand, to will, and to do, as in *Matthew*,

"Teaching them to observe all things whatsoever I commanded you"
(xxviii. 20);

in *Luke*,

“Blessed are they that hear the Word of God and keep it” (xi. 28);

in *John*,

“Verily, verily, I say unto you, if a man keep My word he shall never see death” (viii. 51);

in the same,

“If a man love Me he will keep My word: . . . He that loveth Me not, keepeth not My words” (xiv. 15, 23, 24);

and in the same,

“If ye keep My commandments ye shall abide in My love. . . . Ye are My friends if ye do the things which I command you” (xv. 10, 14).

To do is to will, and to will is to do; because in deeds the will is everything.

16. “*For the time is near*” signifies *such an interior state*.— This is evident from the signification of “time,” as meaning state (see *Heaven and Hell*, n. 162–169, where Time in Heaven is treated of); and from the signification of “near,” as meaning the internal; thus here, because it refers to state, interior state such as is described above is meant. By state is meant a state of affection and of thought therefrom. He who reads this, and has no acquaintance with the internal sense, supposes that by “the time being near” is meant that the time was then near when the things contained in the *Apocalypse* would be fulfilled. But that this is not meant can be seen from the fact that seventeen centuries elapsed before they were fulfilled. But because the Word in its letter is natural and within is spiritual, it is said that “the time is near,” in order that in heaven interior state might be understood; for if the expression “interior state,” which is the spiritual sense, had here been used, it would not have been understood by angels; for they perceive all things of the Word according to correspondences. “Near” signifies interior, because distances in heaven are entirely in accord with differences of good of love; for which reason those who are in kindred good are also near one another; and it is from this that on earth words designating kinship (*affinitas, propinquitas*) mean those near, because they relate to spiritual nearnesses, which in heaven are really such. In heaven this is so because good of love conjoins, and the more interior the good, the nearer is the conjunction. From this it is, that heaven is nearer to man, the more interiorly he is in the good of love; and the origin of this is that the Lord is nearer to an angel, to a spirit, and to man, the more interiorly they love

Him. To love Him interiorly is to love His precepts interiorly ; that is, to perceive, to will, and to do them from the delight of love. It is from this that "nearness," in the Word, signifies presence and conjunction (as may be seen *A.C.*, n. 5911, 9378, 9997, 10001). This nearness is thus described in *John*,

"Jesus said, He that loveth Me keepeth My word, and My Father will love him, and We will come unto him, and make Our abode with him" (xiv. 23) ;

and in the same,

"Ye know" the Comforter, the Spirit of truth ; "for He abideth with you and shall be in you" (xiv. 17) ;

"the Comforter, the Spirit of truth" is Divine truth going forth from the Lord ; therefore it is said, "He shall be in you."

17. These approximate or general explanations of the preceding words, not being presented in a continuous series, will appear disconnected ; and this must be the case when each word or phrase is expounded separately, and the internal sense is immediately joined to the literal sense, which is diverse from it, and each is viewed by itself. But with angels, who are in the internal sense, this is not so. They do not see the sense of the letter, nor do they know anything about it ; they see only the internal sense ; and because they see this in the light of heaven, they see it in such order and connection, and also in such richness, and in such wisdom therefrom, as cannot be expressed or described in human words. The ideas of angels, which are spiritual, also conjoin all things in a wonderful manner, and comprehend more than man can include or express in his ideas, which are natural, even as to a thousandth part thereof

VERSES 4-6.

18. "*John to the seven churches which are in Asia : Grace to you, and peace, from Him who is, and who was, and who is to come ; and from the seven spirits which are in sight of His throne ; and from Jesus Christ, the faithful witness, the First-born of the dead, and the Prince of the kings of the earth. Unto Him that loveth us, and washeth us from our sins in His blood ; and hath made us kings and priests unto God and His Father : to Him be the glory and the might unto the ages of the ages. Amen.*"

4. "*John*" signifies the Lord in respect to doctrine [n. 19] ; "*to the seven churches*" signifies to all who are in truths from good, or in faith from charity [n. 20] ; "*in Asia*" signifies those who are in the light of intelligence [n. 21] ; "*Grace to you, and peace,*" signifies delight of truth and good [n. 22] ; "*from Him who is, and who was, and who is to come,*" signifies from Him who is the All in all things of heaven and of the

church from eternity to eternity [n. 23]; "*and from the seven spirits*" signifies *the Divine in heaven* [n. 24]; "*which are in sight of His throne*" signifies *presence and providence* [n. 25].

5. "*And from Jesus Christ*" signifies *from the Lord in respect to the Divine Human* [n. 26]; "*the faithful witness*" signifies *from whom is all truth in heaven* [n. 27]; "*the First-born of the dead*" signifies *from whom is all good in heaven* [n. 28]; "*and the Prince of the kings of the earth*" signifies *from whom is all truth from good in the church* [n. 29]; "*Unto Him that loveth us, and washeth us from our sins in His blood*" signifies *His love, and regeneration by Him through truths that are from Him* [n. 30].
6. "*And hath made us kings and priests*" signifies *that from Him we are in His spiritual and celestial kingdom* [n. 31]; "*unto God and His Father*" signifies *by Divine truth and Divine good* [n. 32]; "*to Him be the glory and the might unto the ages of the ages*" signifies *that these things are from Him alone to eternity* [n. 33]; "*Amen*" signifies *Divine confirmation* [n. 34].

19. [Verse 4.] "*John*" signifies *the Lord in respect to doctrine*.—This is evident from the representation of "John," as meaning good of love (of which above, n. 8). Because he represents good of love, he also in the highest sense represents the Lord, since all good of love is from the Lord. Man, spirits, and angels, are only recipients, and those who are recipients are said to *signify* that which is from the Lord. It is the same with many others in the Word, as with Abraham, Isaac, Jacob, David, Elijah, Elisha, John the Baptist, Peter, and the other apostles; each of whom signifies some good or truth of heaven and the church, yet all of them, in the highest sense, signify the Lord. For instance, "David," in the internal sense, signifies Divine truth in the spiritual kingdom, which is called the royalty of the Lord; for this reason, David in the highest sense signifies the Lord in respect to that truth and in respect to royalty; on which account it is said of David in the Word, that he is to come and reign over the sons of Israel (*Ezek.* xxxvii. 24, 25; *Hosea* iii. 5). In like manner Elijah and Elisha, who, because in the internal sense they signify the Word, in the highest sense signify the Lord, from whom the Word is. (That "Elijah" and "Elisha" signify the Word, thus the Lord in respect to the Word, see *A.C.*, n. 2762, 5247; likewise "John the Baptist," who is therefore called "Elijah," n. 7643, 9372. That "Peter" signifies faith, therefore the Lord in respect to faith, because faith is from the Lord, see above, n. 9.) From this it can be seen why "John" signifies the Lord. He signifies the Lord in respect to doctrine because it is said, "John to the seven churches," and by "the seven churches," in the internal sense, are meant all who are in truths from good, or in faith from charity; for it is these that constitute the church; and doctrine is what teaches

these truths. From this it is that as the Lord is the Word, so is He the doctrine of the church, for all doctrine is from the Word. (That the Lord is the doctrine of the church, because all truth that is from doctrine is from the Word, thus from the Lord, see *A.C.*, n. 2531, 2859, 3712.)

20. "*To the seven churches*" signifies *to all who are in truths from good or in faith from charity*.—This is evident from the signification of "seven," as meaning all [persons]. For "seven," in the Word, signifies beginning and end, thus an entire period and a full state, the same as a "week" (*A.C.*, n. 728, 6508, 9228); and because "seven" signifies fulness, it also signifies all, since all constitutes fulness, for fulness, as regards those that constitute a society (here, the church), means all; therefore, when magnitude is treated of in the Word, "seven" signifies fulness; but when multitude is treated of, "seven" signifies all. "Three" also in the Word signifies fulness and all (as may be seen *A.C.*, n. 2788, 4495, 7715); but "seven" is used where anything holy is treated of, and "three" in other cases (*A.C.*, n. 10127); therefore "seven" is here used, because truths from good, which are holy things of the church, are treated of. It is also evident from the signification of "churches," as meaning those who are in truths from good, or in faith from charity. These are meant by "churches," because such truths constitute the church with every one; for those who are not in truths from good, though born within the church, yet are not of the church, because there is no church in them. From this it is that the Lord's church consists of all those, wheresoever they are, who are a church, that is, who are in truths from good. (That the church, like heaven, is in man, and not outside of him, consequently that man who is in truths from good is a church, see *A.C.*, n. 3884; and *Heaven and Hell*, n. 53, 54, 57.) It is also said, *who are in faith from charity*, since this is the same; for truth is of faith, and good is of charity; for in fact, everything that man believes is called truth, and everything that man loves is called good. (That every truth is from good, and that everything of faith is from charity, see *The New Jerusalem and its Heavenly Doctrine*, n. 84-107, 108-122; and *The Last Judgment*, n. 33-39; also *Heaven and Hell*, n. 364, 424, 482, 526.) He who knows nothing of the internal sense of the Word, when he reads these things believes no otherwise than that by "seven churches" are meant the seven churches afterwards named (verse 11); whereas churches are not meant, but all who are of the church; because this is the spiritual sense of the Word.

21. "*In Asia*" signifies *those who are in the light of intelligence*.—This can be seen by a spiritual idea only, such as

angels have, concerning the regions of this earth. When Asia is named, angels perceive the south; when Europe is named, the north; and when Africa, the east; and as by the "south" is signified the clear light of intelligence, so that light is signified by "Asia." This perception has been granted to me, as often as I have been in the spiritual idea and have thought of Asia. Such is the spiritual idea of Asia, because the church was there in ancient times, and extended over many regions thereof; therefore, those who are in heaven from that country are in the light of intelligence. For this reason when Asia is thought of, a light like that which is in the south of heaven flows-in. (That in ancient times, also in the most ancient, the church was in Asia, and extended through many kingdoms there, see the quotations from the *Arcana Caelestia* in the *New Jerusalem and its Heavenly Doctrine*, n. 247; and that the "south" signifies the light of intelligence, see in *Heaven and Hell*, n. 141-153, where the Four Quarters in Heaven are treated of.) By "Asia," however, inhabitants of Asia are not here meant, but all, wheresoever they are, who are in the spiritual light of intelligence, or, what is the same, who are in truths from good; for those who are in truths from good are in the spiritual light of intelligence; and all such constitute the Lord's church. (That the Lord's church exists also among the nations, although specifically where the Lord is known and the Word is read, see *Heaven and Hell*, n. 318-328; and the *New Jerusalem and its Heavenly Doctrine*, n. 244, 246.)

22. "*Grace to you and peace*" signifies *delight of truth and good*.—This is evident from the signification of "grace," as meaning delight of truth (about which more presently); and from the signification of "peace," as meaning delight of the good of innocence and love (on which see *Heaven and Hell*, where the State of Peace in Heaven is treated of, n. 284-290). "Grace" means delight of truth, because there are two things that go forth from the Lord, united in their origin, but separated in those that receive them. For there are those that receive more of Divine truth than of Divine good, and those that receive more of Divine good than of Divine truth. Those that receive more of Divine truth than of Divine good are in the Lord's spiritual kingdom, and are therefore called spiritual; those that receive more of Divine good than of Divine truth are in the Lord's celestial kingdom, and are therefore called celestial. (On these two kingdoms in heaven and in the church, see *Heaven and Hell*, n. 20-28.) To those in the spiritual kingdom it is granted by the Lord to be in affection for truth for the sake of truth; and this Divine gift is what is called grace; so far, therefore, as any one is in that affection is he in the Lord's Divine grace; nor is any other Divine grace possible to man, spirit or angel, than to be

affected by truth, because it is truth, since in that affection there is heaven and blessedness for them (see in *The New Jerusalem and its Heavenly Doctrine* n. 232, 236, 238; and *Heaven and Hell*, n. 395-414). Whether we say affection for truth or delight in truth it is the same; for no affection without delight is possible. [2.] This in particular is what is meant by "grace" in the Word; as in *John*,

"And the Word became flesh, and dwelt in us, and we beheld His glory, glory as of the only-begotten from the Father, full of grace and truth, ... of His fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ" (i. 14, 16, 17).

It is said "grace and truth," because grace is affection for and delight in truth. And in *Luke*, after the Lord had explained in the synagogue the prophecy of Isaiah respecting Himself, that is, the Divine truth, it is said,

"All wondered at the words of grace proceeding out of His mouth" (iv. 22):

the Divine truths that the Lord spake are called "words of grace proceeding out of His mouth," because they are acceptable, grateful, and delightful. In general, Divine grace is all that is given from the Lord; and as all that is so given has relation to faith and love, and faith is an affection for truth from good, this is meant in particular by Divine grace: for to be gifted with faith and love, or with affection for truth from good, is to be gifted with heaven, thus with eternal blessedness.

23. "From Him who is, and who was, and who is to come" signifies from Him who is the All in all things of heaven and of the church from eternity to eternity.—This is evident from the signification of "who is, and who was, and who is to come," as meaning from eternity to eternity, also the All in all things of heaven and of the church. From eternity to eternity is meant, because all times in the Word signify not times but states of life (as may be seen from what is said and shown concerning Time in Heaven, in *Heaven and Hell*, n. 162-169); and as all times signify states of life, so in reference to the Lord they signify infinite state, and infinite state as to time is eternity. That all times are comprised in "who is, and who was, and who is to come," is evident. Of eternity, which is of the Lord alone, many things might be said; but such things are not understood by the natural man, whose thoughts are chiefly based on time, space, and matter, while eternity, in itself, does not include such things. If, indeed, man could think of eternity as angels of heaven do, he might arrive at some idea of it, and thus might comprehend

what *from eternity* is, which is signified by “who was;” also what the Divine foresight is, that it is in the most particular things from eternity; and what Divine providence is, that it is in the most particular things to eternity; consequently, that whatsoever proceeds from the Lord is from eternity to eternity; and unless it were so heaven and the universe would not continue to exist. But at present we cannot go further into this arcana-
num (something may be seen respecting it in *Heaven and Hell*, n. 167); only let it be observed, that the same is meant by “Jehovah” as by “who is, who was, and who is to come,” since “Is,” which is the meaning of *Jehovah*, involves what precedes, that is, “who was,” and also what is in future, that is, “who is to come,” and thus signifies *from eternity to eternity*. [2.] That “Is,” signifies from eternity is also known in the Christian world from the *Psalms of David*, where it is said,

“I will declare the decree; Jehovah said unto me, thou art My son; this day have I begotten thee” (ii. 7);

it is known that these things are said of the Lord, and that by “to-day” is meant from eternity. (That by “to-morrow,” also in the Word, where the Lord is treated of, is signified to eternity, see *A.C.* n. 3998.) Because “who is,” “who was,” and “who is to come,” signify eternity, they signify also the All in all things of heaven and the church; and in heaven eternity can be expressed by no other word than Divine, for the reason that what is infinite cannot fall into angelic idea, still less into human idea; and eternity is infinite *Existere* from infinite *Esse*; but only this enters the idea, that eternity, which is the Divine in respect to *Existere*, is the All in all things of heaven and of the church. For the whole heaven is heaven not from the angels’ *proprium* [self-hood, or what is their own], but from the Divine of the Lord; nor is the church the church from the *proprium* of men, but from the Divine of the Lord; for all good of love and truth of faith are from the Lord, and it is good of love and truth of faith that make heaven and the church. Angels and men are only recipients, and so far as they receive, heaven and the church are in them. (These things may be seen abundantly illustrated in *Heaven and Hell*, n. 7-12, where it is shown that the Divine of the Lord makes heaven, and that the Divine that makes heaven is the Divine Human, which is the Divine *Existere* from the Divine *Esse*, n. 78-86.)

24. “*And from the seven spirits*” signifies *the Divine in heaven*.—This is evident from the signification of “seven,” as meaning fulness, and therefore all, and from its being applied to the holy Divine things that go forth from the Lord (see

above, n. 20); also from the signification of "spirits," as meaning those of whom heaven consists; for all these are called "spirits of God," since the Spirit of God is the Divine that goes forth, or Divine truth united to Divine good in heaven and the church (*A.C.*, n. 9818); and the Divine that goes forth, or Divine truth united to Divine good, forms and creates the angel, and thus makes him [what he is] according to quality and quantity of reception (see *Heaven and Hell*, n. 7-12). From all this it is evident that by "the seven spirits" (of which more below), are not meant seven spirits, but all who are in heaven; as by the "seven churches" are not meant seven churches, but all who are in truths from good, that is, who are of the church (see n. 20). When all this is understood, an arcanum is opened, namely, the meaning of "Jehovah God" in the Word; which is, that by "Jehovah" is meant the Divine *Esse*, and by "God" the Divine *Existere* in heaven. The Divine that is meant by "God" is the Divine *Existere* in heaven, because the Divine in heaven is in many; therefore in the Hebrew language, God is called "*Elohim*," in the plural; for the same reason angels are called gods, not that they are gods, but because the Divine of the Lord that is in them is meant by "God." (That in the Word the Lord is called Jehovah from *Esse* or Essence, and God from *Existere* or Existence, see *A.C.*, n. 300, 3910, 6905; also that the Divine *Esse* is Divine good, and that the Divine *Existere* is Divine truth, n. 3061, 6280, 6880, 6905, 10579; and in general, that good is *esse*, and truth is *existere* therefrom, n. 5002. That angels are called gods from reception of Divine truth going forth from the Divine good of the Lord, n. 4295, 4402, 7268, 7872, 8301, 8192; and that Divine truth united to Divine good in heaven, is called, in one phrase, Divine truth, see *Heaven and Hell*, n. 13, 133, 140.)

25. "*Which are in sight of His throne*" signifies *presence and providence*.—This is evident from the signification of "sight," as meaning, when applied to the Divine, presence, and providence therefrom (of which more in what follows); and from the signification of "throne of God," as meaning Divine truth going forth from the Lord, thus heaven, which is its receptacle (concerning which see *A.C.*, n. 5313, 6397). "Look" means presence, because by look or sight the understanding and thought therefrom are signified; and in the understanding everything that is thought stands forth as present. For this reason, those in the spiritual world with whom one desires to speak appear present provided he had formed any idea of them from sight in the world, especially if this is true of both. This is why friends meet there, also wives and husbands; the reason is that internal sight, which is the understanding, acts as one, in a spirit, with his external sight or sight of the eye; and as spaces in the

spiritual world are not like spaces in the natural world, in the former what one desires to see is near, and what he does not desire to see is far off. From this it is that "look" signifies presence. (That "look" or "sight" signifies the understanding, see *A.C.* n. 2150, 2325, 2807, 3764, 3863, 3869, 10705; and therefore signifies presence, n. 4723; and that spaces in heaven are not like spaces in the world, see *Heaven and Hell*, n. 101-109.) "Look," in respect to the Lord, as here, signifies His Divine presence, because the Lord knows all, and they, in turn, know the Lord who are in love and faith towards Him; consequently with such the Lord is present in the goods of love and truths of faith that are in them from Him. For these [goods and truths] are the Lord in heaven and in the church; since the things that go forth from the Lord are not merely His, they are Himself. [2.] From this it is clear how the Lord is in man; thus, how that is to be understood that he spake to *John*,

"Abide in Me, and I in you:....he that abideth in Me and I in him, the same beareth much fruit" (xv. 4, 5).

In the same,

"He that loves Me keeps My words;" and the Father and I "will... come unto him, and make Our abode with him" (xiv. 23).

In the same,

Jesus said to His disciples, "Ye know" the Paraclete, the Spirit of Truth; "for He abideth with you, and shall be in you" (xiv. 17).

The "Paraclete, the Spirit of Truth," is the Divine truth going forth from the Lord; or, what is the same, it is the Lord in respect to Divine truth; and "disciples" are all who are in goods and in truths therefrom; it is therefore said, "He shall be in you." In the same,

"The Word became flesh and dwelt among us" (i. 14).

The Word, too, is Divine truth; and that the Word is the Lord is clear, since it is said that "the Word became flesh." (That the "Word" signifies Divine truth, and signifies the Lord, see *A.C.*, n. 4692, 5275, 9987.) "Look" here also signifies providence, because all presence of the Lord is providence (as may appear from what is said and shown in *The New Jerusalem and its Doctrine*, n. 267-279; and in *Heaven and Hell*, n. 9, 12, 143, 145).

26. [*Verse 5.*] "*And from Jesus Christ*" signifies *from the Lord in respect to the Divine Human*.—This is evident from the fact that such was the Lord's name in the world; thus the name of His Human; but in respect to the Divine, His name was "Jehovah" and "God." The phrase *Divine Human* is used.

because the Lord made His Human to be Divine when He was in the world ; for He united it to His Divine which was in Him from conception, and which was to Him a soul from the Father, thus which was to Him His life ; for the soul of every one is his life, and the body, which is the human, lives therefrom ; when, therefore, the Divine was united to the Human in the Lord, as soul to body, it is called the Divine Human. (That it is according to the doctrine of the church that as soul and body make one man, so the Divine and Human make one Christ, as also that His Divine and Human make one person, see above, n. 10.) Those who think, therefore, of the Lord's Human and not at the same time of His Divine, will on no account admit the phrase *Divine Human*, for they think of the Human separately and of the Divine separately, which is like thinking of a man separately from his soul or his life, and this is not to think of the man at all ; still more is this true of the Lord. [2.] Because such an idea of separation is in their thought, they pray to the Father to have compassion for the sake of the Son ; when in fact, the Lord Himself ought to be prayed to that He may have compassion, in whom, according to the universal doctrine of the church, the Divine is such as it is in the Father ; for that doctrine teaches, that as the Father, so also the Son, is uncreate, infinite, eternal, almighty, God, and Lord ; and neither is before or after the other, nor greater or less than the other (*Athanasian Creed*). This also is in accordance with the doctrine taught by the Lord Himself, which is : That He and the Father are one ; and that he who seeth Him seeth the Father, because He is in the Father and the Father in Him ; that He is the way, the truth, and the life ; and that no one cometh to the Father but by Him. From this it is clear how much they turn aside from the way and the truth who pass by the Lord and go to the Father. But as I have conversed much on this subject with angels, and also with spirits, who, when they lived as men in the world, were of the Reformed Church or of the Romish religion, I shall be pleased to relate these conversations in the following pages ; from which it will appear in what light the church would be respecting the Divine Being, which is the first and primary principle of the church, if it would acknowledge and believe in the Divine Human of the Lord.

27. "*The faithful witness*" signifies *from whom is all truth in heaven*.—This is evident from the signification of "faithful witness," as meaning, in reference to the Lord, acknowledgment of the Divine Human from whom is all truth in heaven (of which in what follows). It is said *in heaven*, because Di-

vine truth, going forth from the Lord's Divine good, makes heaven in general, and with each angel there in particular. (This may be seen in *Heaven and Hell*, n. 13, 125-140; and that this is from the Lord's Divine Human, n. 7-12, 18-86.) The Lord in respect to His Divine Human is called the "faithful witness," because Divine truth going forth from Him, bears witness in heaven concerning Him. This witnessing is universally in Divine truth in heaven; as may be seen from this, that angels of the interior heaven can think of the Divine in no other way than as having a human form, thus as the Divine Human, and for the reason that the Divine Human of the Lord fills the whole heaven and forms it, and the thoughts of angels proceed and flow according to the form of heaven (see *Heaven and Hell*, n. 59-102, 200-212, 265-275). From this it is that "the testimony of Jesus Christ" (see n. 10) signifies an acknowledgment of the Divine of the Lord in His Human. [2.] From all this can be seen what is meant in the spiritual sense by "bearing witness" and by "testimony" in the following passages:

"John (*i. e.*, the Baptist) came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, which lighteth every man. . . . And I have seen and have borne witness" (*John* i. 7-9, 34).

"Light" signifies Divine truth; therefore the Lord is here called "the true Light, which lighteth every man;" and to "bear witness of the Light" signifies an acknowledgment of His Divine Human, from which Divine truth goes forth. (That "light" signifies Divine truth going forth from the Lord, see *Heaven and Hell*, in the chapter on The Light of Heaven, n. 126-140.) [3.] In the same,

"Ye have sent unto John, and He hath borne witness unto the truth: but I receive not testimony from man" (v. 33, 34).

In the same,

"Jesus said, Verily I say unto thee, We speak that we do know, and bear witness of that we have seen. . . . He that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness" (iii. 11, 31, 32).

In the same,

"Jesus said, Even if I bear witness of Myself My witness is true; for I know whence I came and whither I go" (viii. 14).

By this is signified that He bears witness of Himself from Himself, because He was Divine truth. In the same,

"When the Comforter is come, . . . the Spirit of Truth, . . . He shall bear witness of Me" (xv. 26).

“The Comforter, the Spirit of Truth,” is Divine truth going forth from the Lord (see *A.C.*, n. 9818, 9820, 10330; and above, n. 25). [4.] In the same,

“Pilate said, Art thou a king then? Jesus answered, Thou sayest it, because I am a king. To this have I been born, and for this am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate said . . . , What is truth?” (xviii. 37, 38.)

The Lord thus answered when He was asked whether He was a king, because the Lord, as king, is Divine truth, for this is the royalty of the Lord in heaven, while His Divine good is the priesthood there. This is why the Lord said that He was a king, that to this end He was born, and to this end He came into the world, that He should bear witness unto the truth; and that every one that is in truth heareth His voice; therefore Pilate asked him, “What is truth?” thus whether that was king. (That Divine truth is the royalty of the Lord in the heavens, see *A.C.*, n. 3009, 5068; and that “kings,” therefore, in the Word, signify those who are in Divine truths, or abstractly from persons, signify Divine truths, see n. 1672, 2015, 2069, 4575, 4581, 4966, 5044.) That “kings” signify those who are in Divine truths, will appear more clearly in the explanation of what follows in the *Apocalypse*, where kings are mentioned; and just below, where it is said, “He hath made us kings and priests unto God and His Father.” From all this it can be seen that by the words, “from Jesus Christ, the faithful witness,” is signified the Lord in respect to acknowledgment of His Divine Human, from which is all truth in heaven.

28. “*The First-born of the dead*” signifies from whom is all good in heaven.—This is evident from the signification of the “first-born,” as meaning, in reference to the Lord, Divine good in heaven, thus all good there. The “first-born” signifies this, because by generations, in general and in particular, spiritual generations are signified, which are generations of good and truth or of love and faith; from this it is, that by “father,” “mother,” “sons,” “daughters,” “sons-in-law,” “daughters-in-law,” and “son’s sons,” are signified goods and truths which generate and are generated in their order (*A.C.*, n. 10490), for in heaven there are no other nativities. This being so, by “first-born” is not meant the first-born, but the good of heaven and of the church, because this is in the first place. And since all good in heaven is from the Lord, He is called “the First-born.” Furthermore, He is called “the First-born of the dead,” because, when He rose from the dead, He made His Human to be Divine good by union with the Divine that was in Him from conception.

[2.] This why He is called "the First-born of the dead," and says of Himself in David,

'I will make Him the First-born, high above the kings of the earth'
(*Psalms* lxxxix. 27).

What is meant by His being "high above the kings of the earth" will be seen in a subsequent article. (That the Lord, when He departed from the world, made His Human to be Divine good, see *A.C.*, n. 3194, 3210, 6864, 7499, 8724, 9199, 10076; thus that He came forth from the Father and returned to the Father, n. 3194, 3210; and that after this union, the Divine truth, which is the Comforter, the Spirit of Truth, goes forth from Him, n. 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398, 9407. But this arcanum may be seen more fully explained in *The Doctrine of the New Jerusalem*, n. 293-295; and in the passages there cited from the *Arcana Caelestia*, n. 303-305.) As the Lord in respect to His Divine Human is called "the First-born," for the reason that all good goes forth from Him, so all the first-born in the Israelitish church were holy to Jehovah; so also the Levites were received in place of all the first-born in Israel; for by the sons of Levi were represented those of the church who are in good of charity: so again a double portion of inheritance was allotted to the first-born; all this for the reason that the first-born signified good that is from the Lord, and in the highest sense, the Lord Himself in respect to the Divine Human from which is all good. For all things that were commanded in the Israelitish church were representative of Divine things, spiritual and celestial. [3.] That all the first-born in the Israelitish church were holy to Jehovah appears from Moses, in the following passages:

"Sanctify unto Me all the first-born, whatsoever openeth the womb among the sons of Israel, both of man and of beast: it is Mine" (*Exod.* xiii. 2).

"Thou shalt set apart unto Jehovah all that openeth the womb, and every firstling that cometh of a beast, as many as thou hast, the males shall be Jehovah's" (*Exod.* xiii. 12).

"Thou shalt not delay to offer the first-fruits of thy produce, and the first-fruits of thy wine. The first-born of thy sons shalt thou give unto Me. Likewise shalt thou do with thine oxen and with thy sheep; seven days it shall be with his dam: on the eighth day thou shalt give it Me. And ye shall be holy men unto Me" (*Exod.* xxii. 29-31).

They were to give also the first-born of beasts, because these, too, were representative; and were also made use of in burnt-offerings and sacrifices. (What the various beasts in these services represented, see *A.C.*, n. 1823, 3519, 9280, 10042. Why the Levites were accepted in place of all the first-born in Israel (see *Num.* iii. 12, 13, 41, 45; viii. 15-20) was, as was said above, because the "sons of Levi" represented, and therefore signified, good of charity, and "Levi," in the highest sense, signified the Lord in respect to that good, see *A.C.*, n. 3875, 3877, 4497, 4502, 4503, 10017. A double portion of the inheritance was given to the first-born, *Deut.* xxi. 17, because a "double portion" signified good of love, *A.C.*, n. 720, 1686, 5194, 8423.)

29. "*And the Prince of the kings of the earth*" signifies *from whom is all truth from good in the church.*—This is evident from the signification of "Prince of kings," as meaning from whom is all truth; a "prince" denoting what is primary, and "kings" truths; and, as referring to the Lord, who is here called "Prince of kings," it means from whom is all truth (that "prince" means what is primary, see *A.C.*, n. 1482, 2089, 5044; and that "kings" mean truths, see in the explanation of the following verse, where it is said, "and hath made us kings and priests," n. 31): also from the signification of the "earth," as meaning the church (of which in what follows). One unacquainted with the internal sense of the Word must needs believe that the kings of the whole earth are here meant; whereas kings are not meant, nor earth; but by "kings" are meant all who are in truths from good; and by the "earth" is meant the church. (That by the "earth" is signified the church is shown in many places in the *Arcana Caelestia*, from which these particulars may be seen: That by the "earth" is signified the kingdom of the Lord and the church, n. 662, 1066, 1068, 1262, 1413, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. The chief reason of which is, that by the "earth" is meant the land of Canaan; and the church was there from most ancient times, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327; also that, in the spiritual sense, by the "earth" is meant the people who dwell thereon, and their worship, n. 1262. That the "new heaven and the new earth" signify the church in the heavens and on earth, n. 1733, 1850, 2117, 2118, 3355, 4535, 10373. That by the creation of heaven and earth, in the first chapters of *Genesis*, in the internal sense, is described the establishment of the Most Ancient Church, see n. 8891, 9942, 10545. That to "create" is to establish and regenerate, see n. 10373. That "ground," too, signifies the church; "ground" from the reception of seeds, which are truths, but "earth" from the nations therein, and their worship, see n. 566, 1068, 10570. Moreover, "earth," as it signifies the church, signifies also the religious principle, consequently such as is idolatrous; as the land of Egypt, the land of the Philistines, the land of Chaldea, and of Babel, and many others. That "earth" signifies the church is also briefly shown in the *Last Judgment*, n. 3, 4.)

30. "*Unto Him that loveth us, and washeth us from our sins in His blood,*" signifies *His love, and regeneration by truths that are from Him.*—This is evident from the signification of "washing from sins," as meaning to regenerate (see *Doctrine of the New Jerusalem*, n. 202–209); and from the signification of "in His blood," as meaning by truths that are from Him (see in the same *Doctrine*, n. 210–213; and in the extracts from the *Arcana Caelestia* there, n. 217, 219, 222). That the Lord's "blood" signifies truths from good, thus truths from the Lord, can scarcely be seen and believed by one who knows nothing of the internal sense of the Word; moreover, it seems far-fetched to understand truths from the Lord in place of His blood; and yet in heaven nothing else is understood by the Lord's blood. For the Lord there is Divine truth united to Divine good, consequently no one there thinks of His flesh and blood. Thought concerning these they call material thought, which with them is not possible. They say, moreover, that they are not aware that flesh and

blood are mentioned in the Word; for with them the things belonging to the literal sense of the Word, are changed into spiritual ideas, since they themselves are spiritual and not natural: thus "flesh" when ascribed to the Lord, is changed into Divine good, and "blood" into Divine truth, each going forth from the Lord. [2.] "Flesh" and "blood" are mentioned in the literal sense of the Word, in order that corresponding spiritual things may be perceived in heaven; for all spiritual things terminate in natural things; in them they have their outmost plane, therefore the Divine passing through the heavens terminates in that plane, and thereon has permanent existence, comparatively like a house on its foundation, and is then in its fulness. This is why the Word is such as it is in the letter, and why "flesh" and "blood" are there mentioned: the angels, however, are astonished that the man of the church, who might be made spiritual from the Word, does not allow himself to be raised above the sense of the letter, that he may think spiritually and not materially of the Lord, and of His flesh and blood. Because they so wondered, and it was told them that many, especially the simple, do think spiritually about these things, they explored whether it was so; and they discovered that many, in fact almost all the simple, when they go to the holy supper do not think at all about flesh and blood, but only of the holy [influx] that they then have from the Lord. The angels perceived that this is continually provided by the Lord, in order that the man of the church may then be in a spiritual and not in a material idea. [3.] Where material eating is understood and adopted in doctrines, it is because men have thought of the Human of the Lord as of the human of another man, and have not thought at the same time of the Divine in His Human, but have rejected the expression, "Divine Human;" and they that so thought of the Lord's Human could not think otherwise than materially of His flesh and blood. It would have been different if they had thought of the Lord according to the universal doctrine of the church, which is, that His Divine and Human is one Person, the two being united as soul and body (see above, n. 10, 26). Moreover, "blood" is mentioned in many other places in the Word, as elsewhere in the *Apocalypse*

(Chap. vi. 12; viii. 14; vii. 7, 8; xi. 6; xii. 11; xiv. 20; xvi. 3, 4, 6; xviii. 24; xix. 2, 13).

I purpose, therefore, in the following pages, to show fully that by "blood" is signified truth from the Lord, and in an opposite sense falsity that offers violence to that truth.

31[a]. [verse 6.] "*And hath made us kings and priests*" signifies that from Him we are in His spiritual and celestial kingdom.— This is evident from the signification of "kings," as meaning those who are in truths from good; and since these constitute the Lord's spiritual kingdom, as meaning those who are in His spiritual kingdom. That these are signified by "kings" in the Word, will appear from what follows. The above is evident also from the signification of "priests," as meaning those who are in good of love; and since these constitute the Lord's celestial kingdom, as meaning those who are in His celestial kingdom. (That there are two kingdoms, into which the heavens are in general divided, see *Heaven and Hell*, n. 20–28; and that the spiritual kingdom is called the Lord's regal kingdom, and the celestial kingdom His priestly kingdom, n. 24.) In many places in the prophetic Word, kings are mentioned, and he that is ignorant of the internal sense believes that kings are there meant; kings, however, are not meant, but all those who are in truths from good, or in faith from charity, from the Lord. The reason of this is, that the Lord is the sole king, and those who from Him are in truths from good are called His "sons;" for this reason the same are meant by "princes," by "sons of the kingdom," by "sons of kings," and by "kings;" and in a sense abstracted from the idea of persons, as it is in heaven, truths from good are meant, or, what is the same, faith from charity; since truth is of faith, and good is of charity. [2.] That kings are not meant can be seen from its here being said that Jesus Christ "hath made us kings and priests;" and afterwards,

"And hast made us to be unto our God kings and priests, and we shall reign upon the earth" (v. 10);

and in *Matthew*,

"The good seed" sown in the field "are the sons of the kingdom" (xiii. 38).

the "seed of the field" are truths from good with man from the Lord (*A.C.*, n. 3373, 10248, 10249). Every one, moreover, may perceive that the Lord is not to make all those here treated of to be kings, but that he calls them kings from the power and the glory which those have who from the Lord are in truths from good. From all this it can now be seen that by "king," in the prophetic Word, is meant the Lord in respect to Divine truth, and by "kings" and "princes," those who from the Lord are in truths from good, and as most things in the Word have also an opposite sense, that "kings" signify in that sense those who are in falsities from evil. [3.] That by "King" in the Word is

meant the Lord in respect to Divine truth, is clear from the words of the Lord Himself to Pilate :

“Pilate said, Art thou a king then? Jesus answered, Thou sayest it because I am a king. To this have I been born, and for this am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate said unto Him, What is truth?” (*John* xviii. 37, 38.)

From the question of Pilate, “What is truth,” it is clear that he understood that truth was called “king” by the Lord; and as he was a gentile, and knew nothing from the Word, he could not be taught that Divine truth is from the Lord, and that He is Divine truth; therefore, immediately after his question,

“He went out to the Jews, saying, I find no fault in him;” and afterwards put upon the cross, “This is Jesus, the king of the Jews.” And when the chief priests said unto him, “Write not, The king of the Jews, but that He saith I am the king of the Jews, Pilate answered, What I have written, I have written” (*John* xix. 4, 19-22).

[4.] When these things are understood, it may be known what is meant by “kings” in the following passages in the *Apocalypse* :

“The sixth angel poured out his bowl upon the great river Euphrates, and the water thereof was dried up, that the way might be made ready for the kings that come from the sun rising” (xvi. 12).

The great harlot that sitteth upon many waters, with whom the kings of the earth committed fornication (xvii. 1, 2).

“The seven heads are seven mountains on which the woman sitteth, and they are seven kings; the five are fallen, the one is, the other is not yet come. . . . And the ten horns that thou sawest are ten kings, which have received no kingdom as yet, but they receive power as kings with the beast for one hour. . . . These shall war against the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings” (xvii. 9, 10, 12, 14).

“And the woman whom thou sawest is the great city, which hath a kingdom over the kings of the earth” (xvii. 18).

“Of the wine of the wrath of her fornication all the nations have drunk, and the kings of the earth committed fornication with her” (xviii. 3).

“And I saw the beast, and the kings of the earth, and their armies, gathered together, to make war against Him that sat on the horse and against His army” (xix. 19).

“And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it” (xxi. 24).

In these passages by “kings” are not meant kings, but all who are either in truths from good, or in falsities from evil, as was said before. Likewise in *Daniel*,

By “the king of the south” and by “the king of the north,” who made war against each other (chap. xi).

By “the king of the south” are there meant those who are in the light of truth from good, by “the king of the north” those

who are in darkness from evil. (That "south" in the Word signifies those who are in the light of truth from good, see *A.C.*, n. 1458, 3708, 3195, 5672, 9642; and "north" those who are in the darkness of falsity from evil, n. 3708, and in general, in *Heaven and Hell*, n. 142-153, where The Four Quarters in Heaven are treated of.) [5.] "Kings" are also frequently mentioned by the prophets in the Old Testament; and there likewise are meant those who, from the Lord, are in truths from good, and in a contrary sense, those who are in falsities from evil; as in *Isaiah* :

"So shall He sprinkle many nations: kings shall shut their mouths upon Him; for that which had not been told them they have seen, and that which they have not heard they have understood" (lii. 15).

In the same,

"The Zion of the Holy One of Israel, . . . thou shalt suck the milk of the nations, and shalt suck the breast of kings" (lx. 14, 16).

In the same,

"Kings shall be thy nursing fathers, and queens thy nursing mothers; they shall bow down to thee with their face toward the earth" (xlix. 23;)

(and elsewhere, as in *Isaiah* xiv. 9; xxiv. 21; lx. 10; *Jer.* ii. 26; iv. 9; xlix. 38; *Lam.* ii. 6, 9; *Ezek.* vii. 26, 27; *Hosea* iii. 4; *Zeph.* i. 8; *Psalms* ii. 10; cx. 5. Falses, *Gen.* xlix. 20).

[b.] [6.] Since "kings" signify those who, from the Lord, are in truths from good, it was a custom derived from ancient times for kings, when they were crowned, to receive such insignia as were significative of truths from good: as for the king to be anointed with oil, to wear a crown of gold, to hold a sceptre in his right hand, to be clothed with a purple robe, to sit upon a throne of silver, to ride with the royal insignia upon a white horse; for "oil" signifies good from which is truth (see *A.C.*, n. 886, 4638, 9780, 9954, 10011, 10261, 10268, 10269); a "crown of gold" upon the head has a like meaning (n. 9930); a "sceptre," which is a staff, signifies the power of truth from good (n. 4581, 4876, 4966); a "cloak" and a "robe," Divine truths in the spiritual kingdom (n. 9825, 10005); and "purple," the spiritual love of good (n. 9467); a "throne," the kingdom of truth from good (n. 5313, 6397, 8625); and "silver," that truth itself (n. 1551, 1552, 2954, 5658); a "white horse," the understanding enlightened from truths (see the work on *The White Horse*, n. 1-5. That the ceremonies observed at the coronation of kings involve such things, but that the knowledge thereof is at this day lost, see also *A.C.*, n. 4581, 4966). [7.] As it is known from these things what is meant by a "king" in the Word, I will add to the above,

Why the Lord, when He entered Jerusalem, sat upon the foal of an ass, and the people then proclaimed Him king, and also strewed their garments in the way (*Matt.* xxi. 1-8; *Mark* xi. 1-11; *Luke* xix. 28-40; *John* xii. 14-16).

This is predicted in *Zechariah* :

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee, just and having salvation; riding upon an ass, and upon the foal of an ass” (ix. 9; *Matt.* xxi. 5; *John* xii. 15).

The reason was, that to sit upon an ass and the foal of an ass was the distinctive mark of a chief judge and of a king; as can be seen from the following passages:

“My heart is towards the law-givers of Israel, . . . ye who ride upon white asses” (*Judges* v. 9, 10).

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till he come to Shiloh; . . . who shall bind his ass's foal to the vine, and the son of his she-ass to the noble vine” (*Gen.* xlix. 10, 11).

As sitting on an ass, and the foal of an ass, was such a distinctive mark,

Judges rode upon white asses (*Judges* v. 9, 10);
 And their sons upon asses' colts (*Judges* x. 4; xii. 14);
 And the king when crowned, upon a she-mule (1 *Kings* i. 33);
 And his sons upon mules (2 *Sam.* xiii. 29).

One who does not know the signification of “horse,” “mule,” and “foal of an ass,” in a representative sense, will suppose that the Lord's riding upon the foal of an ass was significative of misery and humiliation. But it signified royal magnificence; for this reason the people then proclaimed the Lord king, and strewed their garments upon the way. This was done when He entered Jerusalem, because by “Jerusalem” is signified the church (as may be seen in *The New Jerusalem and its Heavenly Doctrine*, n. 6; and that “garments” signify truths clothing and serving good, may be seen in the *Arcana Caelestia*, n. 1073, 2576, 5248, 5319, 5954, 9212, 9215, 9216, 9952, 10536; and in *Heaven and Hell*, n. 177-182). [8.] From all this it is now clear what is signified by the “King” and by “kings,” in the Word, also what by the “Anointed,” “Messiah,” and “Christ;” for “Anointed,” “Messiah,” and “Christ,” like “King,” signify the Lord in respect to Divine truth going forth from His Divine good; for a king is called “anointed;” and “anointed” in the Hebrew is *Messiah*, and in the Greek *Christ*. But that the Lord, in respect to the Divine Human, was alone “the Anointed of Jehovah,” since in Him alone was the Divine good of Divine Love from conception, for He was conceived of Jehovah, and that all that were anointed were only representatives of Him (see n. 9954, 10011, 10268, 10269). So also by “priests” are meant such good as exists in the celestial kingdom (see in *Arcana Caelestia*: namely, that priests represented the Lord, in respect to Divine good, n. 2015, 6148; that the priesthood was representative of the Lord, in respect to the work of salvation, since this was from the Divine good of His Divine Love, see n. 9809; that the priesthood of Aaron, of his sons, and of the Levites, was representative of the work of salvation, in successive order, see n. 10017; that from this “the priesthood,” and “priesthoods,” in the Word signified good of love, which is

from the Lord, see n. 9806, 9809; that by the two names, "Jesus" and "Christ," is signified both His priesthood and His royalty, that is, by "Jesus" is signified Divine good, and by "Christ" Divine truth, n. 3004, 3005, 3009; that priests and likewise kings who do not acknowledge the Lord signify the opposite, namely, evil, and falsity from evil, n. 3670.)

32. "*Unto God and His Father*" signifies by *Divine truth and Divine good*.—This is evident from this, that "God" is the Divine truth, and "Jehovah" is the Divine good; therefore in the Word the Lord is called "God" when Divine truth is treated of, and "Jehovah" when Divine good is treated of (see *A.C.*, n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167); but here it is said "Father" instead of Jehovah, because the Father of the Lord was Jehovah, and by "Father" the same thing is meant as by "Jehovah." By both "God" and "the Father" the Lord alone is meant; for the Father was in Him as the soul is in its body (see above, n. 10, 26); since He was conceived of Jehovah, and one's soul is from him of whom He is conceived; consequently when the Lord spoke of the Father He meant His Divine in Himself. This was why He said,

That the Father is in Him and He in the Father (*John* x. 38; xiv. 10, 11)

That the Father and He are one (*John* x. 30);

That He is not alone, but He and the Father (*John* xvi. 31).

(That the Lord called the Divine of Jehovah, which was in Him from conception, and which was the *esse* of His life in His Human, "the Father," and Divine truth which is from Divine good "the Son," see *A.C.*, n. 2803, 3704, 7499, 8328, 8897; that "the Son of Man" is Divine truth, and "the Father" Divine good, see n. 1729, 1733, 2159, 2628, 2803, 2813, 3255, 3704, 7499, 8897, 9807. See also citations from the *Arcana Caelestia*, in *The Doctrine of the New Jerusalem*, n. 304, on the union of the Divine which is called "Jehovah," "the Father," with the Divine Human of the Lord.)

33. "*To Him be the glory and the might unto the ages of the ages*" signifies that these things, namely, *Divine good and Divine truth, are from the Lord alone to eternity*.—This is evident from the signification of "glory," as meaning Divine truth in heaven (see *A.C.*, n. 4809, 5922, 8267, 8427, 9429); and from the signification of "might," as meaning Divine good through Divine truth, since Divine good has all might and all power through Divine truth (see n. 3091, 3563, 6344, 6423, 8304, 9643, 10019, 10182; and in *Heaven and Hell*, where the power of the angels of heaven from the Lord is treated of, n. 228-233). That "unto the ages of the ages" means to eternity is clear without explanation. "Glory" is Divine truth in heaven because Divine truth is the light there, and the things that have existence from the light of heaven are called "glory," because they have existence from the Lord and represent the Divine truth that is from Him, and declare His glory; especially the things that are within the angel, which are of intelligence and wisdom. (That the light of heaven is Divine truth, and that all things that are

in heaven, whether without or within the angel, have existence from the light there, see *Heaven and Hell*, n. 126-140, 172, 173, 176.) It is supposed in the world that "Glory be to God" means that God for His own sake desires glory from man, and that He is moved by it, and imparts blessings to man in return for it. But this is a mistake. God desires glory from man for man's sake; for when man gives God the glory, he ascribes all things to the Divine and nothing to himself, and when he does this, the Divine can flow-in with Divine truth, and give him intelligence and wisdom. Thus and no otherwise is the Lord glorified in man; for the Lord loves every man, and, from love, desires that His glory, that is, Divine truth, may be in men. This, moreover, the Lord teaches in *John*,

"If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit, and that ye be made My disciples" (xv. 7, 8).

(That the salvation of the human race is the glory of the Lord, see *A.C.*, n. 4347, 4593, 5957, 7550, 8263, 10646.)

34. "*Amen*" signifies *Divine confirmation*.—This is evident from the signification of "Amen," as meaning truth, for this is the meaning of *Amen* in the Hebrew; and as all truth which is truth is Divine, "Amen," when said in the Word, signifies Divine confirmation. For truth confirms all things, and Divine truth confirms itself; and it was because the Lord when He was in the world was Divine truth itself, that He so frequently said "Amen" [or "Verily"].

VERSES 7, 8.

35. "*Behold He cometh with the clouds, and every eye shall see Him, and they who pierced Him; and all the tribes of the earth shall mourn over Him. Even so: Amen. I am the Alpha and the Omega, Beginning and End, saith the Lord, who is, and who was, and who is to come, the Almighty.*"

7. "*Behold He cometh with the clouds*" signifies that the Lord is about to reveal Himself in the Word through its internal sense [n. 36]; "*and every eye shall see Him*" signifies that all will acknowledge Him who are in truths from good [n. 37]; "*and they who pierced Him*" signifies that they also will see Him who are in falsities from evil [n. 38]; "*and all the tribes of the earth shall mourn over Him*" signifies that the falsities of the church will oppose [n. 39]; "*even so, Amen,*" signifies *Divine confirmation, that so it will be* [n. 40].
8. "*I am the Alpha and the Omega, Beginning and End,*" signifies that He governs all things from firsts through outmosts, thus all things of heaven to eternity [n. 41]; "*saith the Lord, who is, and who was, and who is to come,*" signifies from Him who is the All in all things of heaven and of the church from eternity to eternity, and *Jehovah* [n. 42]; "*the Almighty*" signifies from Himself [n. 43].

36. [Verse 7.] "*Behold, He cometh with the clouds.*" signify that the Lord is about to reveal Himself in the Word through its internal sense.—This is evident from the signification of "coming," as meaning, in reference to the Lord, to reveal Himself; and from the signification of "clouds," as meaning Divine truths in outmosts, thus the Word in the letter; for the Word in respect to the sense of the letter is Divine truth in outmosts; and since each thing therein contains an internal or spiritual sense, "coming with clouds" means revealing Himself through that sense. That "clouds" signify Divine truths in outmosts is from appearances in the spiritual world. There clouds appear in various kinds of light; in the inmost or third heaven in a flaming light, in the middle or second heaven in a white light, and in the outmost or first heaven in a more obscure light; and every one there knows that they signify Divine truth from the Lord through angels: for when Divine truth going forth from the Lord, which is the very light of heaven, passes through angels, it appears as a cloud, brighter or denser according to their intelligence. Such clouds have oftentimes been seen by me, and what they signify has been perceived. This is why "clouds," such as those that appear before the eyes of men in the world, signify Divine truth in outmosts; and as the Word in the letter is Divine truth in outmosts, that is what is meant by "clouds." [2.] He who does not know that "clouds" have this signification, may suppose that the Lord is about to come in clouds for the Last Judgment, and to appear in glory; according to His words in the Evangelists, where He says,

"Then shall appear the sign of the Son of man in heaven, . . . and they shall see the Son of man coming on the clouds of heaven, with power and much glory" (*Matt.* xxiv. 30; *Mark* xiii. 26; *Luke* xxi. 27).

"The consummation of the age" which is there treated of is the last time of the church; and the Lord's coming at that time is revelation of Himself, and of Divine truth which is from Him, in the Word, through the internal sense. Elsewhere than in the Word the Lord does not reveal Himself, nor does He reveal Himself there except through the internal sense. The Word in the internal sense is also signified by "power and glory." (That this is fulfilled at this day, namely, that the age is consummated, and the Last Judgment accomplished; and also that the Lord has come in the clouds of heaven, that is, has revealed the internal sense of the Word, may be seen in the *Last Judgment*, from beginning to end; also in *Heaven and Hell*, n. 1; also in the *Doctrine of the New Jerusalem*, n. 249-266. That "the consummation of the age" signifies the last time of the church, see *A.C.*, n. 4535, 10622; that "the coming of the Lord" signifies revelation of Divine truth through the internal sense, n. 3990, 4060; that "clouds" signify the sense of the letter of the Word, n. 4060, 4391, 5922, 6343, 6752, 8106.

8781, 9439, 10551, 10574; that "glory" signifies Divine truth in heaven, th's the internal sense, for this is Divine truth in heaven, n. 5922, 9429, 10574. The Lord is said to be "about to come in power," because Divine truth, which is from the Lord has all power, see *Heaven and Hell*, n. 228-233, 539.) The same is meant by the Lord's words to the high priest,

"Jesus said," to the high priest, "Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven" (*Matt.* xxvi. 64; *Mark* xiv. 62).

"The Son of man" is the Lord in respect to Divine truth; "sitting at the right hand of power" is His omnipotence; "coming on the clouds of heaven" is revelation of Divine truth respecting Him in the Word, for He has revealed Himself and has fulfilled all things contained in the internal sense, which treat especially of the glorification of His Human. [3.] The same is signified by "clouds" in the following passages. In *Daniel*:

"I saw in the night visions, and behold there came with the clouds of heaven, one like unto the Son of man" (vii. 13);

in the *Apocalypse*:

"I saw, and behold, a white cloud; and on the cloud one sat like unto the Son of man, having on his head a golden crown" (xiv. 14-16);

in *Isaiah*:

"Behold, Jehovah sitting upon a light cloud" (xix. 1);

in David:

"Sing unto God, sing praises to His name, extol Him that rideth upon the clouds" (*Psalms* lxxviii. 4);

in the same,

"Jehovah appointeth the clouds His chariot; He walketh upon the wings of the wind" (*Psalms* civ. 3).

Who cannot see that these things are not to be understood according to the sense of the letter, that is, that Jehovah sits upon a cloud, that He rides upon the clouds, and that He makes the clouds His chariot? He who thinks spiritually may know that Jehovah is present in His Divine truth, for this goes forth from Him, consequently that this is what is meant by "clouds;" so it is said that Jehovah "appointeth the clouds His chariot;" because by "chariot" is signified doctrine of truth (see *A.C.*, n. 2762, 5321, 8215). [4.] Likewise in the following places. In *Isaiah*,

"Drop down, ye heavens, from above, and let the higher clouds [pour down] righteousness" (xlv. 8);

in *Nahum* :

“The way of Jehovah is with cloud and storm, and clouds are the dust of His feet” (i. 3) ;

in David :

“Ascribe ye strength unto God ; His excellency is over Israel, and His strength is in the higher clouds” (*Psalms* lxxviii. 34) ;

in Moses :

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His magnificence upon the clouds” (*Deut.* xxxiii. 26) ;

and in David :

“A faithful witness in the clouds” (*Psalms* lxxxix. 37).

From this it can be seen what is meant by

The cloud filling the inner court (*Ezek.* x. 3, 4) ;
And “the cloud resting upon the tent” (repeatedly in *Moses*) ;

also that

Jesus when He was transfigured, was seen in glory, and a cloud overshadowed His three disciples, and it was said to them out of the cloud, “This is My beloved Son” (*Matt.* xvii. 1-10 ; *Mark* ix. 1-11 ; *Luke* ix. 28-36).

(See also what is said about the Lord’s being seen in a cloud in the midst of angels, in *Earths in the Universe*, n. 171.)

37. “*And every eye shall see Him*” signifies that all will acknowledge Him who are in truths from good.—This is evident from the signification of “seeing,” as meaning to understand, to perceive, and to acknowledge (see *A.C.*, n. 2150, 2325, 2807, 3764, 3863, 3869, 4723, 10705) ; and from the signification of “eye,” as meaning understanding and faith (see *A.C.*, n. 2701, 4403-4421, 4523-4534, 9051, 10569) ; thus such as are in truths from good, for these are in faith and in understanding therefrom. That the “eye” signifies understanding and faith, is from correspondence ; for understanding is internal sight, and it is internal sight that sees by means of the eye, for that sight determines the eye to its objects and disposes its interior parts, which are many, for reception. It is in consequence of this that the iris and pupil seem now dilated, now contracted, now obscure, now bright and sometimes sparkling, always in agreement with the understanding’s desire and want. Therefore, to some extent, the thought’s affection can be seen from the eyes. It is from this correspondence that the eye signifies understanding. The eye also signifies faith, because truths of faith have no other abode than the understanding ; truths that do not abide there are not

in the man (see *Doctrine of the New Jerusalem*, n. 28-36). The "eye" is, in the spiritual sense, faith, because also of the looking to the Lord by angels; for angels turn their faces continually to the Lord, and see Him by faith and understanding. (On which Turning, see *Heaven and Hell*, n. 123, 142, 143, 145, 151, 153, 255, 272, 510.)

38. "*And they who pierced Him*" signifies that they also will see Him who are in falsities from evil.—This is evident from the signification of "piercing," as meaning those who wholly deny the Lord, for these kill and pierce Him in themselves. These, too, are meant by the soldier who pierced His side (*John* xix. 34-37). By "soldier" and "soldiers" are meant those who are of the church, and who should fight for the Lord. Here in particular are meant those of the Jewish church, and, in general, all that are of the church who are in falsities from evil. And as such were signified by "soldiers," the soldiers divided the Lord's garments, and cast lots upon His coat; which means that the Jewish church dispersed the Divine truths that are in the sense of the letter of the Word, but were unable to disperse interior truths, or the truths of the internal sense (for "garments" signify truths in outmosts, *A. C.*, n. 2576, 5248, 6918, 9158, 9212; "to divide" signifies to dissipate and disperse, see n. 4424, 6360, 6361, 9093; and "the coat" interior truths, n. 9048, 9212, 9216, 9826).

39. "*And all the tribes of the earth shall mourn over Him*" signifies that the falsities of the church will oppose.—This is evident from the signification of "mourning," as meaning to lament, to grieve, to be displeased, to be angry, to be averse from, thus to oppose; and from the signification of "tribes," as meaning all truths and goods in the complex, and in the contrary sense, all falsities and evils in the complex (of which in what follows); also from the signification of "the earth," as meaning the church (see above, n. 29). By "all the tribes of the earth," then, the whole church is meant, and by "their mourning over Him" is signified that truth and good will be no more, because falsities and evils are to prevail and oppose. For this verse treats, in general, of what the state of the church will be at its end, when there will be no longer any faith, because no charity, namely, that the Lord will then reveal Himself, and that all who are in truths from good will acknowledge Him, and that they also will see Him, who are in falsities from evil, but that the falsities of the church will oppose. (That the *Apocalypse* does not treat of the successive states of the church, but of its last state, or when it is at its end, see above, n. 5; that its end is when there is no faith, because no charity, see the *Last Judgment*,

n. 33-39, seq.; and when there is no faith, because no charity, falsities from evil prevail and oppose truths from good.) [2.] In the Word "tribes" are often mentioned, inasmuch as the Israelitish people were divided into twelve tribes, and one who has no acquaintance with the internal sense of the Word supposes that by "tribes" are meant the tribes of Israel; but by "tribes" are not meant tribes, nor by "Israel" is Israel meant, but by "tribes" are meant all those who are in truths from good, and by "Israel" the Lord's church. He who is ignorant of this will easily adopt the common belief that the children of Israel were chosen in preference to all others on earth, and that they are to be brought at last into the land of Canaan; indeed, that heaven is to be formed chiefly from them; when, in fact, by their names they are not meant, but those who are in truths from good, thus those who are of the church; by the twelve tribes, all such, and by each tribe, some particular truth and good relating to those who are of the church. [3.] When this is understood, what is meant by these words in the *Apocalypse* can be seen:

"And I heard the number of them which were sealed, a hundred and forty and four thousand sealed of every tribe of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand" (vii. 4-8).

Here those who are of the Israelitish nation are not meant, but all, how many soever, who are in truths from good, for all such are sealed for heaven. Moreover, the numbers "one hundred and forty-four thousand" and "twelve thousand" signify all; and each tribe signifies all who are in that truth or good which is signified by its name (as can be seen from what is shown in the *Arcana Coelestia*; as what good and truth are signified by "Judah," n. 3881, 6363; what by "Reuben," n. 3861, 3866, 4605, 4731, 4734, 4761, 6342-6345; what by "Gad," n. 3934, 3935; what by "Asher," n. 3938, 3939, 6408; what by "Naphtali," n. 3927, 3928; what by "Manasseh," n. 3969, 5351, 5354, 6222, 6234, 6238, 6267, 6296; what by "Simeon," n. 3869-3872, 4497, 4502, 4503, 5482, 5626, 5630; what by "Levi," n. 3875, 3877, 4497, 4502, 4503; what by "Issachar," n. 3956, 3957; what by "Zebulon," n. 3960, 3961, 6383; what by "Joseph," n. 3969, 3971, 4669, 6417; and what by "Benjamin," n. 3969, 4592, 5411, 5413, 5443, 5639, 5686, 5688, 5689, 6440. That all numbers in the Word signify things, see n. 482, 487, 647, 648, 755, 813, 1963, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175, 9488, 9659, 10217, 10253. That "twelve" signifies all, and all things in respect to truths from good, see n. 577, 2089, 2129, 2130, 3272, 3858.

3913; likewise the numbers "72," "144," "12000," "144,000," because they arise from the number 12 by multiplication, n. 7973. That composite numbers have the same meaning as the simple numbers from which they are produced by multiplication, see n. 5291, 5335, 5708, 7973). [4.] He who is not aware that numbers signify things, and what the numbers "twelve," "one hundred and forty-four," and "twelve thousand" signify, likewise what "tribes" and "apostles" signify, cannot know what is signified by these words in the *Apocalypse*:

"The holy city, New Jerusalem," had "a wall great and high, having twelve gates, and at the gates twelve angels, and names written thereon which are the names of the twelve tribes of Israel; . . . and the wall had twelve foundations, and on them twelve names of the apostles of the Lamb." The wall was a hundred and forty and four cubits, and the length and the breadth of the city twelve thousand furlongs (xxi. 12, 14, 16, 17).

What is signified by all this you will see explained in the small work on the *New Jerusalem and its Doctrine* (n. 1); namely, that by "Jerusalem" is signified the church in respect to doctrine; by its "wall," protecting truths; by the "gates," introductory truths; by the "foundations," knowledges on which doctrine is based; by "twelve angels" and by "twelve tribes," all truths and goods in the complex; "the twelve apostles" have a like signification, and the numbers "twelve," "one hundred and forty-four," and "twelve thousand," signify all things and all persons. [5.] Furthermore, he who is aware that such things are signified by the twelve tribes can see the arcanum in this:

Why the names of the twelve tribes were engraved on the precious stones in the Urim and Thummin, likewise what the breastplate signified (*Exod.* xxviii. 21; xxxix. 10-15).

(This arcanum may be seen unfolded in *A.C.*, n. 3858, 6335, 6640, 9863, 9865, 9873, 9874, 9905.) He can also see what is signified by this:

That the twelve apostles should sit upon twelve thrones, and are to judge the twelve tribes of Israel (*Matt.* xix. 28);

namely, that the Lord alone will judge everyone by truths from good (n. 2129, 6397). Also what is meant by

The predictions of Israel, the father, respecting his sons (*Gen.* xlix.);

as well as numerous other passages of the Word, where tribes are mentioned

(As in *Isaiah* xix. 13; xlix. 6; lxiii. 17; *Jer.* x. 16; *Ezek.* xlvi. 1, seq.; *Psal'n* cxxii. 3-5; *Deut.* xxxii. 8; *Num.* xxiv. 2; *Apoc.* v. 9; vii. 4-9; xi. 9; xiii. 7; xiv. 6; and elsewhere).

[6.] Again, what is meant by the Lord's words respecting the consummation of the age and His coming :

"After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of man in heaven ; and then shall all the tribes of the earth mourn ; and they shall see the Son of man coming on the clouds of heaven, with power and great glory" (*Matt.* xxiv. 29, 30).

(These words can be seen explained in detail in *Heaven and Hell*, n. 1 ; and in the following passages in the *Arcana Caelestia* : that the twelve tribes of Israel represented and thus signified all truths and goods in the complex, thus all things of faith and love, n. 3858, 3926, 4060, 6335 ; that like things are signified by the twelve apostles, n. 2129, 3354, 3488, 3858, 6397 ; and that their signification varies according to the order in which they are named, n. 3862, 3926, 3939, 4603 seq., 6337, 6640, 10335.)

40. "*Even so, Amen,*" signifies *Divine confirmation that so it will be.*—This is evident from the signification of "even so," as meaning confirmation of what goes before, that so it will be ; and from the signification of "Amen," as meaning Divine confirmation (see above, n. 34).

41. [*Verse 8.*] "*I am the Alpha and the Omega, Beginning and End,*" signifies *that He governs all things from firsts through outmosts, thus all things of heaven to eternity.*—This is evident from the signification of "the Alpha and the Omega," as meaning the first and the last, or in firsts and in outmosts ; and He who is in firsts and in outmosts also governs intermediates, thus all things. These things are said of the Lord's Divine Human, for they are said of Jesus Christ, by which name His Divine Human is meant (see above, n. 26). By means of this the Lord is in firsts and in outmosts. But that He governs all things from firsts through outmosts, is an arcanum that cannot as yet be perceived by man ; for man knows nothing of the successive degrees into which the heavens are divided, and into which also the interiors of man are divided ; and he scarcely knows that man as to flesh and bones is in his outmosts. Neither does he perceive how intermediates are governed from firsts through outmosts ; and yet in order that He might thus govern all things, the Lord came into the world that even to outmosts, that is, even to flesh and bones, He might assume the Human and glorify it, that is, make it Divine. That the Lord put on such a Human, and took it with Him into heaven, is known in the church from this, that He left nothing of His body in the sepulchre ; also from what He said to His disciples,

"See My hands and My feet, that it is I Myself ; handle Me and see, for a spirit hath not flesh and bones as ye behold Me having" (*Luke* xxiv. 39).

By this Human, therefore, the Lord is in outmosts: and by making even these outmosts Divine, He put Himself in possession of the Divine power of governing all things from firsts through outmosts. If the Lord had not done this, the human race on this earth would have perished in eternal death. But this arcanum is not further disclosed, because more must be known whereby an idea of Divine government from firsts through outmosts may be formed and established. (Yet some thing may come into the understanding from what is shown in the *Arcana Caelestia*, namely, that interior things flow-in successively into external things, even into what is extreme or outmost, and that there they have existence and subsistence n. 634, 6239, 6465, 9216, 9217; that interior things not only flow-in successively they also form what is simultaneous in the outmost, and in what order, n. 5897, 6451, 8603, 10099; therefore, that all interior things are held together in connection, from what is first by means of what is outmost, n. 9828, and in *Heaven and Hell*, n. 297; that from this there is strength and power in outmosts, n. 9836; that from this also what is outmost is more holy than what is interior, n. 9824; that from this "the first and last [or outmost]" signify all things, n. 10044, 10329, 10335. On the successive degrees into which the heavens are divided, and into which also the interiors of man are divided, see *Heaven and Hell*, n. 38.) It is said also, that the Lord is "Beginning and End," and by this is meant that He is from eternity to eternity; but neither can this be made clear to the apprehension further than has been done above (n. 23).

42. "*Saith the Lord, who is, and who was, and who is to come,*" signifies *from Him who is the All in all things of heaven and of the church, from eternity to eternity, and Jehovah*, as is evident from the explanation given above (n. 23).

43. "*The Almighty*" signifies *from Himself*.—This is evident from this, that no one except the Lord alone has any power in the heavens; therefore the angels have power, or are powerful, in the measure of their reception of power from the Lord, and they receive in the measure in which they are in Divine good united with Divine truth; for this is the Lord in heaven. From this it is clear that the Lord alone is powerful, and that no one has any power in heaven except from the Lord. The reason is that the Divine of the Lord is the All in all things in heaven, for this makes heaven in general, and with each one in particular. Moreover, by Him were all things created that were created, thus heaven and earth, as He Himself teaches in *John*:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through Him; and without Him was not anything made that hath been made. In Him was life, and the life was the light of men. . . . And the Word became flesh, and dwelt among us" (i. 1, 3, 4, 14).

By "the Word" is meant the Divine truth which is in the heavens, and from which are all things there. That this is the Lord

in respect to the Divine Human is evident, for it is said, "And the Word became flesh, and dwelt among us." And because all life of angels is therefrom, likewise all light in the heavens, it is said, "In Him was life, and the life was the light of men." (But all these things may be seen more fully explained in *Heaven and Hell*, namely, that the Divine of the Lord makes heaven, n. 7-12; that this is His Divine Human, n. 78-86; that all the life of angels is therefrom, n. 9; also all light in heaven, n. 126-140; that angels have all their power from the Lord, and none at all from themselves, n. 228-233.) From all this it is clear that "Almighty" means to be, to live, and to have power, from Himself. That the Lord's Divine Human has being, life and power from Itself equally with His Divine in It, which is called the Father, the Lord also teaches,

"As the Father hath life in Himself, so gave He to the Son to have life in Himself" (*John* v. 26);

and that no one else has life in himself Jesus declares,

"Apart from Me ye can do nothing" (*John* xv. 5).

VERSES 9-11.

44. "*I John, who also am your brother and associate in the affliction and kingdom and [patient] expectation of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I became in the spirit on the Lord's day: and I heard behind me a great voice, as of a trumpet, saying, I am the Alpha and the Omega, the First and the Last; and, what thou seest write in a book, and send to the [seven] churches which are in Asia; unto Ephesus, and Smyrna, and Pergamum, and Thyatira, and Sardis, and Philadelphia, and Laodicea.*"

9. "*I John*" signifies *doctrine respecting the Lord* [n. 45]; "*who also am your brother*" signifies *and respecting good of love to Him* [n. 46]; "*and associate in the affliction*" signifies *truth of faith infested by falsities* [n. 47]; "*and kingdom*" signifies *in the church where truths are* [n. 48]; "*and [patient] expectation of Jesus Christ*" signifies *where there is a knowledge of the Divine in His Human* [n. 49]; "*was in the isle that is called Patmos*" signifies *revelation to the nations* [n. 50]; "*for the Word of God*" signifies *that Divine truth may be received* [n. 51]; "*and for the testimony of Jesus Christ*" signifies *and that the Lord's Divine Human may be acknowledged* [n. 52].
10. "*I became in the spirit*" signifies *a spiritual state when there is revelation* [n. 53]; "*on the Lord's day*" signifies *Divine influx then* [n. 54]; "*and I heard behind me a great voice, as of a trumpet,*" signifies *manifest perception of Divine truth, revealed from heaven* [n. 55].
11. "*Saying, I am the Alpha and the Omega, the First and the Last,*" signifies *who governs all things from firsts through outmosts, thus all things of heaven to eternity* [n. 56]; "*and, what thou seest write in a book,*" signifies *that the things revealed may be for posterity* [n. 57]; "*and send to the [seven] churches which are in Asia*" signifies *and to all, then, who are in the light of intelligence* [n. 58]; "*unto Ephesus, and Smyrna, and Pergamum, and Thyatira, and Sardis, and Philadelphia, and Laodicea,*" signifies *in each case according to reception* [n. 59].

45. [Verse 9.] "*I John*" signifies *doctrine respecting the*

Lord.—This is evident from the representation of "John;" that by him is meant in the highest sense, the Lord in respect to doctrine (see above, n. 19); so also by "John" is signified doctrine respecting the Lord; for to know the Lord is the chief thing of all things of doctrine, or the first and the last thereof; for the primary thing of a church is to know and acknowledge its Divine; for it is conjoined with its Divine by means of acknowledgment and faith, and without conjunction with the Divine all things of doctrine are of no account; this, moreover, is why the Divine has revealed Itself. The Divine that has revealed Itself is the Divine Human. (That without acknowledgment of the Divine in the Lord's Human there is no salvation, see *Doctrine of the New Jerusalem*, n. 280-310.) From this it is that "John," because he represents the Lord in respect to doctrine, also represents doctrine respecting the Lord.

46. "*Who also am your brother*" signifies *and respecting good of love to Him.*—This is evident from the signification of "brother," as meaning good of love. "Brother" signifies good of love, because in heaven no other than spiritual relationships are possible, thus no other than spiritual brotherhoods; for those there do not become brothers by birth; moreover, those who were brothers in the world do not so regard themselves there, but each regards the other from good of love; those most closely conjoined regarding each other as brothers; and others, according to their conjunction by good, regarding each other as kinsmen or as friends. This is why in the Word "brother" signifies good of love. This, moreover, the Lord teaches where it is said,

"One said unto Jesus, Behold, Thy mother and Thy brethren stand without, seeking to speak to Thee; but He answered and said, . . . Who is My mother, and who are My brethren?" (*Matt. xii. 47-50*).

"My mother and My brethren are those which hear the Word of God and do it" (*Luke viii. 19-21*).

And in another place,

"One is your Teacher, Christ, and all ye are brethren" (*Matt. xxiii. 8*).

From this it is evident what it is to be a "brother in the Lord." (But see what has been made known before respecting this; as that all are conjoined in heaven according to spiritual kinships, which are kinships of good of love and faith, and that such recognise each other as kindred, *Heaven and Hell*, n. 205; and *Arcana Caelestia*, n. 685, 917, 2739, 3612, 3815, 4121; consequently by "brethren" in the Word are meant those who are conjoined by good, n. 2360, 3303, 3803, 3815, 4121, 4191, 4267, 5409, 6756, 10490; that the Lord calls those "brethren" who are in good of love and of faith from Him, n. 4191, 5686, 5692, 6756; that they are called "brethren" also from spiritual kinship, n. 6756; that charity and faith, thus good and truth, are brethren, in what respect, n. 367, 3160, 9806; that good and truth are also brother and sister, in what respect, n. 2508.

2524, 3160; that good and truth are also married partners, in what respect, n. 3160; that "man with brother" means truth with good, n. 3459, 4725.)

47. "And associate in the affliction" signifies *truth of faith infested by falsities*.—This is evident from the signification of "associate," as meaning truth of faith (of which see below); and from the signification of "affliction," as meaning infestation by falsities (see *A.C.*, n. 6663, 6851, 9196). In the Word frequent mention is made of "brother" and "associate," and by these good and truth are signified. Moreover, in ancient times those were called "brethren" who were in good, and those were called "associates" who were in truths, and for this reason, that truth must be consoiated with good, and when it is consoiated, it becomes a brother; consequently here by "associate" is signified truth of faith. (That good and truth are meant by "brother" and "companion" in the Word, see *A.C.*, n. 6756, 10490.) "Affliction" signifies infestation by falsities, since a mind that is in truths is afflicted by falsities, when the two are in conflict with each other; spiritual affliction is from no other source. This, therefore, is what is signified by "affliction" in the Word, as in *Matthew*:

"He that was sown upon the rocky places. . . hath no root in himself. . . ; when affliction or persecution ariseth because of the Word, straightway he stumbleth" (xiii. 20, 21).

And in the same,

In the consummation of the age "They shall deliver you up unto affliction. . . . For then shall be great affliction, such as hath not been from the beginning of the world until now, no, nor ever shall be. . . . Immediately after the affliction of those days the sun shall be darkened" (*Matt.* xxiv. 9, 21, 29; *Mark* xiii. 19, 24).

The "consummation of the age" is the last time of the church; and since falsities are then to prevail and fight against truths, it is said that they shall be "in affliction, so great as hath not been from the beginning of the world." Such affliction is meant by the affliction in which John is said to be an "associate," and by John is here meant doctrine respecting the Lord; for in the *Apocalypse* the last time of the church is treated of (see above, n. 5).

48. "And kingdom" signifies *in the church where truths are*.—This is evident from the signification of "kingdom" in the Word, as meaning heaven and the church. It means the church in respect to truth, or where truths are, because by the royalty of the Lord is signified Divine truth proceeding from Him, therefore by "kings" are signified truths (see above, n. 31). It is said the church in respect to truth, by which is meant the church in respect to truths from good; and for the reason that there can be no truths without good, for truths have their

life from good. Truths with a man who is not in good are indeed truths in themselves, but they are not truths in him (as may be seen abundantly proved in *The Doctrine of the New Jerusalem*, n. 11-27). [2.] That "kingdom" in the Word signifies heaven and the church in respect to truths, is evident from many passages in the Word, some of which I will cite. Thus in *Matthew*:

"The sons of the kingdom shall be cast forth into the outer darkness" (viii. 12);

the "sons of the kingdom" here are those of the church where truths do not prevail, but falsities. In the same,

"He that heareth the Word of the kingdom, and giveth not heed to it, the evil one cometh, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way-side. . . . The field is the world; the good seed are the sons of the kingdom" (xiii. 19, 38).

"To hear the Word of the kingdom" is to hear the truths of the church; and because "seed" signifies truths, those who receive truths are called "sons of the kingdom." (That "seed" is the truth of the church, see *A.C.*, n. 3038, 3373, 3671, 10248, 10249.) In the same,

"Therefore the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth fruit" (xxi. 43).

It is evident that "the kingdom of God" here signifies the church in respect to truths, thus the truths of the church, from its being said that "it should be taken away from them, and given to a nation bringing forth fruit;" "fruit" signifies good. Again, in the same,

In the consummation of the age, "nation shall be stirred up against nation, and kingdom against kingdom" (xxiv. 3, 7).

"The consummation of the age" is the last time of the church, "nation against nation" is evil against good, and "kingdom against kingdom" is falsity against truth. (That "nation" is the good of the church, and in the opposite sense the evil thereof, see *A.C.*, n. 1059, 1156, 1258-1260, 1416, 1849, 6005.) [3.] From this it is plain what is meant by "kingdom" in the Lord's prayer,

"Thy kingdom come. Thy will be done, as in heaven, so also upon the earth. . . . Thine is the kingdom, and the power, and the glory" (*Matt.* vi. 10, 13).

"Thy kingdom come" is a prayer that truth may be received; "Thy will be done," that it may be received by those who do God's will; "Thine is the kingdom, and the power, and the glory," means Divine truth from God alone; it is said "power

and glory," because Divine truth has all power and glory (see above, n. 33). From all this it can be seen what "kingdom of God" signifies in many other passages in the Word, namely, the church in respect to truths, also heaven, and in the highest sense the Lord in respect to His Divine Human. "Kingdom," in the highest sense, signifies the Lord in respect to His Divine Human, because from Him all Divine truth proceeds; and "kingdom" signifies heaven, because heaven with the angels is from no other source than the Divine truth that proceeds from the Lord's Divine Human (see *Heaven and Hell*, n. 7-12, 78-86, 126-140).

49. "*And [patient] expectation of Jesus Christ*" signifies *where there is knowledge of the Lord's Divine in His Human.*—This is evident from the signification of "the expectation of Jesus Christ," as meaning the coming of the time when the church shall know the Lord; and the church will know the Lord when it acknowledges the Divine in His Human. That by "Jesus Christ" is meant the Lord in respect to the Divine in His Human, see above (n. 26). The church of which this is said is the church that is to come after the present one, for it is said "in the expectation." The church that now is knows, indeed, that the Divine is in the Human of the Lord; for it knows that according to the accepted doctrine, the Divine and the Human are not two but one person; also that they are like soul and body in man (see above, n. 10, 26). And yet it does not know that the Lord's Human is Divine, for it separates the one from the other, as is clear from this, that those who are of the church do not admit the expression "Divine Human;" also that they appeal to the Father, that He will have compassion for the sake of the Son, when yet the Divine Itself in heaven is the Divine Human (see *Heaven and Hell*, n. 78-86). And because this knowledge and acknowledgment has thus perished, and yet it is the chief thing of all things of the church, as well as the chief thing of all things in heaven, therefore a new church is being established by the Lord among the nations, where this is both known and acknowledged. This, then, is what is signified by "the expectation of Jesus Christ."

50. "*Was in the isle that is called Patmos*" signifies *revelation to the nations.*—This is evident from the signification of "Patmos," as meaning the revelation contained in the *Apocalypse*; for all places mentioned in the Word signify things, and the things they signify are from the worship there, or from some memorable event that occurred there, or from their loca-

tion in or near countries whereby the religion of the nation is signified. "Patmos" signifies revelation, from the memorable fact that there a revelation was made to John. The revelation was made on an island, because an "island" signifies a nation remote from true worship, but still desiring to be enlightened. That this is signified by "islands" in the Word, will be clear from what follows; in the first place something shall be said about names of places in the Word signifying things. All persons mentioned in the Word, and all by whom the Word was written, were led to places that were significant, in order that all things might be significative of spiritual things. Even the Lord Himself, for the same reason, went to places thus significative; as into Galilee, to Tyre and Sidon, to Jerusalem, and to the Mount of Olives near by, also, when an infant, was carried into Egypt. It was the same with the prophets, and with many who are mentioned in the historical Word, as may be abundantly shown. For this reason, John was commanded to betake himself into the isle of Patmos, that the things that are to be at the end of the church might there be revealed, because "island" signifies a nation about to accept truths of doctrine. This island, moreover, is in the archipelago, where there are numerous other islands; and from this it is that by "Greece" in the Word such nations are signified

(Thus in *Dan.* viii. 21; x. 20; xi. 2; *John* xii. 20, 21; *Mark* vii. 26, seq.).

(That all names of places mentioned in the Word signify things, see *A.C.*, n. 1224, 1264, 1876, 1888, 4310, 4442, 10329.) [2.] That "islands" signify nations that are about to accept the true worship of God, is evident from the following passages. In *Isaiah*:

"Glorify Jehovah in Urim, the name of Jehovah the God of Israel . . . the isles of the sea" (xxiv. 15).

In the same,

"He shall not quench nor break, until He have set judgment in the earth: and the isles shall hope in His law. Sing unto Jehovah a new song, His praises, ye ends of the earth: ye that go down to the sea, . . . the isles, and the inhabitants thereof. Let them give glory unto Jehovah, and declare His praise in the islands" (xlii. 4, 10, 12).

In the same,

"Listen, O isles, unto Me, and hearken, ye peoples from afar" (xlix. 1).

In the same,

"The isles shall hope in Me, and on My arm shall they trust" (li. 5).

In the same,

"The islands shall trust in Me, and the ships of Tarshish" (lx. 9).

In *Jeremiah*:

Hear the words of Jehovah, O ye nations, and declare them in the isles afar off" (xxx. 10).

And in *Zephaniah*:

"Jehovah will famish all the gods of the earth, that they may worship Him, every one in his place, even all the isles of the nations" (ii. 11).

And elsewhere

(as in *Isaiah* xxiii. 2, 6; xli. 1, 5; xlii. 15; xlvi. 19; *Jer.* ii. 10; xxv. 22; *Ezek.* xxvii. 3, 7, 15, 35).

From these and other passages it is plain that "isles" signify nations, specifically nations in respect to doctrine of truth, in other places in respect to doctrine of falsity; for most things in the Word have opposite significations.

51. "*For the Word of God*" signifies that *Divine truth may be received*.—This is evident from the signification of "the Word of God," as meaning Divine Truth (see *A.C.*, 4692, 5075, 9987).

52. "*And for the testimony of Jesus Christ*" signifies that *the Lord's Divine Human may be acknowledged*.—This is evident from the signification of "testimony," as meaning acknowledgment in heart (see above, n. 10, 27): and from the signification of the names "Jesus" and "Christ," as meaning the Lord in respect to His Divine Human (see above, n. 26). These things are said concerning the church of the nations, which is about to receive Divine truth and acknowledge the Lord's Divine Human. (That these things are said of the church of the nations, see above, n. 50.) The Christian church acknowledges the Lord's Divine, but not His Divine Human; when, therefore, they think and speak about the Lord from doctrine, they separate His Human from the Divine, and make His Human like the human of another man; yet the Divine is in His Human as the soul is in the body. This is why such as these can have no idea of the Divine; although it is idea that conjoins, because thought conjoins; moreover, without conjunction with the Divine through thought and affection, or what is the same, through faith and love, there is no salvation. It is said that conjunction through thought and affection is the same as conjunction through faith and love, since what I believe, that I think, and what I love, by that I am affected. To believe in the invisible is much the same as believing in the

inmost of nature, an error into which the mind readily lapses when it yields to its own phantasies. Yet there is implanted within everyone, from heaven, and this by continual influx therefrom, a desire to see what he regards as the Divine, and this, indeed, under the human form. [2.] This desire is implanted in the simple-minded, and with well-disposed races (see *Heaven and Hell*, n. 82). All such, therefore, if they have lived a life of charity, are received by the Lord, and heaven is granted them. No others can be received, because they are not conjoined. (That all angels in heaven, and the most wise in ancient times, and all who have spiritual faith, that is, a living faith, both on this earth and all the earths in the universe, see their Divine in thought, because they acknowledge the Divine Human, and are therefore accepted by the Lord, see *Doctrine of the New Jerusalem*, n. 280-310; and *Heaven and Hell*, n. 79-86, 316, 321; and the small work on *The Earths in the Universe*, n. 7, 40, 41, 65, 68, 91, 98, 99, 107, 121, 141, 154, 158, 159, 169.) Because this implanted desire, which is in every one from heaven, has been almost wholly rejected among the learned of the world, and access to the Divine thereby debarred, a new church is now being established by the Lord among the nations that have not extirpated that idea, and faith along with it. The extirpation from the Christian world of this implanted desire had its beginning with the Babylonish body, which separated the Lord's Human from His Divine, in order that its chief might be acknowledged as the vicar of the Lord's Human, and might thus transfer to himself the Lord's Divine power, saying that the Lord received that power from the Father, when in fact it was from Himself, because it was from His Divine. Thus they are unwilling to hear anything about the Divine Human (see *A.C.*, n. 4738). But on this subject, as it is the chief thing of all things in the church, more will be said hereafter.

53. "*I became in the spirit*" signifies a spiritual state when there is revelation.—This is evident from the signification of "to become in the spirit," as meaning to be brought into the state in which spirits and angels are, which state is a spiritual state. Into this state a man is brought when he is let into the state of his spirit, for every man is a spirit as regards his interiors (see *Heaven and Hell*, n. 432-444). When a man is in that state, the things that are in the spiritual world appear to him as clearly as objects appear in the natural world; but the things that appear, because they are of spiritual origin, are in themselves spiritual, and such things as are of heavenly wisdom are presented as it were in natural images. In this way Divine things are presented before the eyes of spirits and angels in visible forms. From this it is that all things that are seen in heaven are representative and significative, as

were the things seen by John, as described in the *Apocalypse*. (The character of such things can be further learned from what is said and shown concerning Representatives and Appearances in Heaven, in the work on *Heaven and Hell*, n. 170-176.) [2.] While man is in the body he does not see such things as are in heaven, unless the sight of his spirit is opened; when this is opened, then he sees. In this way John saw the things described in the *Apocalypse*; and in like manner the prophets saw; and they were therefore called Seers, and were said to have their eyes opened. In this way also angels were seen in ancient times, and the Lord was seen by the disciples after His resurrection. This sight is the sight of the spiritual man; and because in this state all things appear representatively, John was in it. He who knows nothing about this sight, believes that angels, when seen by men, have taken on a human form, and that when they vanished from sight they laid it aside; but this is not so; angels then appeared in their own form, which is the human form, not before the sight of men's bodily eyes, but before the sight of their spirit, which sight was then opened. This is evident from the Lord's being seen by the disciples [after His resurrection], when He Himself showed to them that He was a man in a complete human form (*Luke* xxiv. 39; *John* xx. 20-28); and yet He became invisible. When they saw Him the eyes of their spirit were opened, but when He became invisible those eyes were closed. That man has such sight has been made clear to me by much experience, for all things I have seen in the heavens have been seen by that sight. At such times I was in the same state of wakefulness as when they were not seen. But at the present time that sight is seldom opened to any one by the Lord, and for many reasons.

54. "On the Lord's day" signifies *Divine influx then*.—This is evident from the signification of "the Lord's day," as meaning when the Lord is instructing man, thus when He is flowing-in. The Lord's day is the day of the Sabbath, and the Sabbath in the ancient churches, which were representative churches, was the most holy thing of worship, because it signified the union of the Divine and the Human in the Lord, and therefore the conjunction of His Divine Human with heaven (see *A.C.*, n. 8494, 8495, 10356, 10360, 10370, 10374, 10668). But when the Lord had united His Divine with His Human that holy representative ceased, and the day became a day of instruction (n. 10360). For this reason revelation was made to John on the Lord's day. *Revelation* here is instruction concerning the state of the church.

55. “*And I heard behind me a great voice, as of a trumpet,*” signifies *manifest perception of Divine truth revealed from heaven.*—This is evident from the signification of “hearing,” as meaning to perceive and obey (see *A.C.*, n. 2542, 3869, 4653, 5017, 7-16, 8361, 8990, 9311, 9397); and from the signification of “behind me,” as meaning manifestly (of which hereafter); and from the signification of “voice,” when heard out of heaven, as meaning Divine truth (see *A.C.*, n. 219, 220, 3563, 6971, 8813, 8914); and from the signification of a “trumpet,” as meaning truth to be revealed out of heaven (of which hereafter). “Behind me” signifies manifestly, because the things that flow-in from heaven into man’s affection flow-in into the occipital region, and come thus into his manifest perception; for whatever enters into affection is manifestly perceived, for the whole life of perception is from affection; but whatever flows out of heaven immediately into thought flows into the region above the forehead. (Concerning this influx, see *Heaven and Hell*, n. 251.) From this it is clear what is meant by John’s having heard “behind him,” and by his afterwards “having turned to see the voice which spake with him.” A “trumpet” or “horn” signifies Divine truth about to be revealed out of heaven, because sometimes Divine truth is heard in this way when it flows down from the Lord through the heavens with man; for it is increased in coming down; and it thus flows-in. But by those through whom Divine truth is to be revealed in the outmost sense, which is representative of interior things, it is heard in this way only in the beginning; afterwards it is heard as a human voice. From this it is evident why “the voice of a trumpet” or “horn” signifies Divine truth about to be revealed out of heaven. [2.] He who is aware that “trumpet” or “horn” signifies Divine truth out of heaven can understand many passages in the Word where these are mentioned. As in *Matthew*:

“He shall send forth His angels, with a great sound of a trumpet, and they shall gather together His elect from the four winds” (xxiv 31).

In *Isaiah*:

“All ye inhabitants of the world, and ye dwellers on the earth, when the sign of the mountains shall be lifted up, see ye; and when the trumpet is blown, hear ye” (xviii. 3).

In *Jeremiah*:

“Proclaim with the trumpet in the land. . . . Set up a standard towards Zion. . . . How long shall I see the standard, and hear the sound of the trumpet? For my people are foolish, . . . they are sottish children, and they have none understanding” (iv. 5, 6, 21, 22).

In the same,

"I set watchman over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations" (vi. 17, 18).

In *Ezekiel* :

"He heard the sound of the trumpet, and took not warning ; his blood shall be upon him ; whereas if he had taken warning he should have delivered his soul" (xxxiii. 5).

In *Hosea* :

"[Set] the trumpet to thy mouth, . . . because they have transgressed My covenant, and trespassed against My law" (viii. 1).

In *Zechariah* :

"The Lord Jehovih shall blow the trumpet, and shall go with whirlwinds of the south" (ix. 14).

In David :

"God is gone up with a shout, and Jehovah with the sound of a trumpet" (*P'salm* xlvi. 5).

Also in the *Apocalypse*

(chap. iv. 1 ; viii. 2, 7, 8, 13 ; ix. 1, 13, 14 ; x. 7 ; xviii. 22).

Because a "trumpet" signified Divine truth, when Divine truth was first about to be revealed before the people of Israel,

Sounds of a trumpet were heard from Mount Sinai (*Exod.* xix. 16).

For this reason sounding the trumpet became representative with them

When they were to assemble, and when they went forward, also in their solemn observances at the beginnings of months, at burnt-offerings and eucharistic sacrifices (*Num.* x. 1-10) ;

They also sounded trumpets when they went forth to battle against the Midianites (*Num.* xxxi. 6) ;

And when they took the city of Jericho (*Joshua* vi. 4-20) ;

for wars and battles signified spiritual combats, which are combats of truth against falsity, and of falsity against truth.

56. [*Verse* 11.] "*Saying, I am the Alpha and the Omega, the First and the Last,*" signifies *who governs all things from first principles through outmosts, thus all things of heaven to eternity*, as is evident from what is said and shown above (n. 41).

57. "*And, what thou seest write in a book*" signifies *that the things revealed may be for posterity*, as is clear without explanation.

58. "And send to the [seven] churches which are in Asia" signifies *and to all, then, who are in the light of intelligence.*—This is evident from the signification of "the seven churches," as meaning all who are in truths from good, or in faith from charity, thus who are of the church (see above, n. 20); and from the signification of "Asia," as meaning those who are in the light of intelligence (see above, n. 21).

59. "Unto Ephesus, and Smyrna, and Pergamum, and Thyatira, and Sardis, and Philadelphia, and Laodicea," signifies *in each case according to reception.*—This is evident from what follows, where these churches are treated of in detail. It is said *according to reception*, because the light of intelligence does not constitute the church in man, but reception of light in heat, that is, reception of truth in good. It is said *reception of light in heat*, because spiritual light is Divine truth, and spiritual heat is Divine good, and these two in the spiritual world answer to light and heat in the natural world, in this, that so far as spring or summer heat unites itself with light, so far all things grow and germinate, but so far as that heat does not unite itself with light, so far all things become torpid and die. (That light in the spiritual world is Divine truth, and heat Divine good, and that they answer to the heat and light in the natural world, see *Heaven and Hell*, n. 126-140).

VERSE 12-16.

60. "And I turned to see the voice which spake with me. And having turned, I saw seven golden lampstands, and in the midst of the seven lampstands one like unto the Son of man, clothed with a garment down to the foot, and girt about at the paps with a golden girdle. And His head and hairs white as white wool, as snow; and His eyes as a flame of fire. And His feet like unto burnished brass, as if glowing in a furnace; and His voice as the voice of many waters. And having in His right hand seven stars; and out of His mouth a sharp two-edged sword going forth; and His face as the sun shineth in his power."

12. "And I turned to see the voice which spake with me" signifies *the understanding enlightened* [n. 61]; "and having turned I saw seven golden lampstands" signifies *a new heaven and a new church, which are in the good of love* [n. 62].
13. "And in the midst of the seven lampstands one like unto the Son of man" signifies *the Lord, from whom is the All of heaven and of the church* [n. 63]; "clothed with a garment down to the foot" signifies *Divine truth going forth from Him* [n. 64]; "and girt about at the paps with a golden girdle" signifies *Divine good likewise* [n. 65].
14. "And His head and hairs white" signifies *His Divine in firsts and in outmosts* [n. 66]; "as white wool, as snow," signifies *in respect to good and truth therein* [n. 67]; "and His eyes as a flame of fire" signifies *Divine Providence from His Divine Love* [n. 68].
15. "And His feet like unto burnished brass, as if glowing in a furnace," signifies *the outmost of Divine order, which is the natural [full of Divine Love]* [n. 69, 70]; "and His voice as the voice of many waters" signifies *Divine truth in outmosts* [n. 71].

16. "*And having in His right hand seven stars*" signifies *all knowledges of good and truth from Him* [n. 72]; "*and out of His mouth a sharp two-edged sword going forth*" signifies *the dispersion of all falsities by the Word* [n. 73]; "*and His face as the sun shineth in his power*" signifies *His Divine Love, from which are all things of heaven* [n. 74].

61. [Verse 12.] "*And I turned to see the voice which spake with me*" signifies *the understanding enlightened*.—This is evident in some degree from what was said above (n. 55), in the explanation of what is signified by John's hearing a voice behind him. It is clear that in these words is an arcanum that cannot be known until it is known how the Divine flows-in out of heaven with man ; for it was from influx that John heard the voice behind him, and that afterwards, having turned to see the voice, he saw the things that follow. Divine influx out of heaven is into man's will, and through that into his understanding. Influx into the will is into the occipital region, because into the cerebellum, and from this it passes towards the foreparts into the cerebrum, where the understanding is, and when it comes by that way into the understanding it comes also into the sight ; for man sees by the understanding. That there is such influx it has been granted me to know by much experience. It is the same whether we say influx into the will, or into the love, since the will is the receptacle of love ; it is also the same whether we say influx into the understanding or into faith, since the understanding is the receptacle of faith (see what is said in *The Doctrine of the New Jerusalem*, n. 28-35). But it is not permitted to adduce more on these subjects at present, because up to this time they have been unknown : only these few things have been said that it may be known what is involved in John's hearing a voice behind him, and his turning to see it ; and why it is that this signifies the understanding enlightened ; it is because what enters through the will into the understanding, or through love into faith, comes into clear light, since what man wills or loves, that he clearly perceives. It is otherwise if it enters by the way of the understanding alone. It is said "to see the voice," because by "seeing," when predicated of spiritual things, is signified understanding from enlightenment (as was shown above, n. 11) ; and unless "seeing" signified understanding it would not have been said "to see the voice."

62. "*And having turned, I saw seven golden lampstands,*" signifies *a new heaven and a new church, which are in the good of love*.—This is evident from the signification of "having turned to see," as meaning to understand from enlightenment (see just before, n. 61) ; and from the signification of "seven," as meaning

fulness and all, and as being predicated of the holy things of heaven and the church (see above, n. 20, 24); and from the signification of "lampstands," as meaning a new heaven and a new church (as will be seen in what follows); and from the signification of "gold," as meaning good of love (see *A.C.*, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881). That "seven lampstands" signify heaven and the church is evident from the last verse of this chapter, where it is said, "The seven lampstands which thou sawest are the seven churches." That "the seven churches" signify all who are of the church of the Lord, thus the church in general, may be seen above (n. 20): they also signify heaven, because heaven and the church make one; moreover, those that have the church in them have heaven in them; for the reason that the good of love and faith makes the church with man, and makes heaven with him, as it does with angels; consequently, those that have the church, that is, the goods and truths of the church, in them in the world, come into heaven after death. (That this is so, see *The Doctrine of the New Jerusalem*, n. 21; and *Heaven and Hell*, n. 57, 221-227.) The "seven lampstands" here mean a new heaven and a new church, for these are treated of at the end of the *Apocalypse* (see chapter xxi.), and are thus the conclusion of all things therein; and because that which is last is also first, the prediction respecting these is presented here at the beginning. Moreover, it is usual in the Word to mention in the beginning things that are to take place at the end, because intermediates are thus included; for, in the spiritual sense, the first is the end for the sake of which, as that is both first and last, and to it all other things look (see in *The Doctrine of the New Jerusalem*, n. 98). [2.] That "lampstand" signifies heaven and the church is evident from the description of the lampstand which was in the tabernacle, for by the tabernacle the whole heaven in the complex was represented; and by the lampstand therein, the spiritual heaven, which is the second heaven (see *A.C.*, n. 3478, 9457, 9481, 9485, 9548-9577, 9783). That this is so is clearly evident from John's seeing "in the midst of the seven lampstands one like unto the Son of man;" "the Son of man" is the Lord in respect to His Divine Human, from which is Divine truth, which is the All in all things of heaven and the church. In the spiritual heaven lampstands appear in much magnificence; by these that heaven is represented. These it has been given me to see. From this it can be seen what is meant in the Word, in the spiritual sense, by "lampstands" and by "lamps," in the following passages. In the *Apocalypse*:

“I will remove thy lampstand out of its place, except thou repent” (ii. 5).

“To remove the lampstand” is to take away from them heaven or the church. In *Zechariah*:

The angel said to the prophet, “What seest thou? And I said, I have seen, and behold a lampstand all of gold, its bowl on the top of it, and its seven lamps thereon, with seven pipes to the lamps” (iv. 2, 3).

Here Zerubbabel is treated of, who was to lay the foundation of the house of God, and to finish it. By Zerubbabel is represented the Lord, that He was about to come and restore heaven and the church: these are the “lampstand,” and the holy truths thereof are “the seven lamps.” [3.] Because a lampstand takes its representative meaning from the lamps, and the lamps from light, which in heaven is Divine truth, so the Lord is called “a lamp;” as in the *Apocalypse*:

The holy Jerusalem “hath no need of the sun, neither of the moon, to shine in it; the glory of God did lighten it, and the Lamb is the lamp thereof” (xxi. 23; xxii. 5).

From this also it is that David, and the kings after him, are called

“Lamps of Israel” (2 *Sam.* xxi. 17; 1 *Kings* xi. 36; xv. 4; 2 *Kings* viii. 19);

for the Lord in respect to His royalty was represented by David, likewise by the kings of Judah and Israel. (For the representation by “David,” see *A.C.*, n. 1888, 9954; and by “kings,” n. 31, above). The lampstands that were seen were of gold; because “gold” signifies good of love, and all that goes forth from the Lord is from Divine Love; consequently the Divine of the Lord in the heavens is love to Him and love towards the neighbor, which is charity (as may be seen in *Heaven and Hell*, n. 13-19). This is why the lampstand here, as well as the lampstand in the tabernacle, was of gold.

63. [Verse 13.] “And in the midst of the seven lampstands one like unto the Son of man” signifies the Lord, from whom is the All of heaven and of the church.—This is evident from the signification of “in the midst,” as meaning in the inmost (see *A.C.*, n. 1074, 2940, 2973); and as all things go forth from the inmost, as light goes forth from centre to circumferences, so “in the midst” signifies from whom; also from the signification of “the seven lampstands,” as meaning a new heaven and a new church (of which just above,

n. 62); and from the signification of "the Son of man," as meaning the Lord in respect to the Divine Human, and in respect to Divine truth, because Divine truth goes forth from His Divine Human. From all this it can be seen why the Lord appeared "in the midst of seven lampstands," namely, that from Him the All of heaven and the church goes forth; for it is the good of love and faith that makes heaven and the church, and that this good is from the Divine is known in the Christian world, and as it is from the Divine, so it is from the Lord, for the Lord is the God of heaven, and the Divine of the Lord makes heaven (see *Heaven and Hell*, n. 2-6, 7-12; and that this is His Divine Human, see n. 78-86). [2.] That the Son of man is the Lord in respect to the Divine Human, and in respect to Divine truth, because Divine truth goes forth from His Divine Human, is evident from those passages in the Word where the Son of man is mentioned. Thus in *John*:

The multitude said to Jesus, "How sayest Thou, The Son of man must be lifted up? Who is this Son of man? Jesus answered them, Yet a little while is the light with you; walk while ye have the light, lest darkness overtake you. . . . While ye have the light believe in the light, that ye may be sons of light" (xii. 34-36).

From these words it is clear that "the Son of man" and "Light" have like significations; for when the people asked, Who is the Son of man? the Lord answered that He was the Light in which they should believe. (That "light" is Divine truth going forth from the Lord's Divine Human, see *Heaven and Hell*, n. 126-140; and in *The Doctrine of the New Jerusalem*, n. 49; thus also the Son of man.) [3.] In *Luke*:

"Blessed are ye when men shall hate you. . . . for the Son of man's sake" (vi. 22).

"For the Son of man's sake" is for the sake of Divine truth that goes forth from the Lord. Divine truth is the All of faith in and love to the Lord. Because the evil deny these things, and those who deny also hate them, while the good acknowledge them, it is said that the good are blessed. [4.] In the same,

"The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. Then they shall say to you, Lo here, or Lo there. Go not away, nor pursue after" (xvii. 22, 23).

"To desire [to see] one of the days of the Son of man" is to desire Divine truth, which is genuine truth, as to something thereof; the end of the church is here meant, when there will no longer be any faith, because there will be no charity, at which time all Divine truth will perish; and because Divine truth is

signified by "the Son of man," it is said, "Then shall they say, . . . Lo here, or Lo there; . . . pursue not after." [5.] In the same,

"When the Son of man cometh, shall He find faith upon the earth?" (xviii. 8);

which means that when Divine truth shall be revealed out of heaven it will not be believed. Here also, "the Son of man" is the Lord in respect to Divine truth; the coming of the Lord is revelation of Divine truth at the end of the church (see *A.C.*, n. 3900, 4060). [6.] In *Matthew*:

"As the lightning cometh forth from the east, and is seen even unto the west, so shall also the coming of the Son of man be. . . . Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and glory" (xxiv. 27, 30).

That by "the coming of the Lord in the clouds of heaven" is here signified revelation of Divine truth at the end of the church, see above (n. 36). [7.] In the same,

"I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven" (xxvi. 64).

And in *Luke*:

"From henceforth shall the Son of man be seated at the right hand of the power of God" (xxii. 69).

"The Son of man" is the Lord in respect to the Divine Human, and in respect to Divine truth going forth from Him: "to sit at the right hand of power" means that He has omnipotence; its being said that they were now about to see this means that Divine truth was in its omnipotence when the Lord in the world had conquered the hells and reduced to order all things there and in the heavens, and that thus those who received Him in faith and love might be saved (see *A.C.*, n. 9715. That to "sit at the right hand" means omnipotence, see *A.C.*, n. 3387, 4592, 4933, 7518, 8281, 9193; that all the power of good is by means of truth, n. 6344, 6423, 8304, 9327, 9410, 9639, 9643. That Divine power itself is by means of Divine truth going forth from the Lord's Divine Human, see n. 6948; that the "clouds" in which the Son of man is to come are the Word in the letter, which is Divine truth in the outmost of order, see the preface to chapter xviii. of *Genesis*, n. 4060, 4391, 5922, 6343, 6752, 8443, 8781; and that "glory" is Divine truth itself, such as it is in the internal sense of the Word, see n. 4809, 5922, 8267, 9429). [8.] From all this it can now be seen what is signified by these words in the *Apocalypse*:

"I saw, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown" (xiv. 14).

And in *Daniel*:

"I saw in the night visions, and behold, there came with the clouds of heaven one like unto the Son of man" (vii. 13).

Because all judgment is executed according to truth, it is said, that it was given to the Lord

"To execute judgment, because He is the Son of man" (*John* v. 27):

and that

"The Son of man... shall render unto every man according to his deeds" (*Matt.* xvi. 27);

and that

"When the Son of man shall come, . . . He shall sit on the throne of His glory," and shall judge (*Matt.* xxv. 31).

[9.] In *Matthew*:

"He that soweth the good seed is the Son of man, the field is the world, the good seed are the sons of the kingdom, the tares are the sons of the evil one" (xiii. 37, 38).

"Good seed" is Divine truth; it is therefore said that the Son of man soweth it; "the sons of the kingdom" are Divine truths in heaven and the church; for "son" is truth (see *A.C.*, n. 489, 491, 533, 1147, 2623), and, in the contrary sense, falsity, which also is "the son of the evil one." [10.] In the same,

"The Son of man hath not where to lay His head" (viii. 20);

by which is meant that Divine truth had no place anywhere, that is, with any man at that time. That the Son of man was about to suffer and be put to death

(*Matt.* xvii. 12, 22, 23; xxvi. 2, 24, 45; *Mark* viii. 31; ix. 12, 31),

signifies that thus they were about to treat Divine truth, consequently the Lord, who was Divine truth itself. This He teaches in *Luke*:

"But first must the Son of man suffer many things, and be rejected of this generation" (xvii. 25).

[11.] In *Jeremiah*:

"No man [*vir*] shall dwell there; neither shall a son of man [*hominis*] sojourn there" (xlix. 18, 33).

And in the same,

In the cities "no man shall dwell, nor shall a son of man pass through them" (li. 43).

He who is unacquainted with the spiritual sense of the Word

believes that by "cities" here are meant cities, and that by "man," and "son of man," are meant a man and a son; and that the cities were to be so desolated that no one should dwell in them; but it is the state of the church in respect to the doctrine of truth that is described by these words; for "cities" are the doctrinals of the church (see *A.C.*, n. 402, 2449, 3216, 4492, 4493); and "man" is its very truth conjoined with good (see n. 3134, 7716, 9007); therefore a "son of man" is truth. [12.] As Divine truth going forth from the Lord was signified by "the Son of man," the prophets by whom it was revealed were called "sons of man"

(as *Daniel* viii. 17; *Ezekiel* ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25; iv. 1, 16; viii. 5, 6, 8, 12, 15; xii. 2, 3, 9, 18, 22, 27).

As most things in the Word have also a contrary sense, so "son of man" has a contrary signification, which is falsity, the opposite of truth. Thus in *Isaiah*:

"What art thou, that thou art afraid of man, that dies; and of the son of man, which shall be as grass" (li. 12).

And in David:

"Put not your trust in princes, in the son of man, with whom there is no salvation" (*Psalms* cxlvi. 3).

"Princes" are primary truths (see *A.C.*, n. 2089, 5044); so, in the contrary sense, primary falsities; and "the son of man" is falsity itself.

64. "*Clothed with a garment down to the foot*" signifies *Divine truth going forth from Him*.—This is evident from the signification of "garments" as meaning truths that clothe good (see *A.C.*, n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9252, 10536). Here it is "a garment down to the foot," which is a general covering; by which, as the Lord is treated of, all Divine truth in general is meant. Since the Lord is here described in respect to the Divine Human, which is here the "Son of man seen in the midst of the lampstands," and it is said that He was "clothed with a garment down to the foot, and girt about at the paps with a golden girdle," and afterwards that "His face shone as the sun in his power," I would like to give an explanation of what is said in the Evangelists about the Lord when He was transfigured, where some similar expressions are used; and afterwards of what is said about the soldiers dividing His garments, and casting lots upon His tunic.

[12.] Of the Lord's transfiguration it is thus written:

Jesus took Peter, James, and John his brother, into a very high mountain, "and He was transfigured before them; and His face did shine as the sun, and His garments became white as the light. And behold, there appeared to them Moses and Elijah talking with Him. . . . And behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased; hear ye Him" (*Matt.* xvii. 1-5; *Mark* ix. 2-8; *Luke* ix. 28-36).

The Lord took Peter, James, and John, because by them the church in respect to faith, charity, and works of charity was represented; He took them "into a high mountain," because "mountain" signified heaven; "His face did shine as the sun," because "face" signifies the interiors, and it did shine as the sun because His interiors were Divine, for the "sun" is Divine Love; "His garments became white as the light," because "garments" signify Divine truth going forth from Him; the same is signified by "light." "Moses and Elijah" appeared, because the two signify the Word, "Moses" the historical Word, and "Elijah" the prophetic Word; "a bright cloud overshadowed them," because "a bright cloud" signifies the Word in the letter within which is the internal sense; "a voice out of the cloud said, This is My beloved Son, in whom I am well pleased, hear ye Him," because "a voice out of the cloud" signifies Divine truth out of the Word, and "beloved Son," the Lord's Divine Human. And because Divine truth is from Him, and thus all truth of the church, it was said out of the cloud, "in whom I am well pleased, hear ye Him." [3.] It was plainly the Divine Human of the Lord that was thus seen, for the Divine itself cannot be seen by anyone, except through the Divine Human. This the Lord teaches in *John*:

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath brought Him forth to view" (i. 18).

And in another place,

"Ye have neither heard His voice at any time, nor seen His shape" (*John* v. 37).

(That such things are signified by these words in the Evangelists can be seen in *A.C.*, where the particulars are made known, namely, that by "Peter," "James," and "John," in the Word, are signified faith, charity, and the works of charity, n. 3750, and above, n. 8, 9; by "high mountain" is signified heaven, n. 8327, 8805, 9420, 9422, 9434, 10608; by "face," the interiors of the mind, n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546; and by "the face of the Lord," mercy, peace, and every good, n. 222, 223, 5585, 9306, 9546, 9888; by "the sun," Divine Love, n. 2495, 4060, 7083; and in *Heaven and Hell*, n. 116-125; by "garments," when the Lord is treated of, Divine truth, n. 9212, 9216; and the same by "light," n. 3195, 3222, 5400, 8644, 9399, 9548, 9684; and in *Heaven and Hell*, n. 126-140.

That "Moses and Elias" signify the Word, "Moses" *A. C.*, n. 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 9372, 10234; and "Elias" n. 2762, 5247. That "clouds" signify the Word in the letter, see above, n. 36; that "beloved Son" is the Divine Human of the Lord is evident.) From the fact that the "Lord's garments" signify Divine truth, it may be known what is signified by the soldiers' dividing the garments of the Lord among them, and casting lots upon His tunic, of which it is thus written in *John* :

"The soldiers . . . took His garments, and made four parts, to every soldier a part, also the tunic. Now the tunic was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it whose it shall be; that the Scripture might be fulfilled which saith, They parted My garments among them, and upon My vesture they did cast lots. These things therefore the soldiers did" (xix. 23, 24).

[4.] He who is not aware that in every particular of the Word there is an internal sense which is spiritual, cannot see any arcanum in these things; he knows only that the soldiers divided the garments and not the tunic; beyond this he perceives nothing; when not only in this fact is there a Divine arcanum, but also in every particular of what is recorded concerning the Lord's passion. The arcanum in this fact is that the garments of the Lord signified Divine truth, thus the Word, because the Word is Divine truth; the "garments" that they divided, the Word in the letter, and the "tunic" the Word in the internal sense; to "divide them" signifies to disperse and falsify; and "soldiers" signify those that are of the church, who should fight in behalf of Divine truth. This is why it is said, "These things therefore the soldiers did." From this it is clear that the meaning of these words in the spiritual sense is that the Jewish Church dispersed the Divine truth which is in the sense of the letter, but was not able to disperse the Divine truth which is in the internal sense. (That the "garments of the Lord" signified Divine truth, thus the Word, was shown above; that His "tunic" signified Divine truth, or the Word, in the internal sense, see *A. C.*, n. 9826, 9942; that to "divide" is to disperse and separate from good and truth, thus to falsify, see n. 4424, 6360, 6361, 9094; that "soldiers" signify those that are of the church, here of the Jewish church, who should fight in behalf of Divine truth, is clear from the spiritual sense of "warfare" and of "war;" that "war" signifies spiritual combats, which are of truth against falsity, see n. 1659, 1664, 8295, 10455; is it therefore said of the Levites, whose function pertained to such things as are of the church, that they were discharging military duty and were serving in war, when they were exercising their ministry in the tent of the assembly (*Num.* iv. 23, 35, 39, 43, 47; viii. 23, 24).

65. "And girt about at the paps with a golden girdle" signifies *Divine good likewise*.—This is evident from the signification of "being girt about at the paps with a girdle," as meaning to be encompassed about the breast; "paps" and "girdle" are mentioned, because paps stand out from the breast, and a girdle

encompasses. Divine good going forth from the Lord is here meant because this is signified by the “breast” in general and by the “paps” in particular. Good going forth is meant because all garments signify things that go forth, for they are outside the body and clothe it; as things that go forth are also outside the body and encompass it. (That this is so can be seen from what is said in the treatise on *Heaven and Hell*, of The Garments with which Angels are Clothed, n. 177-182; namely, that each is clothed with garments according to his affection for becoming intelligent and wise, and this affection is what goes forth from them; for there is a sphere that goes forth from every angel and spirit, which is a sphere of affection, and is called the sphere of his life, and their garments are according to this sphere. That this is so does not appear before their eyes, yet they know that it is so. Of this sphere, see *A.C.*, n. 2489, 4464, 5179, 7454, 8630.) [2.] From all this it can be seen that the “Lord’s garments” signify the proceeding Divine, which is Divine truth united to Divine good, which fills the whole heaven and enters into the interiors of the mind, and gives to him who receives it intelligence and wisdom. This is meant by being “clothed with white garments.” Because the proceeding Divine good is signified by “the girdle” with which the Lord was girded, the girdle appeared golden, for “gold” signifies good of love (see *A.C.*, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881). The “paps” are mentioned instead of the breast, which was girt with the girdle, because “paps” signify spiritual love, and “breast” signifies the good itself of that love. That love is signified by “paps” in *Isaiah*:

“I will put thee into the magnificence of eternity, the joy of generation and generation. Thou shalt suck the milk of the nations, and shalt suck the paps of kings” (lx. 15, 16).

“Kings” are truths out of good from the Lord (see above, n. 31); “paps” and “breast” are that good, which is the good of spiritual love. [3.] That “breast” signifies the good of spiritual love is from correspondence with heaven; for the whole heaven corresponds to all things of man; the inmost or third heaven corresponding to the head; the middle or second to the breast; and the outmost or first to the feet. Because of this correspondence, heaven is called the Greatest Man. And as the inmost or third heaven corresponds to the head, by “head” is signified the good of celestial love, which is the good of love to the Lord; because that good rules and makes that heaven; and as the middle or second heaven corresponds to the breast, by “breast” is signified the good of spiritual love, which is the good of love to the neighbor, because that good rules and makes that heaven; and as the outmost or first heaven corresponds to the

feet, by "feet" is signified the good of natural love from spiritual love, which is the good of faith; because that good rules and makes that heaven. From all this it is clear why "paps" signify spiritual love, and the "breast" its good. (But these things may be better understood from what is shown in the work on *Heaven and Hell*, especially in the following chapters: On the Three Heavens, n. 29-39; That the Divine of the Lord in the Heavens is Love to Him and Charity towards the Neighbor, n. 13-19; That the Whole Heaven represents one Man, n. 59-67; That there is a Correspondence of Heaven with all things of Man, n. 87-180; and in the *Arcana Caelestia*, n. 4938, 4939, 10087. It may be permitted to cite from that work, by way of illustration, this further reason why the "breast" signifies the good of spiritual love, namely, that within the breast are the heart and lungs, and the "heart" from correspondence signifies celestial love, while the "lungs" signify spiritual love, and the lungs fill the breast. That there is this correspondence, see *A.C.*, n. 3383-3896, 9280, 9300; what celestial love is, and what spiritual love, see *Heaven and Hell*, n. 23.)

66. [*Verse 14.*] "*And His head and hairs white*" signifies the *Divine in firsts and in outmosts*.—This is evident from the signification of "head," when it refers to the Lord, of whom these things are said, as meaning the Divine in firsts (of which presently); and from the signification of "hairs," as meaning the Divine in outmosts (of which also presently); and from the signification of "white," as meaning what is pure. (That "white [*album*]" and "white [*candidum*]" mean what is pure, see *A.C.*, n. 3301, 3993, 4007, 5319.) "Head," in reference to the Lord, means the Divine in firsts, because the head is the highest part of man, and in it are his firsts, which may be called beginnings, from which are derived all things that have place in the body; for in the head are the understanding and the will, from which, as from their firsts or beginnings, flow all remaining things that relate to man's outer life, such as speech and all actions. But "hairs," in reference to the Lord, mean the Divine in outmosts, because hairs are outmost things, for they grow out of the outmost parts of man, and firsts close into them; when, therefore, "head" and "hairs" are mentioned firsts and outmosts are meant. [**2.**] Any one who is aware that in spiritual things also "head" signifies firsts and "hairs" outmosts, and that firsts and outmosts signify all things (see above, n. 41), can understand many arcana of the internal sense where "head" and "hairs" are mentioned; as that

A Nazarite should not shave the hair of his head, for this, as it is said, was the Nazariteship of God upon his head, and when the days were accomplished, he was to shave it off and consecrate it (*Num.* vi. 1-21);

also that

The strength of Samson was in his locks, and when they were shaven off he became weak, and when they grew again his strength returned (*Judges* xvi. 13 to the end);

also that

Forty-two children were torn in pieces by bears, because they mocked Elisha, calling him bald-head (2 *Kings* ii. 23, 24);

also that

Elijah was clothed with a garment of hair (2 *Kings* i. 8); and John the Baptist with camel's hair (*Mark* i. 6);

furthermore, what "head," "hairs," "beard," and "baldness" signify wherever they are mentioned in the Word.

[3.] That a Nazarite should not shave his hair, because this, as is said, was the Nazariteship of God upon his head; and that when the days were accomplished he should shave it off and consecrate it, was for the reason that Nazariteship represented the Lord in firsts and in outmosts, and His Divine in outmosts was His Human, which He made Divine even to flesh and bones, which are outmosts. That He made it Divine even to flesh and bones is evident from the fact that He left nothing in the sepulchre, and that

He said to His disciples that He had flesh and bones, which a spirit hath not (*Luke* xxiv. 39, 40).

And when the Divine itself is Divine even in outmosts, then it governs all things from firsts by means of outmosts (as can be seen from what was said and shown above, n. 41; especially from what was cited from the *Arcana Caelestia*, namely, that interior things flow-in successively into exterior things, even into what is extreme or outmost, and there have existence and subsistence, n. 634, 6239, 6465, 9215, 9216; that they not only flow in successively, they also form what is simultaneous in the outmost, in what order see n. 5897, 6451, 8603, 10099; that therefore all interior things are held in connection from the first by means of the outmost, n. 9828, and in *Heaven and Hell*, n. 297; that from this the outmost is more holy than the interiors, n. 9824; and therefore in outmosts there is strength and power, n. 9836.) These are the reasons why the Nazariteship was instituted. The Nazarite was finally to consecrate his hair by putting it into the fire of the altar, because it represented the Divine holiness, and the "fire of the altar" signified that holiness (n. 934, 6314, 6832). [4.] From all this it can be seen, moreover, why the strength of Samson was in his locks (*Judges* xvi. 13 to the end), for it is said that

He was a Nazarite from his mother's womb (*Judges* xiii. 7; xvi. 17).

Moreover, for the same reason

It was not lawful for the chief priest and his sons, nor for the Levites, to shave the head and make themselves bald (*Levit.* x. 6; xxi. 5, 10; *Ezek.* xlv. 20).

Likewise,

With the Israelitish people to cut off the beard (which had a like signification) was disgraceful (2 *Sam.* x. 4, 5).

The forty-two children were torn in pieces by bears because they mocked Elisha, calling him bald-head, for the reason that Elijah and Elisha represented the Lord in respect to the Word, which is Divine truth, the sanctity and strength of which are in outmosts from firsts, as was said just above. Because "baldness" signified the deprivation of these, this took place. "Bears," moreover, signify truth in outmosts. (That Elijah and Elisha represented the Lord in respect to the Word, see *A.C.*, n. 2762, 5247.) From this it is clear also why Elijah had a hairy garment and John one of camel's hair; for John the Baptist, as well as Elijah, represented the Lord in respect to the Word; for this reason also he was called Elijah (see *A.C.*, n. 7643, 9372).

[5.] When these things are understood, it can be known what is signified in the Word by "head," "hairs," "beard," and "baldness," as in *Isaiah*:

"In that time shall the Lord shave. . . . by the king of Assyria, the head, and the hairs of the feet, and shall also consume the beard" (vii. 20).

In the same,

"On all heads baldness, every beard cut off" (xv. 2).

In *Jeremiah*:

"Truth is perished, and is cut off from their mouth. Cut off thine hair and cast it away" (vii. 28, 29).

In *Ezekiel*:

"Take a razor and pass it upon the head and beard" (v. 1).

In the same,

"Shame shall be upon every face, and baldness upon all heads" (vii. 18).

In the same,

"Every head was made bald" (xxix. 18).

In *Amos*:

"I will bring up. . . baldness upon every head" (viii. 10).

In David:

"God shall bruise the head of His enemies, the hairy scalp of such as go on still in their trespasses" (*Psalms* lxxviii. 21).

In these passages and in others, by "cutting off the hair of the head," "shaving the beard," and inducing baldness, is signified to deprive of all good and truth; since he that is deprived of outmosts is also deprived of things prior, for prior things have existence and subsistence in outmosts, as was said above. More-

over, in the world of spirits there are seen some that are bald, and I have been told that they are such as have abused the Word, and have applied the sense of the letter, which is Divine truth in outmosts, to wicked purposes, and therefore have been deprived of all truth. These are most malicious. Many of them are of the Babylonish body. Angels, on the contrary, appear with becoming hair.

67. "*As white wool, as snow,*" signifies *in respect to good and truth therein.*—This is evident from the signification of "white wool," as meaning good in outmosts (of which presently); and from the signification of "snow," as meaning truth in outmosts. "Snow" means truth in outmosts, by reason of the water of which it is composed, and its whiteness and brightness. (That "water" signifies truth, see below, n. 71; and that "brightness" and "whiteness" signify truth from the transparency of light, see *A.C.*, n. 3301, 3993, 4007, 5319, 8459) "White wool" signifies good in outmosts, because wool upon lambs and sheep has a signification like that of hair upon man; and "lambs" and "sheep" signify good, "lambs" celestial good (see *A.C.*, n. 3519, 3994, 10132), and "sheep" spiritual good (n. 4169, 4809). From this it is that the "hairs," by which Divine truth in outmosts is signified, are said to be "white as white wool, and as snow." So of the Lord, when He was transfigured,

"His garments became glistening, exceeding white as snow, so as no fuller on earth can whiten them" (*Mark* ix. 3);

and of the "Ancient of days" in *Daniel*:

"I beheld till thrones were cast down, and the Ancient of days did sit; His raiment was white as snow, and the hair of His head like white wool" (vii. 9).

"Raiment" signifies the Divine in outmosts (see above, n. 64); and "the Ancient of Days" the Lord from eternity. [2.] Because "wool" signifies good in outmosts, good is sometimes described in the Word by "wool," and truth by "linen" and by "snow," as in *Hosca*:

"She said, I will go after my lovers, that give me my bread and my waters, my wool and my flax. . . . Therefore will I return and take my corn in the time thereof, and I will pluck away my wool and my flax" (ii. 5, 9).

In *Ezekiel*:

"Ye eat the fat, and ye clothe you with the wool; ye kill that which is the best; ye feed not the flock" (xxxiv. 3).

In David :

"He sendeth out His word upon earth ; . . . He giveth snow like wool"
(*Ps.* cxlvii. 15, 16).

In *Isaiah* :

"Though your sins be as scarlet they shall be white as snow ; though they be red like purple they shall be as wool" (i. 18).

"Snow" is predicated of sins that be as scarlet, and "wool" of sins that be red like purple, because "scarlet" signifies truth from good, and in a contrary sense, falsity from evil (see *A.C.*, n. 4922, 9468) ; and "red" and "purple" signify good, and in a contrary sense, evil of every kind (*A.C.*, n. 3300, 9467, 9865).

68. "*And His eyes as a flame of fire*" signifies *Divine Providence from His Divine Love*.—This is evident from the signification of "eyes," as meaning the understanding (see above, n. 37) ; and in reference to the Lord, as meaning presence, and thus providence (see *A.C.*, n. 3869, 10569) of which in what follows ; also from the signification of "a flame of fire," as meaning, in reference to the Lord, Divine Love. "A flame of fire" means Divine Love because from heaven the Lord appears as a sun, and the Divine that goes forth from Him as light,—flaming light in the inmost or third heaven, and white light in the middle or second heaven. The Divine Love itself is what thus appears. From this it is that in the Word "fire" and "flame" signify love (as can be seen from what is shown in the *Arcana Caelestia*, namely, that in the Word "fire" signifies love in each sense, n. 934, 4906, 5215. That sacred and celestial fire is Divine Love, and every affection which is of that love, see n. 934, 6314, 6832. That there are two origins of heat, one the sun of the world, by virtue of which all things vegetate upon the earth, the other the sun of heaven, which is the Lord, from which angels and men derive the all of life, see n. 3338, 5215, 7324. That love is the fire of life, and that life itself is actually therefrom, see n. 4906, 5071, 6032, 6314. That flame is truth from the good of the inmost heaven, and light truth from the good of the middle heaven, see n. 3222, 6832 ; the reason is, that light in the inmost heaven appears flaming, and in the middle heaven white, see n. 9570 ; and likewise in *Heaven and Hell*, n. 116–140.) In reference to the Lord, "eyes" signify Divine Providence, because, in reference to man, they signify understanding ; and the Divine understanding, because it is infinite, is Divine Providence. Nothing else is signified by the "eyes" of Jehovah in *Isaiah* :

"Incline thine ear, O Jehovah, and hear ; open thine eyes, O Jehovah, and see" (xxxvii. 17).

In *Feremiah* :

"I will set Mine eye upon them for good, and I will bring them again to this land, and I will build them" (xxiv. 6).

In David :

“ Behold the eye of Jehovah is upon them that fear Him ” (*Psalms* xxxiii. 18);

and in the same,

“ Jehovah is in the temple of His holiness, His eyes behold, and His eyelids prove the sons of man ” (*Psalms* xi. 4);

and elsewhere. (What Divine Providence is, see *The Doctrine of the New Jerusalem*, n. 267-279.)

69. [*Vers.* 15.] “ *And His feet like unto burnished brass, as if glowing in a furnace,* ” signifies *the outmost of Divine order, which is the natural, full of Divine Love.*—This is evident from the signification of “ feet,” as meaning the natural (see *A.C.*, n. 2162, 3147, 3761, 3986, 4280, 4938-4952); therefore, in reference to the Lord, as meaning the outmost of Divine order, because that is the natural; also from the signification of “ burnished brass,” or brass polished, as meaning natural good (of which presently); and from the signification of “ glowing,” as meaning, in reference to the Lord, what is from Divine Love (see n. 10055). It is said, “ as if glowing in a furnace,” in order that the Divine Love in the greatest degree and in its fulness may be represented, for the Divine is in its fulness when it is in its outmost, and the outmost is the natural (see above, n. 66). From this it is clear that by “ His feet like unto burnished brass, as if glowing in a furnace,” is signified the outmost of Divine order, which is the natural, full of Divine Love. These things, as well as the preceding, are described by comparisons; as that “ His head and His hairs were white *as* white wool, *as* snow,” and that “ His feet were *like unto* burnished brass, *as if* glowing in a furnace; ” but it is to be noted, that all comparisons in the Word are significative, for they are from correspondences in like manner as the things themselves (see *A.C.*, n. 3579, 4599, 8989).

[2.] In reference to the Lord, “ feet ” signify the outmost of Divine order, and this is the natural, because heaven is heaven from the Lord’s Divine Human, and from this it is that heaven in the whole complex represents one man; and as there are three heavens, that the highest heaven represents the head, the middle heaven the body, and the lowest heaven the feet. The Divine that makes the highest heaven is called the celestial Divine, the Divine that makes the middle heaven is called the spiritual Divine, and the Divine that makes the lowest heaven is called the natural Divine from the spiritual and celestial. This makes it evident why the Lord is here described in respect to His Divine Human, which is the Son of man seen in the midst of the lampstands, not only

as regards His garments, but also His head, breast, and feet. (That the Son of man is the Lord in respect to His Divine Human, see above, n. 63; and that the "lampstands" are heaven, see n. 62. But since these things are arcana hitherto unknown in the world, and yet must be understood in order that the internal sense of this and the following parts of this prophetic book may be comprehended, they have been explained specifically and in detail in the work on *Heaven and Hell*; as That the Divine Human of the Lord makes Heaven, n. 7-12, 78-86, seq.; That on this account Heaven in the whole Complex represents one Man, n. 59-77; That there are Three Heavens, and that the highest refers to the head, the middle to the body, and the lowest to the feet, n. 29-40.) When this is understood it can be seen what is signified in the Word by "the feet of Jehovah" or "of the Lord," namely, the outmost of Divine order, or the natural; and since the external of the church, of worship, and of the Word is the outmost of Divine order in the church, and is the natural, this is specifically signified by "the feet of Jehovah" or "of the Lord." [3.] Because of this signification of "the feet of Jehovah" and "of the Lord," when the Lord was seen as an Angel by the prophets elsewhere, He appeared in like manner. Thus by Daniel:

"I lifted up mine eyes, and looked, and behold a Man clothed in linen, whose loins were girded with gold of Uphaz; His body also was like the beryl, . . . and His eyes as lamps of fire, and His arms and His feet like the brightness of polished brass" (*Dan.* x. 5, 6).

In like manner the cherubs, which mean the Lord in respect to providence and protection (see *A.C.*, n. 9277, 9509, 9673), were seen by Ezekiel:

Their feet "sparkled like the brightness of polished brass" (*Ezek.* i. 7).

The Lord was seen in like manner as an Angel as described further on in the *Apocalypse*:

"I saw an Angel coming down out of heaven, arrayed with a cloud, and a rainbow was about His head, and His face was as the sun, and His feet as pillars of fire" (x. 1).

As the Lord appeared in this manner as to His feet, so under His feet there was seen by some of the children of Israel,

"As it were a work of sapphire stone, and as it were the substance of heaven for clearness" (*Exod.* xxiv. 10).

Their vision of the Lord was not as to the feet, but "under the feet," because they were not in, but under, the external of the church, of worship, and of the Word (see *The Doctrine of the New Jerusalem*, n. 248). [4.] Since "the feet of Jehovah" or "of the Lord" signify the outmost of Divine order, and this specifically is the external of the church, of worship, and of the Word, this external is called in the Word "His footstool;" as in *Isaiah*:

“The glory of Lebanon shall come unto thee, . . . to beautify the place of My sanctuary ; I will make the place of My feet honorable. . . . And they shall bow themselves down at the soles of thy feet” (Ix. 13, 14).

In the same,

“Heaven is My throne, and the earth is My footstool” (Ixvi. 1).

In Jeremiah :

“God doth not remember His footstool in the day of anger” (*Lam.* ii. 1).

In David,

“Worship Jehovah at His footstool” (*Psalms* xcix. 5).

In the same,

“We will go into His tabernacles ; we will worship at His footstool” (*Psalms* cxxxii. 7).

In *Nahum* :

“Of Jehovah. . . the clouds are the dust of His feet” (i. 3).

“Cloud” is the external of the Word, or the Word in respect to the letter (see above, n. 36). Because “cloud” is the external of the Word, it is also the external of the church and of worship ; for the church and worship are from the Word. “Clouds” are called “dust of His feet,” because those things that are in the sense of the letter of the Word, which is natural, appear disconnected.

70. The feet are said to be “like unto burnished brass,” because burnished brass is polished brass, shining from something fiery ; and “brass” in the Word signifies natural good. Metals as well as all other things in the Word are significative. “Gold” in the Word signifies celestial good, which is inmost good ; “silver” signifies the truth thereof, which is spiritual good ; “brass” natural good, which is outmost good, and “iron” the truth thereof, which is natural truth. Metals have such significations from correspondence ; many shining things as if of gold and silver are seen in heaven, also many things as if of brass and iron ; and it is there known that by these the goods and truths mentioned above are signified. It was from this that the ancients, who had a knowledge of correspondences, named the ages from these metals ; calling the first age the “golden,” because innocence, love, and wisdom therefrom then ruled ; the second “silver,” because truth from that good, or spiritual good, and intelligence therefrom then ruled ; the third age “brazen” or “copper,” because mere natural good,

which is justness and sincerity in moral life, then ruled; but the last age they called "iron," because mere truth without good then ruled, and when that rules, falsity rules. All this was from the spiritual signification of these metals. [2.] From this it can be known what is signified by the image seen in a dream by Nebuchadnezzar,

The head of which was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly of iron and partly of clay (*Dan. ii. 23, 33*);

namely, the state of the church in respect to good and truth, from its first time to its last; its last time was when the Lord came into the world. When it is known that "gold" signifies celestial good, "silver" spiritual good, "brass" natural good, and "iron" natural truth, many arcana in the Word, where these metals are mentioned, can be understood. Thus what is signified by these words in *Isaiah*:

"For brass I will bring gold, for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy government peace, and thine exactors righteousness" (*lx. 17*).

[3.] But as the signification of "brass," as meaning natural good, is here treated of, I will cite a few passages where "brass" is mentioned, as signifying that good. Thus in Moses:

Asher "acceptable unto his brethren, and dipping his foot in oil. Thy shoe iron and brass, and as thy days thy fame" (*Deut. xxxiii. 24, 25*).

"Asher," as a tribe, signifies blessedness of life, and the delight of affections (see *A.C.*, n. 3938, 3939, 6408); "to dip the foot in oil" signifies natural delight, "oil" is delight (see n. 9954), "foot" the natural (see above, n. 69); "the shoe iron and brass" signifies the lowest natural from truth and good, "the shoe" is the lowest natural (see n. 1748, 1860, 6844), "iron" is its truth, and "brass" its good (as above). In the same,

"Jehovah thy God will bring thee into a wealthy land; . . . a land out of whose stones thou mayest mine iron, and out of its mountains brass" (*Deut. viii. 7, 9*).

In *Jeremiah*:

"I will give thee unto this people for a fortified wall of brass, that they may fight against thee and not prevail against thee" (*xv. 20*).

And in *Ezekiel*:

“Javan, Tubal, and Mesech, they were thy traffickers; with the soul of man and with vessels of brass they traded thy merchandise” (xxvii. 13).

In this chapter the traffickings of Tyre are treated of, by which are signified knowledges of good and truth; by the names “Javan,” “Tubal,” and “Mesech,” are signified such things as belong to good and truth, of which knowledges treat; the “soul of man” is truth of life; “vessels of brass” are scientifics of natural good. (What is signified by “Tyre” may be seen *A. C.*, n. 1201; what by “traffickings,” n. 2967, 4453; what by “Tubal and Mesech,” n. 1151; what by “Javan,” n. 1152, 1153, 1155; what by the “soul of man,” n. 2930, 9050, 9281; what by “vessels,” n. 3068, 3079, 3316, 3318.) In the same,

The feet of the cherubs “sparkled like the appearance of polished brass” (i. 7).

What “cherubs” and “feet” signify, see above (n. 69). [4.] In the same,

I saw “and behold there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand; . . . and he was standing in the gate” (xl. 3).

It was because this angel measured the wall and gates of the house of God, which signify the externals of the church, that his appearance was seen as the appearance of brass. He who knows that “brass” signifies the external of the church, which in itself is natural, can in some measure understand why

The altar of burnt-offering was overlaid with brass, and the grating about it was of brass, and the vessels were of brass (*Exod.* xxvii. 1-4);

as also why

The great vessel, which was called the sea, with the twelve oxen under it, and the ten lavers with the bases, and also all the vessels of the tabernacle for the house of God, were made by Solomon of polished brass (1 *Kings* vii. 43-47).

[5.] He who knows what “brass” signifies may also enter into the arcanum why it was commanded that a serpent of brass be set up for the children of Israel to look at, of which it is thus written in Moses:

“Jehovah sent serpents among the people, and they bit the people. . . . And Jehovah said unto Moses, Make thee a serpent, and set it upon a standard, and it shall come to pass that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and set it upon the standard; and it came to pass that if a serpent had bitten any man, when he looked unto the serpent of brass he lived” (*Num.* xxi. 6, 8, 9).

That this “serpent” signified the Lord, He teaches in *John*:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him may not perish, but may have everlasting life" (iii. 14, 15).

By the "serpent" is signified that which is the outmost of life with man, and is called the external sensual, which is the natural. Because this outmost in the Lord was Divine, a serpent of brass was made among the children of Israel, with whom all things were representative; and this signified that if they would look to the Divine Human of the Lord they would live again, that is, if they would believe in Him they would have eternal life, as the Lord Himself teaches. (That to "see" is in the spiritual sense to believe, see above, n. 37, 68; and that the "serpent" is the external sensual, which is the outmost of man's life, see *A.C.*, n. 195-197, 6398, 6949, 10313.) That "brass" and "iron" in the Word also signify what is hard

(as in *Isaiah* xlvi. 4; *Dan.* vii. 19; and elsewhere),

will be seen in what follows.

71. "*And His voice as the voice of many waters*" signifies *Divine truth in outmosts*.—This is evident from the signification of a "voice," when it is from the Lord, as meaning Divine truth (see *A.C.*, n. 219, 220, 3563, 6971, 8813, 8914, and above, n. 55); and from the signification of "waters," as meaning truths of faith, also knowledges of truth (of which see n. 2702, 3058, 5668, 8568, 10238); and since knowledges of truth are in outmosts, "the voice as the voice of many waters," because it is said of the Lord, signifies Divine truth in outmosts. (That knowledges and scientifics are of the external or natural man, because they are in the light of the world, thus in outmosts, see *A.C.*, n. 5212, and in general, in *The Doctrine of the New Jerusalem*, n. 51.) As it is not yet known that "waters" in the Word signify truths of faith and knowledges of truth, I would like, since this significance may possibly appear far-fetched, to show here briefly that this is what is meant in the Word by "waters." This, moreover, is necessary, for without a knowledge of what "waters" signify, it cannot be known what baptism signifies, nor the "washings" in the Israelitish church so frequently referred to. "Waters" signify truths of faith, as "bread" signifies good of love. "Waters" and "bread" have this signification because things that pertain to spiritual nourishment are portrayed in the sense of the letter by such things as belong to natural nourishment; for bread and water, which include in general all food and drink, nourish the body, while truths of faith and good of love nourish the soul. This also is from correspondence, for when "bread" and "water" are read of in the Word, angels, because they are spiritual, understand the things by which they are nourished, which are goods of

love and truths of faith. [2.] But I will cite some passages from which it can be learned that "waters" signify truths of faith, likewise knowledges of truth. Thus in *Isaiah*:

"The earth is full of the knowledge of Jehovah, as the waters cover the sea" (xi. 9).

In the same,

"Then with joy shall ye draw waters out of the fountains of salvation" (xii. 3).

In the same,

"He that walketh righteously, and speaketh uprightly, . . . bread shall be given him, and his waters shall be sure" (xxxiii. 15, 16).

In the same,

"The poor and the needy seek water, but there is none; their tongue faileth for thirst. . . . I will open rivers upon the heights, and will place fountains in the midst of the valleys. I will make the wilderness into a pool of waters, and the dry land into springs of waters; . . . that they may see, and know, and consider, and understand" (xli. 17, 18, 20).

In the same,

"I will pour waters upon him that is thirsty, and floods upon the dry ground; I will pour My spirit upon thy seed, and My blessing upon thine offspring" (xliv. 3).

In the same,

"Thy light shall arise in obscurity, and thy darkness be as the noon-day; . . . that thou mayest be like a watered garden, and like a going forth of waters, whose waters shall not deceive" (lviii. 10, 11).

In *Jeremiah*:

"My people have committed two evils; they have forsaken Me, the fountain of living waters, to hew out for themselves pits that hold no water" (ii. 13).

In the same,

"Their nobles sent their little ones for water; they came to the pits and found no waters; they returned with their vessels empty; they were ashamed and confounded" (xiv. 3).

In the same,

"They have forsaken Jehovah, the fountain of living waters" (xvii. 13).

In the same,

"They shall come with weeping, and with supplications will I lead them; I will lead them unto fountains of waters, in the way of right" (xxxix. 9).

In *Ezekiel*:

"I will break the staff of bread, . . . and they shall eat bread by weight and with carefulness; and they shall drink water by measure and with astonishment; that they may want bread and water, and be desolated, a man and his brother, and pine away for their iniquities" (iv. 16, 17; xii. 18, 19; *Isaiah* li. 14).

In *Amos* :

“Behold the days come, . . . that I will send a famine in the land, not a famine of bread, nor a thirst for water, but for hearing the Word of Jehovah. They shall wander from sea to sea; . . . they shall run to and fro, to seek the Word of Jehovah, and shall not find it; in that day shall the fair virgins and young men faint for thirst” (viii. 11-13).

In *Zechariah* :

“In that day living waters shall go out from Jerusalem” (xiv. 8).

In David :

“Jehovah is my Shepherd, I shall not want. . . . He will lead me to the waters of rest” (*Psalms* xxiii. 1, 2).

In *Isaiah* :

“They shall not thirst, . . . He will cause waters to flow out of the rock for them, and He will cleave the rock, that the waters may flow out” (xlvi. 21).

In David :

“O God, . . . early will I seek Thee; my soul thirsteth, . . . I am weary without waters” (*Psalms* lxiii. 1).

In the same,

“Jehovah sendeth His word, . . . He maketh the wind to blow, that the waters may flow” (*Psalms* cxlvii. 18).

In the same,

“Praise Jehovah, ye heavens of heavens, and ye waters that be above the heavens” (cxlviii. 4).

In *John* :

When Jesus came to the fountain of Jacob, a woman of Samaria came to draw water; Jesus said to her, “Give Me to drink . . . If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldest ask of Him, and He would give thee living water. The woman said unto Him, . . . From whence hast Thou that living water? . . . Jesus said to her, Everyone that drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall not thirst forever; but the water that I shall give him shall become in him a fountain of water, springing up unto everlasting life” (iv. 7-15).

In the same,

Jesus said, “If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water” (vii. 37, 38).

In the *Apocalypse* :

“I will give unto him that is athirst of the fountain of the water of life freely” (xxi. 6).

And in another place,

The angel showed unto him “a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb” (xxii. 1).

And again,

“The spirit and the bride say, Come. He that heareth, let him say, Come. And he that is athirst, let him come. And he that wisheth, let him take the water of life freely” (xxii. 17).

[3.] These passages have been cited to make known that in the Word “waters” signify truths of faith, consequently what is meant by the water of baptism, about which the Lord thus teaches in *John*:

“Except a man be born of water and of spirit he cannot enter into the kingdom of God” (iii. 5).

“Waters” here are truths of faith, and “spirit” a life according to them (see *The Doctrine of the New Jerusalem*, n. 202–209, seq.). Because it had not been known that “waters” signified truths of faith, and that all things that were instituted among the children of Israel were representative of spiritual things, it was believed that by the washings that were prescribed for them their sins were wiped away; yet this was not at all the case; those washings only represented purification from evils and falsities by means of truths of faith and a life according to them (see *A.C.*, n. 3147, 5954, 10237, 10240). From all this it is now clear that by “the voice,” which was “as the voice of many waters,” is meant Divine truth; as likewise in *Ezekiel*:

“Behold the glory of the God of Israel came from the way of the east, and His voice was like the voice of many waters; and the earth was enlightened by His glory” (xliii. 2).

And in David:

“The voice of Jehovah is upon the waters, . . . Jehovah upon many waters” (*Psalms* xxix. 3).

And in the following words in the *Apocalypse*:

“I heard a voice from heaven, as the voice of many waters” (xiv. 2).

[4.] I know that some will wonder why “waters” are mentioned in the Word, and not *truths of faith*, since the Word is to teach man about his spiritual life; and since, if the expression *truths of faith* had been used, instead of “waters,” man would have known that the waters of baptism and of washings contribute nothing to the purifying of man from evils and falsities. But let it be known, that the Word in order to be Divine, and at the same time profitable to heaven and the church, must be wholly natural in the letter, for if it were not natural in the letter there could be no conjunction of heaven with the church by means of it; for it would be like a house without a foundation, and like a soul without a body, for

outmosts enclose all interiors, and are a foundation for them (see above, n. 41). Man also is in outmosts, and upon the church in him heaven has its foundations. For this reason the style of the Word is such as it is; and as a consequence, when man from the natural things that are in the sense of the letter of the Word thinks spiritually, he is conjoined with heaven, and in no other way could he be conjoined with it.

72. [Verse 16.] "*And having in His right hand seven stars*" signifies all knowledges of good and truth from Him.—This is evident from the signification of "having in His right hand," as meaning from Him; for "hand" signifies power, thus it signifies whatever pertains to one, and so whatever is from him. It is said "right hand," because "right hand" signifies the power of good through truth. (That "hand" signifies power, see *A.C.*, n. 878, 3091, 4931-4937, 6947, 10019; consequently that it signifies whatever pertains to one, and so whatever is from him, n. 9133, 10019, 10405; that "right hand" signifies the power of good through truth, see n. 9604, 9736, 10061; and that "the right hand of Jehovah" signifies the Lord's Divine power, thus omnipotence, see n. 3387, 4592, 4933, 7518, 7673, 8281, 9133, 10019.) This is evident also from the signification of "stars," as meaning knowledges of good and truth, of which more in what follows; and from the signification of "seven," as meaning all (see above, n. 20, 24). [2.] That "stars" signify knowledges of good and truth, thus goods and truths, is from the appearance in the spiritual world; for there the Lord appears as a sun, and angels as stars afar off. Angels appear thus from their reception of light from the Lord as a sun, thus from their reception of Divine truth, which is from the Lord, for this is the light of heaven. From this it is that it is said in *Daniel*:

"The intelligent shall shine as the brightness of the firmament; and they that justify many, as the stars forever and ever" (xii. 3).

The "intelligent" are those that are in truths, and "they that justify many" are those that are in good (see *Heaven and Hell*, n. 346-348). [3.] When it is known to any that the "sun" signifies the Lord in respect to Divine Love, thus Divine Love from the Lord, and that "stars" signify the truths of the church and knowledges thereof, these can also know what is signified in the Word where it is said that "the sun shall be darkened," and that "the stars shall not give light," also that they "shall fall from heaven;" also what "stars" signify when mentioned elsewhere in the Word, as in the following passages. In *Isaiah*:

"I will make the land a waste, to destroy the sinners thereof out of it; the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (xiii. 9, 10).

The vastation of the church is here treated of, which is when there is no good of love any more, nor any truths of faith. The "land" that shall be laid waste is the church (as may be seen above, n. 29). [4.] In *Ezekiel*:

"When I shall extinguish thee I will cover the heavens, and will make the stars dark; I will cover the sun with a cloud, and the moon shall not give her light; all luminaries of light . . . will I make dark over thee, and I will set darkness upon thy land" (xxxii. 7, 8).

"darkness over the land" means falsities in the church. In *Joch*:

"The sun and the moon shall be darkened, and the stars withdraw their shining" (ii. 10, 11; iii. 15).

In *Matthew*:

In the consummation of the age, "after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (xxiv. 29; *Mark* xiii. 24)

In *Daniel*:

"From one of the horns of the he-goat went forth a horn, a little one, and it waxed exceeding great towards the south, and towards the east, and towards honor; and it waxed great towards the host of the heavens; and some of the host and of the stars it cast down, . . . and trampled upon them. Yea, it magnified itself even to the Prince of the host" (viii. 9-11).

Here by the "host of heaven" the goods and truths of the church in the complex are meant (see *A.C.*, n. 3448, 7236, 7988, 8019); in particular, such as combat against falsities (see n. 7277). From this Jehovah is called "Jehovah Zebaoth," that is, Jehovah of hosts (see n. 3448, 7988). [5.] In the *Apocalypse*:

The dragon with his tail "drew the third part of the stars of heaven . . . to the earth" (xii. 4).

the "stars" here also are goods and truths of the church, and knowledges thereof; the "third part" is a great part; but what is signified by the "dragon" will be told in what follows. In the same,

"The stars of heaven fell unto the earth" (vi. 13).

In the same,

"A star from heaven is fallen unto the earth" (ix. 1).

In the same,

"There fell from heaven a great star burning as a torch; it fell upon the third part of the rivers, and upon the fountains of waters" (viii. 10).

As "stars" signify goods and truths of the church and knowledges thereof, by their "falling from heaven" is signified that these perish. In *David*:

"Jehovah telleth the number of the stars, He giveth them all their names" (*Psalms* cxlvii. 4).

In the same,

"Praise ye" Jehovah, "sun and moon; praise Him, all ye stars of light" (*Psalms* cxlviii. 3).

In the *Book of Judges*:

"The kings came, . . . they fought from heaven; the stars in their courses fought" (v. 19, 20).

Since angels in the spiritual heaven shine as stars, and since all truths and goods that are in angels are from the Lord, so the Lord, as He is called an "Angel," is likewise called a "Star;" as in Moses:

"There shall arise a Star out of Jacob, and a Sceptre shall rise out of Israel" (*Num.* xxiv. 17).

In the *Apocalypse*:

"Jesus, . . . the bright and morning Star" (xxii. 16).

From this it can be seen

Why the wise men from the east saw a star, and followed it, and why it stood where Jesus had been born (*Matt.* ii. 1, 2, 9).

From all this it can now be known what is signified by the "seven stars" that were in the right hand of the Son of man, who is the Lord in respect to the Divine Human (see above, n. 63).

73. "*And out of His mouth a sharp two-edged sword going forth*" signifies *the dispersion of falsities by the Word*.—This is evident from the signification of "going forth out of the mouth," as meaning, in reference to the Lord, Divine truth, thus the Word, for the Word goes forth out of the Lord's mouth. This is evident also from the signification of "sword," as meaning truth combating; and as truth, when it combats, disperses falsities, therefore a "sword" also signifies the dispersion of falsities. The sword is called "two-edged and sharp," because truth completely disperses. (That "sword" signifies truth combating against falsities and destroying them, see *A.C.*, n. 2799, 6353, 8294.) As "sword" is frequently mentioned in the following pages

(as in chap. ii. 12, 16; vi. 4, 8; xiii. 10, 14; xix. 15, 21),

passages from the Word, explaining and proving that it signifies truth combating and dispersing falsities, will here be omitted. This will be explained and proved in those places.

74. "*And His face as the sun shineth in his power*" signifies

His Divine Love, from which are all things of heaven.—This is evident from the signification of “face,” as meaning, in reference to the Lord, Divine Love, from which is all good, thus all things of heaven (*A.C.*, n. 5585, 9306, 9546, 9888; and that the Lord in the Word in respect to His Divine Human is called “the face of Jehovah,” see n. 10579. That the Lord from Divine Love appears from heaven as a sun shining, and that from Him, as a sun, all things of heaven have existence and subsistence, see *Heaven and Hell*, n. 116-125, and what follows).

VERSES 17-20.

75. “*And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the First and the Last; and the Living One; and I became dead; and behold I am alive unto the ages of the ages, Amen: and I have the keys of hell and of death. Write the things which thou sawest, and the things which are, and the things which are to be hereafter. The mystery of the seven stars which thou sawest in My right hand, and the seven golden lampstands. The seven stars are the angels of the seven churches; and the seven lampstands which thou sawest are the seven churches.*”

17. “*And when I saw Him*” signifies *the presence of the Divine majesty* [n. 76]; “*I fell at His feet*” signifies *adoration from humiliation of heart in presence of the Divine* [n. 77]; “*as dead*” signifies *failure of self life* [n. 78]; “*And He laid His right hand upon me*” signifies *life from Him* [n. 79]; “*saying unto me, Fear not,*” signifies *revival* [n. 80]; “*I am the First and the Last*” signifies *who governs all things from firsts by means of outmosts, thus all things of heaven* [n. 81].
18. “*And the Living One*” signifies *who is from eternity* [n. 82]; “*and I became dead*” signifies *that He was rejected* [n. 83]; “*and behold I am alive unto the ages of the ages*” signifies *that eternal life is from Him* [n. 84]; “*amen*” signifies *Divine confirmation* [n. 85]; “*and I have the keys of hell and of death*” signifies *that He has power to save* [n. 86].
19. “*Write the things which thou sawest, and the things which are, and the things which are to be hereafter,*” signifies *that all these things are for posterity, because Divine* [n. 87].
20. “*The mystery of the seven stars which thou sawest in My right hand*” signifies *revelation of goods and truths, which are all from Him* [n. 88]; “*and the seven golden lampstands*” signifies *also of the things in the new heaven and new earth* [n. 89]; “*the seven stars are the angels of the seven churches*” signifies *those who receive goods and truths from the Lord* [n. 90]; “*and the seven lampstands which thou sawest are the seven churches*” signifies *that all such are in the new heaven and the new church* [n. 91].

76. [Verse 17.] “*And when I saw Him*” signifies *the presence of the Divine majesty.*—This is evident from the things that precede relating to the Son of man, all which are of the Divine majesty, as is clear from the explanation of them in the internal sense; as that “He was clothed with a garment down to the foot, and girt about at the paps with a golden girdle,” signifying that Divine truth and Divine good go forth from Him; that “His head and His hairs were white as white wool, as snow,” signifying the

Divine in firsts and in outmosts; that "His feet were like unto burnished brass, as if glowing in a furnace," signifying that His Human, even in outmosts, was full of Divine Love; that "His voice was as the voice of many waters," signifying that all Divine truth is from Him; that "He had in His right hand seven stars," signifying that all goods and truths of heaven and the church are therefrom; that "out of His mouth a sharp two-edged sword went forth," signifying that by Him all falsities are dispersed; that "His face was as the sun shineth in his power," signifying that from His Divine Love were all things of heaven. It is clear that these things are Divine, and that they appeared full of Divine majesty. That to "see" signifies here the presence, now most interior, of these things, is evident from this, that it was said before that John saw them (verse 12), and according to that seeing they were described; and now again it is said "I saw Him," and on account of this seeing he fell at His feet as dead; therefore it is that by "seeing" is here signified the presence of the Divine majesty. This presence came to John, when he saw "His face as the sun in his power," for from this he was dazed and filled with awe, in presence of the Divine; for all Divine light is from the Lord as a sun, and Divine light passes into the interiors; from this comes such presence and such filling with awe (as can be seen in *Heaven and Hell*, on The Lord as a Sun, n. 116-225; on Light and Heat therefrom in Heaven, n. 126-140; and on turning to Him, n. 17, 123, 144, 145, 151, 255, 272, 510, 548, 561). It is to be noted, moreover, that man has two kinds of sight, one from cogitative faith, the other from love: when he has sight from cogitative faith only his sight is unattended with awe before the Lord's Divine majesty; but when his sight is from love it is attended with awe at the Divine majesty: this is because the man is then turned to the Lord, for love turns, but cogitative faith apart from love does not (as can be seen from the passages cited above from *Heaven and Hell*, about turning). That this is so is well known in the spiritual world. It is clear, therefore, that by "I saw him," stated a second time, is signified the presence of the Divine majesty.

77. "*And I fell at His feet*" signifies *adoration from humiliation of heart in presence of the Divine.*—This is evident from the signification of "falling at the feet," as meaning adoration from humiliation. Humiliation of heart is meant, because humiliation that springs from the heart in presence of the Divine produces that prostration. All affections, whatsoever they are, have corresponding gestures in the body. Into these gestures the body is

borne and falls as of itself, when the man is interiorly in the affection. Humiliation before a man produces a bowing down, according to the estimation of him; but in presence of the Divine it produces total prostration, especially when man thinks that the Divine in respect to power and wisdom is everything, and man in comparison is nothing, or that from the Divine is all good and from man nothing but evil. When man is in this acknowledgment from the heart he comes as it were out of himself, and thence falls upon his face, and when he is thus out of himself he is removed from *proprium* [what is his own], which in itself is wholly evil; when this is removed, the Divine fills him and raises him up; not that the Divine desires such humiliation on its account, but because evil is then removed, and so far as evil is removed with man so far the Divine flows-in; for evil alone stands in the way. (An example of such humiliation may be seen in *Earths in the Universe*, n. 91.) Man's state when the Divine Presence with him removes *proprium* [what is his own], and afterwards infills him, is thus described in this verse: "When I saw Him I fell at His feet as dead; and He laid His right hand upon me, saying unto me, Fear not." This state is described further in *Daniel*:

"I lifted up mine eyes and looked, and behold a Man clothed in linen, . . . His face as the appearance of lightning, and His eyes as lamps of fire, . . . and His feet like the splendor of burnished brass. . . . I alone saw the vision; the men that were with me saw it not; but great fear fell upon them, and they fled. . . . And there remained no strength in me; and I came into a deep sleep, . . . and my face upon the ground. But lo, a hand touched me, which set me upon my knees and upon the palms of my hands, . . . and He said, Fear not" (x. 5-12).

This state is also described in *Ezekiel*, when he saw the cherubs, by which is signified the Lord in respect to Providence:

When I saw the glory of Jehovah, "I fell upon my face, and I heard a voice of One that spake. And He said unto me, Son of man, stand upon thy feet, that I may speak to thee. And the spirit entered into me when He spake unto me, and set me upon my feet, and I heard Him that spake unto me" (i. 28; ii. 1, 2; iii. 24).

Likewise, when Jesus was transfigured before Peter, James, and John, of which it is thus written in *Matthew*:

"While Peter was yet speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud saying, This is My beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard these things they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise,

be not afraid. And when they had lifted up their eyes they saw no one save Jesus only" (xvii. 5-8).

From all this it is apparent what the effect is of the presence of the Divine Human of the Lord with man, when man is in a state of humiliation of heart, namely, that he falls upon his face, and by the touch of the Lord's hand is raised upon his feet. It was plainly the presence of the Lord in respect to the Divine Human; since it was the "Son of man" who was in the midst of the lampstands that appeared in this way before John; and the "Son of man" is the Lord in respect to the Divine Human, see above (n. 63). It was the same with the disciples when the Lord was transfigured; it is therefore said that "when they had lifted up their eyes they saw no one save Jesus only." That it was the Lord in respect to the Divine Human who was seen by Daniel and Ezekiel, is evident from the words of the Lord himself, that

No one hath heard the Father's voice at any time, nor seen His form. (*John* v. 37; i. 18).

Moreover, that men worshipped the Lord, when He was in the world, by falling upon the face at His feet, may be seen in

Matthew xxviii. 9; and in *Mark* vii. 25, 26; *Luke* viii. 41; xvii. 15, 16 18; and in *John* xi. 32.

78. "*As dead*" signifies *failure of self-life*.—This is evident from the signification of "as dead," in reference to the Divine presence with man, as meaning the failure of self-life; for man's self life is that into which he is born, which is in itself nothing but evil, for it is wholly inverted, for it has regard to itself and the world only, and therefore turns itself back away from God and from heaven. The life that is not man's self-life is that into which he is led when he is being regenerated by the Lord; and when he comes into that life he regards God and heaven in the first place, and self and the world in the second. That life flows-in with man when the Lord is present; consequently so far as that life flows-in, so far there is effected a turning of the life. This turning, when effected suddenly, causes man to appear to himself as dead; thus it is that by "as dead" is signified the failure of self-life. But these two states cannot be so described as to be apprehended. Moreover, they are not the same with a man and with a spirit, and they are wholly different with the evil and with the good. Man in the body cannot live in the presence of the Divine; those who do live

are encompassed by an angelic column, which moderates the Divine influx; for the body of every man is non-receptive of the Divine, consequently it dies and is cast off. That man in the body cannot live in the presence of the Divine can be seen from the words of the Lord to Moses,

“Thou canst not see My faces; for man shall not see Me and live”
(*Exod.* xxxiii. 20);

Moses, therefore, because he desired to see, was placed in a cleft of a rock and was covered until the Lord had passed by. Furthermore, it was known to the ancients that man cannot see God and live, as is evident from the *Book of Judges*:

“Manoah said unto his wife, **Dying** we shall die, because we have seen God” (xiii. 22);

and this was attested to the children of Israel, when the Lord was seen from Mount Sinai, of which it is thus written in Moses:

“Be ready against the third day; for the third day Jehovah will come down in the sight of all the people, upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount dying he shall die.” And because terror seized upon them, they said unto Moses, “Speak thou with us and we will hear; but let not God speak with us lest we die” (*Exod.* xix. 11, 12; xx. 19).

(That by “Mount Sinai” is signified heaven, where the Lord is, and that by “touching” is signified to communicate, to transfer, and to receive, and for this reason it was forbidden to touch the border of that mountain, see in the explanation of that passage in the *Arcana Caelestia*.) Jehovah has been seen by many, as recorded in the Word, but they were encompassed at the time by a column of spirits, and thus were preserved, as was said above. In this way the Lord has been seen at different times by me. But the state of spirits in the Divine presence is different from the state of men; spirits cannot die, consequently if they are evil they die a spiritual death in the Divine presence, the nature of which will be spoken of presently; but those who are good are conveyed into societies, where the sphere of the Divine presence is tempered and accommodated to reception. On account of this there are three heavens, and in each heaven many societies, and those who are in the higher heavens are nearer to the Lord, and those who are in the lower are more remote from Him (see *Heaven and Hell*, n. 20–28, 29–40, 41–50, 206–209). What the spiritual death is that evil spirits die in the Divine presence, shall be briefly stated.

Spiritual death is a turning away and removal from the Lord. When evil spirits who have not yet been vastated, that is, have not yet become fixed in their ruling love, enter any angelic society, because the Divine of the Lord is there present they are direfully tormented, and not only turn away but even cast themselves down into the depths, where no light from heaven enters; some into dark caverns of rocks; in a word, into the hells (see *Heaven and Hell*, n. 54, 400, 410, 510, 525, 527). This turning away and removal from the Lord is what is called spiritual death; and with such the spiritual of heaven is dead.

79. “*And He laid His right hand upon me*” signifies *life from Him*.—This is evident from the signification of “right hand,” as meaning, in reference to the Lord, life from Him (see above, n. 72). It signifies life from Him, because it immediately follows the words, “I fell at His feet as dead;” moreover, “to touch with the hand” signifies to communicate and transfer to another what pertains to oneself, also to receive from another. To communicate and transfer to another what pertains to oneself, in reference to the Lord, as here, is to communicate and transfer life such as those have who are in a state of enlightenment and who see and hear such things as are in heaven. This took place with John, for he was in such enlightenment when he saw and heard the things that are described in the *Apocalypse*. “To touch with the hand” is to communicate and transfer to another, because the whole power of man is transferred from the body into the hands; consequently what the mind wills that the body should do, that the arms and hands do (from this it is that by “arms” and “hands” in the Word is signified power, see *A.C.*, n. 878, 3091, 4931-4937, 6947, 7673, 10019); But this power is natural power, and communication thereby is an exertion of the bodily forces; spiritual power is to will the good of another, and to will to convey to another as far as possible what belongs to oneself. This power is what “hand” in the spiritual sense signifies, and its communication and transference are signified by “touching with the hand.” From this it can be seen what is signified by this, that the Lord, who is here called the “Son of man,” laid His right hand upon John, when John lay as dead, namely, that He communicated and transferred to him life from Himself (see above). “To touch,” and “to touch with the hand,” has a similar signification in many passages in the Word, as in the following. In *Daniel*:

The Lord, who there appeared to him as a man clothed in linen, whose countenance was as the appearance of lightning, and His eyes as

torches of fire, and His feet as the brightness of polished brass, touched him; restored him to his standing; lifted him upon his knees; touched his lips, and opened his mouth; and still again touched him, and strengthened him (x. 4 to the end)

In *Jeremiah* :

"Jehovah put forth His hand, and touched my mouth, and said, I put My words into thy mouth " (i. 9).

And in *Matthew* :

Jesus stretching forth His hand to the leper, "touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed " (viii. 3).

In the same,

Jesus saw Peter's wife's mother sick of a fever, "and He touched her hand, and the fever left her " (viii. 14, 15).

In the same,

Jesus touched the eyes of the two blind men, and their eyes were opened (ix. 29, 30).

In the same,

While Peter was yet speaking, behold a bright cloud overshadowed the disciples, "and behold, a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard these things they fell on their face, and were sore afraid. Then came Jesus and touched them, and said, Arise, be not afraid " (xvii. 5-8).

In *Luke* :

Jesus came and touched the bier of the dead, and said, "Young man, I say unto thee, Arise. Then he that was dead sat up, and began to speak " (vii. 14, 15).

In the same,

Jesus touched the ear of the servant, and healed him (xxii. 51).

In *Mark* :

"And they brought [to Jesus] little children, that He should touch them; . . . and He took them in His arms, put His hands upon them, and blessed them " (x. 13, 16).

In the same,

They brought unto Jesus those that were ill, "that they might touch if it were but the border of His garment; and as many as touched were made whole " (vi. 56; *Matt.* xiv. 35, 36).

In *Luke* :

"A woman suffering from an issue of blood . . . touched the border of His garment; and immediately the issue of her blood stanch'd. Jesus said, Who is it that touched Me? . . . Some one did touch Me; I perceived that power went forth from Me " (viii. 43-46).

Because "touching" and "laying on of hands" signify communicating and transferring to another what pertains to oneself, it has been customary in the churches from ancient times to lay hands upon the head of those who are inaugurated and blessed.

This Moses was commanded to do to Joshua (*Num.* xxvii. 18-23; *Deut.* xxxiv. 9).

As all things among the children of Israel were representative and significative of spiritual things, so was touch; wherefore those who touched what was holy were sanctified, and those who touched what was unclean were polluted; for "touch" signified communication and transference to another, and reception from another, as can be seen from the following passages in Moses:

Whosoever shall touch the tent of meeting; the ark of the testimony; the table and all the vessels thereof; the lampstand and the vessels thereof; the altar of incense; the altar of burnt offering, with all the vessels thereof, and the laver and the base thereof, shall be holy (*Exod.* xxx. 26-29).

"Whosoever toucheth the altar shall be holy" (*Exod.* xxix. 37).

Every thing that toucheth the remainder of the meat-offering, and the remainder of the flesh from the sacrifice, shall be holy (*Lev.* vi. 18, 27).

"Whosoever toucheth the dead, . . . and purifieth not himself. . . , defileth the tabernacle of Jehovah; and that soul shall be cut off from Israel." "And whosoever in the open field toucheth one that is slain with a sword, . . . or a bone of a man, or a grave, shall be unclean seven days." "He that toucheth the waters of separation shall be unclean until even." "And whatsoever the unclean person toucheth shall be unclean, and the soul that toucheth it shall be unclean until even" (*Num.* xix. 11, 13, 16, 21, 22).

He that toucheth unclean beasts and unclean reptiles shall be unclean. Everything upon which they shall fall shall be unclean, whether it be a vessel of wood, raiment, water, an earthen vessel, food, drink, an oven (but not a fountain, pit or receptacle of water) shall be unclean (*Lev.* xi. 31-36;)

(Besides other places, as *Lev.* v. 2, 3; vii. 21; xi. 37, 38; xv. 1 to the end; xxii. 4; *Num.* xvi. 26; *Isaiah* lii. 11; *Lam.* iv. 14, 15; *Hos.* iv. 2, 3; *Hagg.* ii. 12, 13, 14).

80. "Saying unto me, Fear not," signifies *renewal of life*.—

This is evident from the series of things in the internal sense. For John lay as dead, and the Lord, seen as the Son of man, laid His right hand upon him, and said to him, "Fear not." His "lying as dead" signified failure of his self-life; the Lord's "laying His right hand upon him" signified life from Him; therefore His saying to him "Fear not" signified renewal of life; for all who come suddenly from self-life into any spiritual life are at first afraid, but their life is renewed by the Lord. This renewal is effected in this way that the Divine presence, and fear on account of it, are accom-

modated to reception. The Lord is present with all in the universe, but more nearly or remotely according to reception of good by means of truths with them from Him. For good is that in which the Lord is present with angel, spirit, and man; therefore the extent and quality of good from the Lord with them are what determine the extent and quality of His presence; if the presence goes beyond this, there is anguish and tremor; but by accommodation to reception there is renewal of life (as can be seen from what has just been said and shown above, n. 78). This renewal is what is signified here by "Fear not;" also in other places, where it is said by the Lord or by the angel of the Lord when seen,

"Fear not" (as in *Daniel* x. 12, 19; *Luke* i. 12, 13; ii. 8, 9, 10; *Matt.* xxviii. 5, 9, 10).

Renewal of life, that comes by accommodation to reception, appears in the spiritual world, when it is presented to view, as a cloud. All societies there are encompassed by such a cloud, denser or rarer according to reception. (That angels are encompassed by a thin correspondent cloud, lest they should be hurt by a nearer influx of the Divine of the Lord see n. 6849. What "clouds" are in the spiritual world, and therefore in the spiritual sense, see above, n. 36.)

81. "*I am the First and the Last*" signifies *who governs all things from firsts by means of outmosts, thus all things of heaven.*—This is evident from the explanation given above (n. 41).

82. [*Verse 18.*] "*And the Living One*" signifies *who is from eternity.*—This is evident from this, that He who is from eternity is the only Living One, and that all others, who are not from eternity, have been created by Him, and thus made recipients of life from Him. Therefore He only who is from eternity has life in Himself, and no one besides Him. That the Lord, in respect both to the Divine and to the Human, has life in Himself, is evident from what is said in *John*:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . In Him was life, and the life was the light of men. . . . And the Word became flesh, and dwelt among us" (i. 1, 4, 14).

That the Lord is here meant by the "Word" is clear, for it is said, "the Word became flesh, and dwelt among us." In the same,

"As the Father hath life in Himself, even so gave He to the Son to have life in Himself" (v. 26).

In the same,

"Jesus said, I am the resurrection and the life" (xi. 25).

And in the same,

“Jesus said, I am the way, the truth, and the life” (xiv. 6).

It is believed in the world that man has life implanted in him by birth, and that it does not therefore flow-in unceasingly from the Lord, who alone has life in Himself, and who thus alone is life. But this belief is a belief in what is false (see *Heaven and Hell*, n. 9).

83. “*And I became dead*” signifies that *He was rejected*.— This is evident from this, that the Lord is said to be “dead” when faith in and love towards Him are no more; for with those who are in love towards Him and faith in Him the Lord lives, but with those who are not in love and faith He does not live. With such He is said to be “dead” because He is rejected. This is what is here meant in the internal sense by the words “I became dead;” but in the sense of the letter it is meant that He was crucified. The Lord’s being crucified has a like signification in the internal sense, namely, that He was rejected and ill-treated by the Jews; for the Lord, when He was in the world, was Divine truth itself, and as Divine truth was wholly rejected by the Jews, so the Lord, who was Divine truth, suffered Himself to be crucified. Such things are signified by all that is related by the Evangelists concerning the Lord’s passion; the particulars, even to every minutest particular, involve this. Whenever, therefore, the Lord speaks of His passion He calls Himself the Son of man, that is, Divine truth (see above, n. 63). That Divine truth was wholly rejected by the Jews is well known; for they accepted nothing that the Lord said, not even that He was the Son of God. From this it may be known how those things that the Lord said to the disciples about the Jews rejection of Him are to be understood. Thus in *Luke*:

“The Son of man must suffer many things, and be repudiated by the elders and chief priests and scribes” (ix. 22).

In the same,

The Son of man “must suffer many things, and be repudiated by this generation” (xvii. 25).

In *Mark*:

“It is written of the Son of man, that He should suffer many things and be set at naught” (ix. 12).

In *Luke*:

“Jesus took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are foretold through the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon; and after they have scourged

Him, they shall put Him to death ; but the third day He shall rise again" (xviii. 31-33).

The way in which the Jews treated Divine truth, which was from the Word, is signified by these particulars. "Jerusalem" here is the Jewish Church ; "to be delivered unto the Gentiles, to be mocked, to be shamefully entreated, to be spit upon, to be scourged, to be put to death," are the wicked ways in which the Jews treated Divine truth ; and as the Lord was Divine truth itself, because He was the Word (*John* i. 14), and as it was foretold in the prophets that Divine truth would be so dealt with in the end of the church, it is said, "that all things may be accomplished that have been foretold through the prophets concerning the Son of man." So in another passage in the same Gospel :

"These are the words which I spake unto you, while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me" (*Luke* xxiv. 44).

That all things were accomplished when Jesus was crucified He Himself said, when He was upon the cross :

"Jesus, knowing that all things were accomplished, that the Scripture might be fulfilled, said, I thirst" (*John* xix. 28).

He then said, "I thirst," because He longed for a new church that would acknowledge Him. (That to "thirst," in the spiritual sense, signifies to long for, and that it is predicated of the truths of the church, see *A.C.*, n. 4958, 4976, 8568.) These are also the things that were predicted by Daniel concerning vastation and desolation :

"After sixty and two weeks shall the Anointed One be cut off, but not for Himself ; then the people of the Prince that shall come shall destroy the city and the sanctuary, so that its end shall be with a flood. . . . At last upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation" (*Dan.* ix. 26, 27).

"Desolation" and "vastation" signify repudiation and rejection of Divine truth with those that are of the church (see *A.C.*, n. 5360, 5376). That Divine truth, which is the Word, was so repudiated by the Jews, is also meant by these words in *Matthew* :

"I say unto you that Elijah is come already, and they have not recognized him, but have done unto him whatsoever they listed. Even so shall the Son of man suffer of them" (xvii. 12).

By "Elijah" the Word is signified (see *A.C.*, preface to chap. xviii. *Gen.*, and in n. 2762, 5247), also by "John the Baptist ;" therefore he was called

“Elijah” (n. 7643, 9372). From this it can be seen what is signified by “Elijah has come,” and that “they have done to him whatsoever they listed,” and that “the Son of man is to suffer of them.” How the Jews explained and thus rejected the Word is clear from many passages in the Gospels, where the Lord makes this manifest. From all this it can now be seen that “I became dead” signifies that He was rejected. (Moreover, that the Lord, by the passion of the cross, glorified His Human, that is, made it Divine, see *The Doctrine of the New Jerusalem*, n. 294, 295, 302, 305.)

84. “*And behold I am alive unto the ages of the ages*” signifies *that eternal life is from Him*.—This is evident from the signification of “I am alive,” as meaning to be from eternity, and that in Him alone is life from Himself (on which see above, n. 82); but here as meaning life in others, and His life in others is eternal life. For it is said just before that He “became dead,” which signifies that He was rejected, because not received in faith and love; here, therefore, “I am alive” signifies that He is received by those who are in His life, which life is in faith and love with man, and that life is eternal life. That “unto the ages of the ages” signifies to eternity is clear without explanation. That the life of the Lord is a life of faith in Him and love to Him, and that this life is eternal life is evident from many passages in the Word, as the following. In *John*:

“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him may not perish, but may have eternal life. . . . He that believeth on the Son hath eternal life; but he that believeth not on the Son shall not see life” (iii. 14-16, 36).

In the same,

“The water that I shall give him. . . shall become in him a fountain of water, springing up unto eternal life” (iv. 10, 11, 14).

“Water” is truth of faith (see above, n. 71). In the same,

“Every one that beholdeth the Son, and believeth on Him, hath eternal life. . . . The words that I speak unto you are spirit and are life” (vi. 40, 63).

The “words” that the Lord speaks are also truths of faith. In the same,

“I am the resurrection and the life; he that believeth in Me, though he die, yet shall he live” (xi. 25, 26).

In the same,

“Work for the meat which abideth unto eternal life, which the Son of man giveth” (vi. 27).

The "meat" which the Lord gives is also the truth and good of faith, because spiritual meat is meant (see *A.C.*, n. 3114, 4459, 4792, 5147, 5293, 5349, 5342, 5410, 5426, 8562, 9003). It was said that the life of the Lord is in faith in Him and love to Him with man; this is because everything of faith and love is from Him, and that which is from Him is also Himself, for it is His proceeding Divine, which is called "the Spirit of Truth" and "the Holy Spirit;" and as the Lord is therein, and it is Himself, it is said that they should abide in the Lord, which means in faith in Him and love to Him, from Him; as in *John* :

Jesus said, "Abide in Me, and I in you. . . . If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. . . . Abide in My love. . . . If ye keep My commandments, ye shall abide in My love." "He that abideth in Me, and I in Him, the same beareth much fruit; for apart from Me ye cannot do anything" (xv. 4-10).

From this it may be known what is meant by these words in *John* :

"Ye see Me; because I live ye shall live also" (xiv. 19).

That to "see" the Lord is to believe in Him, see above (n. 14, 25, 37); and that "to have faith," or "to believe" in the Lord, is to be in love and charity (see *The Last Judgment*, n. 33-39; and *The Doctrine of the New Jerusalem*, n. 108-142).

85. "*Amen*" signifies *Divine confirmation*, as may be seen above (n. 34).

86. "*And I have the keys of hell and of death*" signifies that *He has power to save*.—This is evident from the signification of "keys," as meaning power to open and shut (see *A.C.*, n. 9410); and from the signification of "hell," as meaning evils, for all evils are from hell and belong to hell; and from the signification of "death," as meaning damnation, which is also called spiritual death (see n. 5407, 6119, 9008). "To have the keys of hell and of death" means the power to save, for the further reason, that the Lord alone removes the hells with man and thereby damnation; and when the hells are removed man is saved, for in their place heaven and eternal life flow in; for the Lord is unceasingly present with man, and desires to fill him with heaven, but evils stand in the way of its being received; so far, therefore, as the hells are removed, that is, so far as man refrains from evils, so far the Lord with heaven flows in. The Lord here says that He "has the keys of hell and of death," because it is said immediately before that He is "alive unto the ages of the ages," by which is meant that from Him is eternal

life ; and so far as the Lord is received in faith and in love so far is He in man, and so far as He is in man so far does He remove evils, thus the hells and eternal death. This the Lord alone does, and for this reason He ought to be received, as is evident from the passages from the Word cited just above (n. 83). By "hell" evils of every kind are signified, because all evils are from hell. Whatever man thinks or wills is either from hell or from heaven. If he thinks and wills evil it is from hell, but if he thinks and wills good it is from heaven. Thought and will in man are not possible from any other source. The man who supposes that he thinks and wills from himself is not aware of this ; but I can assert from all experience on this subject that every thing that a man thinks and wills is either from one or the other of these sources. For this reason, moreover, the man who thinks and wills evil is actually in hell ; and where one actually is while he lives in the world thither will he come after death. He can come into no other place, because man's spirit is formed and made up of those things that he thinks and wills. When, therefore, he thinks and wills evil, the whole man is formed and made up of evil, so that he is his own evil in form. From this it is that infernal spirits are absolutely images of their own evil, and are monstrosities, horrible according to the kind of evil. Furthermore, the only means whereby a spirit can be formed and constituted for heaven is receiving the Lord in faith and love ; for the Lord alone, by His presence in faith and love with man, removes evils, and forms man into an image of heaven, which is an angel. From all this it can be seen what is signified by "having the keys of hell and of death." The word "keys" is used because all the hells are closed up, and are opened only when evil spirits are cast into them, or when any are let out of them, which occurs when evils increase with men. The openings that are then made are called "gates," and as "gates" are spoken of, so also are "keys," and these signify the power to open and to shut, since the opening and shutting of gates is effected by means of keys. The keys given to Peter (*Matthew* xvi. 18, 19) have a like signification ; for by "Peter" is there signified truth from the good which is from the Lord, thus it is meant that the Lord alone, from whom is all truth of faith and good of love, has that power (see *Last Judgment*, n. 57).

87. [*Verse 19.*] "*Write the things which thou sawest, and the things which are, and the things which are to be hereafter,*" signifies that all these things are for posterity, because Divine.—This is evident from the signification of "writing," as meaning that it

is for remembrance (see *A.C.*, n. 8620), thus that these things are for posterity; and from the signification of "which thou sawest," and "which are," and "which are to be hereafter," as meaning all things; for the three times, namely, past, present, and future, signify all things; and since the things he was to write were from the Lord, therefore they signify things Divine, since nothing goes forth from the Lord except what is Divine. Moreover, every particular recorded in the *Apocalypse*, as well as every particular in the prophetic parts of the Word elsewhere, has an internal sense, and the internal sense is in the light of heaven, which is Divine truth going forth from the Lord. It is said here, "which thou sawest," and "which are," and "which are to be hereafter," as above it was said in respect to the Lord, "who is, and who was, and who is to come." What was there treated of was the Lord Himself; here things Divine from the Lord with man are treated of, as can be seen from what precedes and follows in the series.

88. [*Verse 20.*] "*The mystery of the seven stars which thou sawest in My right hand*" signifies *revelation of goods and truths, which are all from Him.*—This is evident from the signification of "mystery," as meaning what lies concealed in the vision that John had, but here that vision revealed, since in what now follows it is told what is meant by the "seven stars" and the "seven lampstands." This is evident also from the signification of the "seven stars," as meaning knowledges of all things of good and truth, thus as meaning all goods and truths (see above, n. 72); and from the signification of "in My right hand," as meaning, in reference to the Lord, what is from Him (see also, n. 72). From this it is clear that by "the mystery of the seven stars which thou sawest" is signified revelation of goods and truths, which are all from Him.

89. "*And the seven golden lampstands*" signifies *also of the things in the new heaven and new earth.*—This is evident from the signification of the "seven lampstands," as meaning the new heaven and the new church (see above, n. 62). They mean goods and truths for those who are in the new heaven and the new church, because in the internal sense they are thus closely connected with what immediately precedes; for things that appear disconnected in the sense of the letter, in the internal sense are continuous (see above, n. 17).

90. "*The seven stars are the angels of the seven churches*" signifies *those who receive goods and truths from the Lord.*—This

is evident from the signification of the "seven stars," as meaning goods and truths, all from the Lord (see above, n. 72); also from the signification of "angels," as meaning those in the heavens who are in like correspondent good and truth with those in the church (of which more in what follows); also from the signification of "seven churches," as meaning all who are in truths from good, or in faith from charity, thus all who are of the church (see above, n. 20). From all this together, it follows as a conclusion that by "the seven stars are the angels of the seven churches" are signified all who receive goods and truths from the Lord. By "angels" are here signified those in heaven who are in like correspondent good and truth with those in the church, because the whole heaven is divided into societies, and the societies are arranged according to affections for good and truth in general and in particular. These societies correspond to those on earth who are in like affections for good and truth. All these societies are called "angels;" and each one is called an "angel;" and a society when viewed from a distance, and so presented as to be seen as a one, appears as a single angel (see *Heaven and Hell*, n. 62, 68-72). Moreover, there is a complete correspondence of heaven with the church, or of angels of heaven with men of the church; through this correspondence heaven makes a one with the church. From all this it is clear what is here signified by the "angels of the seven churches," and in the following chapter by the "angel" of each church, where it is said, "Write to the angel of the Ephesian church," "to the angel of the church of the Smyrnaeans," "to the angel of the Pergamean church," "to the angel of the church of Thyatira," "to the angel of the church in Sardis," "to the angel of the Philadelphian church," and "to the angel of the Laodicean church;" the command evidently was to write, not to angels but to churches, that is, to those who are in such good and truth from the Lord and who are described by each church (of whom we shall treat in what follows). (That in the Word by "angel" nothing else is meant but good and truth which are from the Lord with angel and man, will be more fully shown in the following pages; in the meantime see what is shown concerning the heavens and angelic societies in *Heaven and Hell*, since without knowledge of these things from that source, what is said of angels in the following pages can be but little understood; for knowledge must precede if the understanding is to be enlightened.)

91. *"And the seven lampstands which thou sawest are the seven churches"* signifies *that all such are in the new heaven and the new church.*—This is evident from the signification of the "seven lampstands," as meaning the new heaven and the new

church (see above, n. 62); also from the signification of the "seven churches," as meaning those who are in truths from good or in faith from charity (see above, n. 20). From this it is clear that by the "seven lampstands are the seven churches" all who will be in the new heaven and the new church are signified.

All things in the *Apocalypse* have regard to that which is signified by the "seven golden lampstands," that is, to the new heaven and the new church, as their end and conclusion; consequently, these are treated of in the final chapters. The remaining things that come between are such things as stand in the way, and are to be removed, as what is said of the "dragon" and of the "beasts of Babylon." When these no longer oppose, or when they are removed, the new heaven and the new church come forth and are manifest.

CHAPTER II.

TO the angel of the Ephesian Church write: These things saith He that holdeth the seven stars in His right hand; He that walketh in the midst of the seven golden lampstands;

2. I know thy works, and thy toil, and thy endurance, and that thou canst not bear the evil, and hast tried them that say that they are apostles, and they are not, and hast found them liars;

3. And hast borne and hast endurance, and for My name's sake hast toiled, and hast not failed.

4. But I have against thee, that thou hast left thy first charity.

5. Be mindful, therefore, of whence thou hast fallen, and repent, and do the first works; but if not, I will come unto thee quickly, and will move thy lampstand out of its place, except thou repent.

6. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

7. He that hath an ear let him hear what the Spirit saith to the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8. And to the angel of the church of the Smyrneans write: These things saith the First and the Last, who was dead and is alive:

9. I know thy works, and affliction, and poverty, but thou art rich; and the blasphemy of them who say that

they are Jews, and they are not, but are a synagogue of Satan.

10. Fear not the things which thou art to suffer. Behold, the devil is about to cast some of you into confinement, that ye may be tried; and ye shall have affliction ten days: be thou faithful even till death, and I will give thee the crown of life.

11. He that hath an ear let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt by the second death.

12. And to the angel of the church in Pergamum write: These things saith He that hath the sharp two-edged sword,

13. I know thy works, and where thou dwellest, where Satan's throne is; and thou holdest My name, and didst not deny My faith, even in the days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth.

14. But I have against thee a few things: that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat idol-sacrifices, and to commit whoredom.

15. So thou also hast them that hold the doctrine of the Nicolaitans, which thing I hate.

16. Repent; or else I will come to thee quickly, and will fight against them with the sword of My mouth.

17. He that hath an ear let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the hidden manna; and will give him a white stone, and upon the stone a new name written, which no one knoweth except he that receiveth.

18. And to the angel of the church in Thyatira write: These things saith the Son of God, that hath His eyes as a flame of fire, and His feet like burnished brass,

19. I know thy works and charity, and ministry and faith, and thine endurance, and thy works, and the last to be more than the first.

20. But I have against thee a few things ; that thou sufferest the woman Jezebel, that calleth herself a prophetess, to teach and to seduce My servants to commit whoredom, and to eat idol-sacrifices.

21. And I gave her time that she might repent of her whoredom ; and she repented not.

22. Behold, I cast her into a bed, and those that commit adultery with her into great affliction, except they repent of their works.

23. And her sons I will kill with death ; and all the churches shall know that I am He that searcheth the reins and hearts ; and I will give to each one of you according to your works.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they say ; I put upon you no other burden.

25. Howbeit, that which ye have, hold till I come.

26. And he that overcometh and keepeth My works unto the end, I will give him power over the nations.

27. And he shall rule them with an iron rod ; as earthen vessels shall they be shivered, as I also have received from My Father.

28. And I will give him the morning star.

29. He that hath an ear let him hear what the Spirit saith to the churches.

92. In the preceding pages it has been told what is meant by the "seven churches" and by the "angels" thereof ; namely, by the "seven churches" all who are in truths from good, and by the "seven angels" all in heaven that correspond to these (see n. 20, 90) ; and since heaven and the church make one by correspondence, it is said in what follows, "To the angel of the church . . . write," and not, Write to the church. It is so said for this rea-

son also, that there must be correspondence in order that the church may be a church with man; if there were no correspondence, there would be no communication of heaven, thus no heaven, with man; and if heaven were not with him neither would the church be with him. (See *The Doctrine of the New Jerusalem*, n. 241-248. What the correspondence of the man of the church with heaven is, cannot be told in a few words, but whoever desires may be taught what it is in what is said and shown in *Heaven and Hell*, n. 87-115 and 291-310.) In a word, there is correspondence when man has become spiritual, and man becomes spiritual when he acknowledges the Divine and especially the Lord, and loves to live according to the precepts in the Word, for when he does this he is conjoined with heaven; and then between the spiritual and the natural with him there is correspondence. I am aware that to many these things seem to be beyond comprehension; but the reason is that it is not the delight of their love to know about them; if it were, not only would they perceive them clearly, they would also be eager to know much more of such things; for a man earnestly desires what he loves, and what he loves is his delight; moreover, whatever is loved enters both with joy and with light into the idea of the mind.

93. The angel of the Ephesian church is the first here written to; and by the angel of that church all those in the church are meant who are in knowledges of truth and good, thus in knowledges of such things as are of heaven and of the church, and who still are not, or not yet, in a life according to them. By these knowledges are especially meant doctrinals; and doctrinals alone, or knowledges of good and truth alone, do not make a man spiritual, but a life according to them; for doctrinals or knowledges without a life according to them abide only in the memory and in thought therefrom, and all things that abide there only, abide in the natural man; consequently a man does not become spiritual until these enter the life, and they enter the life when a man wills the things which he thinks, and consequently does them. That this is so any one can see from this alone, that although one knows all the laws of moral and civil life, if he does not live according to them he is not a moral and civil man; he may talk about them more learnedly than others, but still he is condemned. It is the same with one who knows the ten precepts of the decalogue, so as to be able even to explain and discourse about them with intelligence, and yet does not live according to them. Those, therefore, within the church who are in knowledges of such things as pertain to the church, that is, who are in knowledges of truth and good from the Word, but are not, or not yet, in a life according to them, are here first treated of, and these are described by the things written to the angel of the Ephesian church.

EXPOSITION.

VERSES 1-7.

94. "To the angel of the Ephesian church write: These things saith He that holdeth the seven stars in His right hand; He that walketh in the midst of the seven golden lampstands; I know thy works and thy toil, and thy endurance, and that thou canst not bear the evil, and hast tried them that say that they are apostles and they are not, and hast found them liars: and hast borne and hast endurance, and for My name's sake hast toiled, and hast not failed. But I have against thee that thou hast left thy first charity. Be mindful therefore of whence thou hast fallen, and repent, and do the first works; but if not I will come unto thee quickly, and will move thy lampstand out of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He that hath an ear let him hear what the Spirit saith to the churches; To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

1. "To the angel of the Ephesian church write" signifies to those within the church who are in knowledges of truth and good from the Word, for remembrance [n. 95]; "these things saith He that holdeth the seven stars in His right hand" signifies from whom are all knowledges of good and truth [n. 96]; "He that walketh in the midst of the seven golden lampstands" signifies from whom is life to all in the new heaven and the new church [n. 97].
2. "I know thy works, and thy toil, and thy endurance," signifies all things that they think, will, and do, thus all things of love and faith in the spiritual and in the natural man [n. 98]; ["and that thou canst not bear the evil" signifies that they put away evils, n. 99]; "and hast tried them that say they are apostles and they are not, and hast found them liars," signifies and falsities, so far as they are able to search them out [n. 100].
3. "And hast borne, and hast endurance," signifies resistance against those who assail truths of faith, and diligence in instructing [n. 101]; "and for My name's sake hast toiled" signifies acknowledgment of the Lord and of knowledges of truth that have respect to Him [n. 102]; "and hast not failed" signifies so far as they could [n. 103].
4. "But I have against thee that thou hast left thy first charity" signifies that they do not make such a life as those lived who were in the church at its beginning the essential of knowledges [n. 104].
5. "Be mindful therefore of whence thou hast fallen, and repent, and do the first works," signifies remembrance of former things, and thus remembrance of having deviated from the truth, and this in order that the good of life of the church at its beginning may come into mind [n. 105]; "but if not I will come unto thee quickly, and will move thy lampstand out of its place, except thou repent," signifies that if not, it is certain that heaven cannot be given [n. 106].
6. "But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate," signifies an aversion, given from the Divine, towards those who separate good from truth, or charity from faith, from which separation there is no life [n. 107].
7. "He that hath an ear let him hear what the Spirit saith to the churches" signifies that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church [n. 108]; "To him that overcometh will I give to eat of the tree of life" signifies that he who receives in the heart shall be filled with good of love, and with heavenly joy therefrom [n. 109]; "which is in the midst of the paradise of God" signifies that all knowledges of good and truth in heaven and in the church look thereto and go forth therefrom [n. 110].

95. [Verse 1.] "To the angel of the Ephesian church write"

signifies to those within the church who are in knowledges of truth and good from the Word, for remembrance.—This is evident from the signification of “writing,” as meaning for remembrance (*A.C.*, n. 8620). It means to those within the church who are in knowledges of truth and good from the Word, because these are meant by the “angel of the Ephesian church.” That these are meant is evident from the things written to the angel of that church. What is meant by the angel of each church can be known only from the internal sense of the things written to each church. It is said, *from the internal sense*, since all things in the *Apocalypse* are prophetic, and things prophetic can be explained only by the internal sense. Who that reads the Prophets does not see that there are arcana therein that are more abstruse than the plain meaning of the letter? And since these arcana cannot be seen by the merely natural man, those who account the Word holy pass those things by that they do not understand, acknowledging that there is a hidden meaning therein that is unknown to them, and that some call mystical. That this is the spiritual of the Word is recognized by some, because they think of the Word as being in its bosom spiritual for the reason that it is Divine. Nevertheless, it has been unknown heretofore that this is the spiritual sense of the Word, that the Word is understood in this sense by angels, and that by means of this sense there is conjunction of heaven with the man of the church (see *Heaven and Hell*, n. 303-310). Those who are in knowledges of truth and good *from the Word* are meant by the “angel of the Ephesian church,” because by knowledges of truth and good are meant the doctrinals of the church, and only from the Word can doctrinals be obtained. Why it is said, “To the angel of the church . . . write,” and not, “To the church, may be seen above (n. 92).

96. “*These things saith He that holdeth the seven stars in His right hand*” signifies *from whom are all knowledges of good and truth*.—This is evident from the signification of “seven stars,” as meaning all knowledges of good and truth (see above, n. 72); and from the signification of “right hand,” as meaning, in reference to the Lord, what is from Him (see above, n. 72, 79); therefore by these words, “that holdeth the seven stars in His right hand,” is signified that from the Lord are all knowledges of good and truth. It is said that He saith this “who holdeth the seven stars in His right hand, and walketh in the midst of the [seven] golden lampstands,” because by “stars” are signified knowledges of good and truth, and by “golden lampstands” a new heaven and a new church. There is thus prefixed to each description of a church a Divine

characteristic that indicates the subject treated of (as to the descriptions of the churches that follow, verses 8, 12, 18; chap. iii. 1, 7, 14). It is so prefixed because everything of the church is from the Lord. From this it is clear also why the Lord, in respect to His Divine Human, is described in the first chapter by the representatives that were seen by John, namely; that from these might be taken what was to be prefixed to the description of each church, for a testimony and a memorial that everything of the church is from the Lord, and in fact from His Divine Human; for from this every good of love goes forth and every truth of faith, and these constitute the church. What immediately goes forth from His Divine itself does not reach man, because His Divine itself is invisible and therefore does not come into the thought, and what does not come into thought does not come into faith; for everything that is of faith must be thought. That the Son of man, who is described (in chap. i.) by the representatives seen by John, is the Lord in respect to the Divine Human, and Divine truth going forth therefrom, see above (n. 63). Knowledges of truth and good are here treated of first, because they are the first things of the church; for no one can be initiated into faith and charity, which constitute the church, except by means of knowledges from the Word that pertain to the church (see what is appended to n. 356 of *Heaven and Hell* from the *Arcana Caelestia*).

97. "*He that walketh in the midst of the seven golden lampstands*" signifies *from whom is life to all in the new heaven and the new church.*—This is evident from the signification of "walking," as meaning to live, and in reference to the Lord, Life itself (of which more will be said in what follows); and from the signification of "seven golden lampstands," as meaning all in the new heaven and in the new church (see above, n. 62). From this it is clear that the Lord was seen "[walking] in the midst of the lampstands," because "midst" signifies inmost; "lampstands" signify heaven and the church, and "walking" signifies life; and to be "in the midst" signifies, in reference to the Lord, to be in all that are round about Him. By this, therefore, it was represented that all life of faith and love in heaven and in the church is from Him (see above, n. 84). (That "midst" denotes the inmost and the centre from which, see *A.C.* n. 1704, 2940, 2973, 7777. That the Lord is the common centre from whom is all direction and determination in heaven, see *Heaven and Hell*, n. 123, 124. That the extension of the light of heaven, which is Divine truth going forth from the Lord, from which angels have intelligence and wisdom, is effected also from the midst into those who are round about, see the same, n. 43, 50, 189.) That "walking" signifies living, and in reference to the Lord, Life itself, is from appearances in the spiritual world, where every one

walks according to his life, the evil in no other ways than those that lead to hell, and the good in no other ways than those that lead to heaven; consequently all spirits are known there from the ways wherein they are walking. Moreover, ways actually appear there; but to the evil ways towards hell only, and to the good, ways towards heaven only; and thus every one is brought to his own society. From this it is that "walking" signifies living. (Of these ways, and walking therein, in the spiritual world, see *Heaven and Hell*, n. 195, 479, 534, 590; and *Last Judgment*, n. 43.) That in the Word "ways" signify truths or falsities, and "walking" signifies living, may be seen from many passages therein; I will cite only a few here by way of proof. In *Isaiah* :

"We have sinned against Jehovah; they would not walk in His ways, neither have they heard His law" (xlii. 24).

In *Moses* :

"If ye shall keep the commandments, . . . by loving Jehovah your God, by walking in all His ways" (*Deut.* xi. 22).

In the same,

"Thou shalt keep all this commandment to do it, . . . by loving Jehovah thy God, and walking in His ways all the days" (*Deut.* xix. 9; xxvi. 17).

In the same,

"I will set My tabernacle in the midst of you, . . . and I will walk in the midst of you, and I will be to you for a God" (*Lev.* xxvi. 11, 12).

In the same,

"Jehovah thy God walketh in the midst of thy camp, . . . therefore shall thy camp be holy" (*Deut.* xxiii. 14).

In *Isaiah* :

"Remember, O Jehovah, . . . how I have walked before Thee in truth" (xxxviii. 3).

In the same,

"He entereth into peace, . . . walking in uprightness" (lvii. 2).

In *Malachi* :

"He walked with me in peace and uprightness" (ii. 6).

In *David* :

"Thou hast delivered my feet from falling, that I may walk before God in the light of the living" (*Psalms* lvi. 13).

In *John* :

Jesus said, "I am the light of the world; he that followeth Me shall not walk in the darkness. but shall have the light of life" (viii. 12).

In the same,

"Yet a little while is the light with you; walk while ye have the light, that darkness overtake you not; and he that walketh in darkness knoweth not whither he goeth. While ye have the light believe on the light" (xii. 35, 36).

In *Mark*:

"The Pharisees and Scribes ask Him, Why walk not Thy disciples according to the tradition of the elders?" (vii. 6).

In *Moses*:

"If ye walk contrary to Me, and will not hearken to My voice, I will also walk contrary to you" (*Lev.* xxvi. 21, 23, 24, 27).

In *Isaiah*:

"This people that walk in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (ix. 2).

In *Micah*:

"All the peoples walk in the name of their god, and we will walk in the name of Jehovah our God" (iv. 5).

In *Isaiah*:

"Who among you feareth Jehovah? . . . he that walketh in darkness, who hath no light" (l. 10);

besides many other passages

(as in *Jer.* xxvi. 4; *Ezek.* v. 6; xx. 13, 16; *Zech.* x. 12; *Luke* i. 6).

From these passages it can be seen that "walking," in the spiritual sense, signifies living; and as it signifies living, so in reference to the Lord, as in this passage, it signifies Life itself, for the Lord is Life itself, and all others are recipients of life from Him (see above, n. 82, 84).

98. [*Verse 2.*] "*I know thy works, and thy toil, and thy endurance,*" signifies *all things that they will, think, and do, thus all things of love and faith in the spiritual and in the natural man.*— This is evident from the signification of "works," as meaning the things that are of the will and love (of which in what follows); and from the signification of "toil," as meaning the things that are of thought and faith (of which also in what follows); and from the signification of "endurance," as meaning things done from will and thought, or the things that these do. But it can hardly be

comprehended that this is the meaning of these words, unless it is known that all things done by man flow out from interiors belonging to his mind, also that the mind is the all in everything that man does, and that the body is a mere obedience through which is exhibited, in a form visible to the eye, that which the mind wills and thinks. This is why the external things here mentioned, "works," "toil," and "endurance," signify willing, thinking, and consequent doing, or what is the same, loving, believing, and consequent bringing forth in act. Even yet these things are not comprehensible, unless it is also known that man has two capacities, called will and understanding, and that these two capacities are meant by the term "mind;" also that man has an internal and an external,—an internal in the light of the spiritual world, and an external in the light of the natural world. (The Will and the Understanding are treated of in *The Doctrine of the New Jerusalem*, n. 28-35; and the Internal and the External Man, n. 36-52.) When this is understood, it may be known that by "works," in the spiritual sense, is meant everything that man wills and loves, and by "toil" everything that man thinks or believes, and by "endurance" everything that man does from these. [2.] But leaving these matters, as being, perhaps, too little known about and therefore too obscure to be clearly apprehended, let us consider this point only, that by "works," in the spiritual sense, are meant all things that are of man's will or love; and this, for the reason that in these descriptions of the seven churches, it is said first to each of them, "I know thy works;" as in verses 8, 9,

"To the angel of the church in Symrna write: these things saith the First and the Last, . . . I know thy works, and affliction, and poverty;"

verses 12, 13,

"To the angel of the church in Pergamum write: These things saith He that hath the sharp two-edged sword, I know thy works, and where thou dwellest;"

verses 18, 19,

"To the angel of the church in Thyatira write: These things saith the Son of God, . . . I know thy works and charity;"

chap. iii., verse 1,

"To the angel of the church in Sardis write: These things saith He that hath the seven spirits of God, . . . I know thy works, that thou art said to live;"

verses 7, 8,

"To the angel of the church in Philadelphia write: These things saith He that is holy. He that is true, . . . I know thy works;"

and verses 14, 15,

"To the angel of the Laodicean church write : These things saith the Amen, the faithful and true witness, . . . I know thy works."

[3.] As it is here said to each, "I know thy works," it is clear that "works" signify, in general, all things of the church; and as all things of the church have reference to love and faith, these are what are meant in the spiritual sense by "works." These are meant in the spiritual sense by "works," because every work or deed or act, that to all appearance is done from the body, is not done from the body, but is done by means of the body from man's will and thought, for not a particle of the body moves itself except from the will and thought. From this it is that "works" signify, not the things that appear in outward form, but the things of will and thought. That this is so is known to every one who reflects. Who that is wise estimates a man by his deeds alone, and not by his will? If the will is good he approves of the deeds; but if the will is evil he does not approve of the deeds. He sees the deeds, but interprets them according to the intention of the will. He who is spiritual is still less concerned with the deeds, but explores the will; for the reason already given, that deeds in themselves are nothing, but all that they are is from the will, for deeds are the will in act. It is said *will*, but in the spiritual sense love is meant, for a man wills what he loves, and he loves what he wills. Man's will is only a receptacle of his love. (See what is said and shown in *The Doctrine of the New Jerusalem*, on that faculty of man, n. 28-35; and in *Heaven and Hell*, n. 358, 470-484.) [4.] Because "works" or deeds in the Word signify specifically the things that go forth from man's love or will, it is often said in the Word that a man shall be judged and it shall be rendered unto him according to his works; and the meaning is according to works in internal form, not external; as in the following passages:

"The Son of man shall come in the glory of His Father with His angels, and then shall He render unto every man according to his works" (*Matt.* xvi. 27).

"Blessed are the dead which die in the Lord . . . : Yea, saith the Spirit, that they may rest from their labors; their works do follow them" (*Apoc.* xiv. 13).

"I will give unto each one of you according to his works" (*Apoc.* ii. 23).

"I saw the dead, small and great, stand before God; and the books were opened; . . . and the dead were judged out of the things which were written in the books, according to their works. The sea gave up the dead which were in it; and death and hell gave up those that were in them; and they were judged every one according to their works" (*Apoc.* xx. 12, 13).

"Behold I come, and My reward is with Me, to render to each man according to his works" (*Apoc.* xxii. 12).

In *Jeremiah* :

"I will recompense them according to their work, and according to the doing of their hands" (xxv. 14).

Jehovah, "whose eyes are open upon all the ways of the sons of men, to give every one according to his ways and according to the fruit of his works" (xxxii. 19).

Elsewhere,

"I will punish him for his ways, and will recompense him for his works" (*Hosea* iv. 9).

"According to our ways and according to our works Jehovah deals with us" (*Zech.* i. 6).

Where the Lord prophesies respecting the last judgment He considers works only, and declares that

Those who have done good works shall enter into life eternal, and those who have done evil works into condemnation (*Matt.* xxv. 32-46).

[5.] That "works" signify the things that are of love and faith the Lord also shows in these words :

They said to Jesus, "What shall we do that we may work the works of God?" Jesus answered, "This is the work of God, that ye believe on Him whom [the Father] hath sent" (*John* vi. 28, 29).

In another place,

"The night cometh, when no man can work" (*John* ix. 4).

"Night" signifies the last time of the church, when there is no faith, because there is no charity (see *A.C.*, n. 2353, 6000). "Works" are so frequently mentioned, because the sense of the letter of the Word is made up solely of things external, which belong to nature, and which appear before the eyes; and this in order that there may be a spiritual sense in each particular, as a soul in a body, for otherwise the Word would not be a means of communication with angels, for it would be like a house without a foundation (see above, n. 8, 16). From this also it is that when "works" are mentioned, angels, who are spiritual, do not understand works, but the things from which works spring, which are, as was said above, the will or love, and thought therefrom which is of faith. (This subject you will find more clearly explained in *Heaven and Hell*, n. 470-483, where it is shown that man is after death such as his life was in the world.) "Toil," in the spiritual sense, means all things that man thinks, because spiritual toiling is thinking. And "endurance" signifies all things that man does, because "to endure" here means to be assiduous, and to put away the obstructions in the natural man that are continually rising up and hindering.

99. *“And that thou canst not bear the evil”* signifies *that they put away evils.*—This is evident from the signification of “canst not bear,” as meaning to put away, for what a man cannot bear he puts away. “The evil” signify evils, because the thought of angels is abstracted from persons; when, therefore, in the sense of the letter of the Word “the evil” are mentioned, angels think of evils; for by “the evil,” men who are evil, thus persons, are meant. The thought of angels is of this character because they are in heavenly wisdom, and that wisdom has extension into the whole of heaven; if therefore they should think with thought limited to persons, that extension would cease, and their wisdom with it. In this way does the spiritual differ from the natural. This is why “the evil” signify evils. (Of the wisdom of angels, that it is extended into the whole of heaven because their thought is abstracted from space, time, and matter, see *Heaven and Hell*, n. 169, 191–199, 265–275; and that their thought is abstracted from persons, see *A.C.*, n. 8343, 8985, 9007.)

100. *“And hast tried them that say that they are apostles and they are not, and hast found them liars,”* signifies, *and falsities, so far as they are able to search them out.*—This is evident from the signification of “to try,” as meaning to inquire into and search out; and from the signification of “apostles,” as meaning those who teach the truths of the church, and in a sense abstracted from persons, the truths themselves that are taught (of which in what follows); also from the signification of “and are not, and are found liars,” as meaning not truths but falsities; for a “lie” and a “liar” signify falsity (*A.C.*, n. 8908, 9248). From this and what precedes it is evident that “I know . . . that thou canst not bear the evil, and hast tried them that say they are apostles and they are not, and hast found them liars,” signifies that they put away evils, and falsities also, so far as they are able to search them out. For in the things written to this church those who are in knowledges of truth and good, thus in knowledges of such things as are of heaven and of the church, are treated of (see above, n. 93); here, therefore, it is first said of them that they put away evils, and falsities also, so far as they are able to search them out; for those who are in knowledges of the holy things of the church need first to know in general what good and truth are, also what evil and falsity are, for upon this knowledge all other knowledges are founded. (For this reason *The Doctrine of the New Jerusalem* first of all treats of Good and Truth, n. 11–27, and from these it can be seen what evil and falsity are.) [2.] By “apostles” those who teach the truths of the church are meant, because the apostles [those sent] were so called from their having been sent to teach and to preach the Gospel concerning the Lord

and the drawing nigh of the kingdom of God through Him ; thus to teach the truths of the church, by which the Lord is known and the kingdom of God is brought nigh. The kingdom of God on the earth is the church. From this it is evident what is meant by "apostles" in the spiritual sense of the Word, namely, not the twelve apostles who were sent by the Lord to teach concerning Him and His kingdom, but all who are in the truths of the church, and in a sense abstracted from persons, the truths themselves. For in the Word persons are frequently spoken of ; but those who are in its spiritual sense, as angels are, do not think of persons at all, but their thought is abstracted from persons, and has respect therefore solely to things (*de rebus*). For it is material to think of persons, but spiritual to think apart from the idea of person ; for instance, where the "disciples" are mentioned in the Word, or "prophets," "priests," "kings," "Jews," "Israel," "inhabitants of Zion" and of "Jerusalem," and so on. (Moreover, the very names of persons and places are changed with angels into things, see *A.C.*, n. 768, 1224, 1264, 1876, 1888, 4310, 4442, 5095, 5225, 6516, 10216, 10282, 10329, 10432; and that the thought of angels is abstracted from persons, n. 8343, 8985, 9007.) [3.] That the disciples of the Lord were called apostles from their having been sent to teach concerning Him and His kingdom, is clear in *Luke* :

Jesus sent His twelve disciples "to preach the kingdom of God. . . . And the apostles, when they were returned, declared unto Him what things they had done. . . . And He spake to them of the kingdom of God" (ix. 1, 2, 10, 11).

In the same,

"When it was day, Jesus called His disciples ; and He chose from them twelve, whom also He named apostles" (vi. 13).

In the same,

"I will send unto them prophets and apostles, and some of them they shall kill and persecute" (xi. 49).

They are called "prophets and apostles," because by "prophets," as well as by "apostles," are meant those who were sent to teach truths ; by "prophets" those of the Old Testament, and by "apostles" those of the New. (That "prophets" in the Word signify those who teach truths, and in a sense abstracted from persons truths themselves, see *A.C.*, n. 2534.) As the "twelve apostles" signify the truths themselves of the church, it is said in the *Apocalypse* :

"The wall" of the New Jerusalem "had twelve foundations, and on them the names of the twelve apostles of the Lamb" (xxi. 14).

(That by "New Jerusalem" is meant the church in respect to doctrine, see *The New Jerusalem and its Doctrine*, n. 6 ; that by its "wall" are signified truths of doctrine for defence, see *A.C.*, n. 6419 ; by the "foundations of the wall" are signified knowledges of truth, on which doctrine is founded, n. 9643 ; by "twelve" are signi-

fied all truths in the complex, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. From this it is clear why it is said that in the foundations of the wall were the "names of the twelve apostles of the Lamb.")

101. [Verse 3.] "*And hast borne and hast endurance*" signifies *resistance against those who assail truths of faith, and diligence in instructing.*—This is evident from the signification of "bearing," in reference to those who are in knowledges of truth and good, as meaning resistance against those who assail truths of faith, for those who are in knowledges defend those truths, and resist those who are against them; also from the signification of having "endurance" or "patience," as meaning diligence in instructing.

102[a]. "*And for My name's sake hast toiled*" signifies *acknowledgment of the Lord and of knowledges of truth that have respect to Him.*—This is evident from the signification of "the name" of Jehovah, or of the Lord, as meaning, in the highest sense, His Divine Human (see *A.C.*, n. 2628, 6887), and in a relative sense, all things of love and faith by which the Lord is worshipped, because these are things Divine that go forth from His Divine Human (n. 2724, 3006, 6674, 9310). This is evident also from the signification of "toiling," as meaning to strive with mind and zeal that these things may be known and acknowledged; for this is signified by "toiling" when it is said of those who apply themselves to knowledges of truth and good. From this it follows that "for My name's sake hast toiled" signifies acknowledgment of the Lord, and of knowledges that have respect to Him. Knowledges that have respect to the Lord are all things that are of love and faith. In many passages of the Word it is said, "for the sake of Jehovah's name," "for the sake of the Lord's name," "for the sake of the name of Jesus Christ," that "the name of God should be sanctified," and the like. Those whose thoughts do not go beyond the sense of the letter suppose that name alone is meant; but what is meant is not name, but everything whereby the Lord is worshipped; and this has relation wholly to love and faith. Therefore by "the Lord's name" in the Word all things of love and of faith by which He is worshipped are meant; and here acknowledgment of the Lord and of knowledges of truth that have respect to Him, because this is said to those who are only zealous about knowledges. [2.] That "Jehovah's name" or the "Lord's name" does not mean the name itself, but all things of love and faith, is from the spiritual world. There the names used on the earth are not uttered; but the names of the persons spoken of are formed from the idea of all things known about them combined into a single word. In this way names in the spiritual world are expressed; consequently names there, like all

the other things, are spiritual. The names "Lord" and "Jesus Christ," even, are not uttered there as on the earth, but in place of those names a name is formed from the idea of all things known and believed respecting Him; and this idea is made up of all things of love to Him and faith in Him. This is because these in the complex are the Lord in them; for the Lord is in every one in the goods of love and of faith that are from Him. As this is so, the quality of every one there, in respect to love to the Lord and faith in the Lord, is immediately known if he only utters "Lord" or "Jesus Christ" by a spiritual expression or spiritual name; and for the same reason, those who are not in any love to Him or faith in Him are unable to speak His name, that is, to form any spiritual name of Him. From this it is now clear why by the "name" of Jehovah, of the Lord, or of Jesus Christ, name is not meant in the Word, but everything of love and of faith whereby He is worshipped. [3.] Lest, therefore, the opinion that is entertained by many should prevail, that the mere name Jesus Christ, without love to Him or faith in Him, thus without the knowledges by which love and faith exist, contributes somewhat to salvation, I will introduce some passages from the Word in which the expressions "for His name's sake" and "in His name" are used, from which those who think more deeply may see that name alone is not meant:

Jesus said, "Ye shall be hated of all men for My name's sake" (*Matt. x. 22*; *xxiv. 9, 10*).

"Where two or three are gathered together in My name, there am I in the midst of them" (*Matt. xviii. 20*).

"As many as received Him, to them gave He power to become sons of God, even to them that believe in His name" (*John i. 12*).

When Jesus was in Jerusalem "many believed in His name" (*John ii. 23*).

"He that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God" (*John iii. 18*).

"These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name" (*John xx. 31*).

"Blessed is He that cometh in the name of the Lord" (*Matt. xxi. 9*; *xxiii. 39*; *Luke xiii. 35*; *xix. 38*).

"Every one that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred fold, and eternal life" (*Matt. xix. 29*).

(What is here signified by "houses, brethren, sisters, father, mother, wife, children, and lands," which are to be left for the name of the Lord, see *A.C.*, n. 10490.)

Jesus said, "Whatsoever ye shall ask in My name, that I will do" (*John xiv. 13, 14*);

"to ask in My name" is to ask from love and faith.

"Many shall come in My name, saying, I am He; . . . go ye not therefore after them" (*Luke* xxi. 8; *Mark* xiii. 6);

"to come in My name" and "to say that I am He" is to proclaim falsities and to say that they are truths, and thus to lead astray. The same is signified by saying that they are the Christ, when they are not, in *Matthew* :

"Many shall come in My name, saying, I am the Christ, and shall lead many astray" (xxiv. 5, 11, 23-27);

for by "Jesus" is meant the Lord in respect to Divine good; and by "Christ" the Lord in respect to Divine truth (*A.C.*, n. 3004, 3005, 3009, 5502), and by not being Christ, truth not Divine, but falsity. [4.] The "name of the Lord," in the New Testament means the same as the "name of Jehovah" in the Old, because the Lord there is Jehovah. Thus in *Isaiah* :

"And in that day shall ye say, Confess ye to Jehovah, call upon His name" (xii. 4).

In the same,

"O Jehovah, we have waited for Thee; to Thy name and to Thy memorial is the desire of our soul. . . . By Thee will we make mention of Thy name" (xxvi. 8, 13).

In the same,

"From the rising of the sun shall My name be called upon" (xli. 25).

In *Malachi* :

"From the rising of the sun even unto the going down of the same My name is great among the nations; and in every place incense is offered unto My name; . . . for My name is great among the nations" (i. 11).

In *Isaiah* :

"Every one that is called in My name I have created in My glory, I have formed him" (xlili. 7).

In *Micah* :

"All peoples walk in the name of their god, and we will walk in the name of Jehovah our God" (iv. 5).

In Moses :

"Thou shalt not take the name of thy God in vain; for Jehovah will not hold him guiltless that hath taken His name in vain" (*Deut.* v. 11).

In the same,

"Jehovah separated the tribe of Levi, . . . that they should minister and bless in the name of Jehovah" (*Deut.* x. 8).

In the same,

They shall worship Jehovah in one place, "where He shall place His name" (*Deut.* xii. 5, 11, 13, 14, 18, 26; xvi. 2, 6, 11, 15, 16).

"Where He shall place His name" means where there shall be worship from good of love and truths of faith. This was done at Jerusalem; therefore by "Jerusalem" the church in respect to doctrine and worship is signified (see *The New Jerusalem and its Doctrine*, n. 6).

[b.] [5.] Since by "name of Jehovah" or "name of the Lord" is signified in the spiritual sense all worship from good of love and truths of faith, in the highest sense by "name of Jehovah" is meant the Lord in respect to the Divine Human, for the reason that from His Divine Human everything of love and of faith goes forth. That by "name of Jehovah," in the highest sense, the Lord is meant, is evident in *John*,

Jesus said, "Father, glorify Thy name. There came a voice out of heaven, saying, I have both glorified and will glorify again" (xii. 28).

In *Isaiah* :

"I will give thee for a covenant to the people, for a light of the nations. . . . I am Jehovah, this is My name, and My glory will I not give to another" (xlii. 6, 8);

the coming of the Lord is here treated of. In *Jeremiah* :

"Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and He shall reign as king. . . ., and this is His name, by which they shall call Him, Jehovah, our righteousness" (xxiii. 5, 6).

From this it is clear what is meant in the Lord's prayer by the words

"Hallowed be Thy name" (*Matt.* vi. 9);

namely, that the Divine Human of the Lord is to be accounted holy, and to be worshipped. [6.] As this is meant by "the name of the Lord," the meaning of the following passages can be seen. In *John* :

The shepherd of the sheep "callesh his own sheep by their name" (x. 3).

In *Luke* :

"Rejoice that your names are written in heaven" (x. 20).

And in the *Apocalypse* :

"Thou hast a few names in Sardis" (iii. 4).

He who does not know what "name" signifies in the Word can-

not possibly know how these words are to be understood, in *Matthew* :

“He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward; and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in nowise lose his reward” (x. 41, 42).

“To receive a prophet in the name of a prophet,” “a righteous man in the name of a righteous man,” and “to give drink in the name of a disciple,” signifies to love truth for the sake of truth, good for the sake of good, and to exercise charity from the faith of truth; for by “prophet” is signified truth, by “righteous man” is signified good, and by “disciple” good from truth; and “to give to drink of cold water” is to exercise charity from obedience; “in the name” of these is for the sake of what they are, thus for their sake. Who could ever understand these things unless he knew what “name” signifies? [7.] To love and to do truth for the sake of truth, and good for the sake of good, is to have affection for truth and good for their sake, and not for the sake of one's own reputation, honor, or gain. Such affection for truth and good is a truly spiritual affection; but affection for truth and good for the sake of one's own reputation, honor, or gain, is a merely natural affection. And as those who love truth and good for the sake of truth and good, or because they are truth and good, are in a spiritual affection for truth and good, it is said that they shall receive “a prophet's reward” and “a righteous man's reward;” which means that they are in a spiritual affection for truth and good, and this affection has reward in itself, because it has heaven in itself. (That the happiness of heaven is in the affection for loving and doing truth and good, without regard to reward as an end, thus for the sake of truth and good, see *A.C.*, n. 6388, 6478, 9174, 9984. That “prophet” signifies one who teaches truth, thus also in the abstract, truth that is taught, see n. 2534, 7269. That “righteous man” signifies good of love to the Lord, n. 2235, 9857. That “disciple” signifies good from truth, which is the good of charity, n. 2129, 3354, 3488, 3858, 6397. That “to give to drink” is to instruct in the goods and truths of faith, thus to exercise charity, n. 3069, 3772, 4017, 4018, 8562, 9412; and that “name” signifies the quality of a thing, n. 144, 145, 1754, 1896, 2009, 3237; hence “name of Jehovah,” or “name of the Lord,” signifies every quality by which He is worshipped, n. 2724, 3006, 6674, 9310.)

103. “*And hast not failed*” signifies *so far as they could*.—This is evident from the signification of “not failing,” in reference to those who are eager for knowledges of truth and good, as meaning so far as they could; for in what now follows, a life according to these knowledges is treated of. Those who are in a life according to these go forward and do not fail; but those who are yet in

knowledges alone, go forward as far as they can, but do not yet have the light of life, from which is vigor.

104. [Verse 4.] "*But I have against thee that thou hast left thy first charity*" signifies *that they do not make such a life as those lived who were in the church at its beginning, the essential of knowledges.*—This is evident from the signification of "first charity," as meaning a life according to knowledges of good and truth, such as those lived who were in the church at its beginning (of which presently); and from the signification of "leaving that charity," as meaning not to make it the essential of knowledges; for those who are eager for knowledges of truth and good, and who believe that they are saved thereby, make knowledges essential, and not life, when yet a life according to knowledges is the essential. But as this essential of the church and of salvation is treated of in what follows, more will there be said about it. Charity means life, because all life in accordance with the precepts of the Lord in the Word is called "charity;" therefore to exercise charity is to live according to those precepts. (That this is so, see *Doctrine of the New Jerusalem*, in the chapter on Love to the Neighbor or Charity, n. 84-106; and *Last Judgment*, n. 33-39.) The life of the church at its beginning is here meant by "first charity;" for every church begins in charity, and gradually turns away from it to faith alone or to meritorious works. (On which subject, and on charity, see what is said in the *Arcana Caelestia*, namely, that every church begins from charity, but in process of time turns away from it, n. 494, 501, 1327, 3773, 4689; thus to falsities from evil, and at length to evils, n. 1834, 1835, 2910, 4683, 4689; commonly to faith alone, n. 1834, 1835, 2231, 4683, 8094. A comparison of the church in its beginning and in its decline, with the rising and setting of the sun, n. 1837; and with the infancy and old age of man, n. 10134; that the church is not in man until knowledges of good and truth have been implanted in the life, n. 3310; that charity constitutes the church, n. 809, 916, 1798, 1799, 1844, 1894; that the internal of the church is charity, n. 4766, 5826; that there would be one church, and not many, as at this day, if all were regarded from charity, although they might differ in respect to doctrinals of faith and rituals of worship, n. 1286, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451; that worship of the Lord consists in a life of charity, n. 8254, 8256; that the quality of worship is according to the quality of charity, n. 2190.)

105. [Verse 5.] "*Be mindful therefore of whence thou hast fallen; and repent, and do the first works,*" signifies *remembrance of former things, and thus remembrance of having deviated from the truth; and this, in order that the good of life of the church at its beginning may come into mind.*—This is evident from the signification of "be mindful," as meaning here remembrance of former things; from the signification of "whence thou hast fallen," as meaning deviation therefrom, thus deviation from the truth; from the signification of "repent," as meaning that it may come into mind; and from the signification of "doing the first works," as meaning the good of life of the church at its beginning. (That "works" mean all

those things of life that go forth from love and faith, see n. 98; and that "first works," which are of charity, are those of the church at its beginning, see just above, n. 104.) That a life in accordance with knowledges is the essential of the church, and not knowledges apart from such a life, can be seen by every one who thinks about it; for knowledges, so long as there is no life according to them, reside in the memory only; and so long as they reside there only they do not affect the man's interiors; for memory is given to man to be a receptacle, from which may be taken what will be serviceable to the life; and things are serviceable to the life when a man wills them and does them. [2.] The whole spirit of man is nothing but his will; when, therefore, man becomes a spirit, he is unable to resist anything that is favored by his will, for the whole man strives after it. That this is so is well known in the spiritual world; and I have occasionally seen the trial made, whether a spirit could do anything contrary to his will, from which he exists, and it was found that he could not. From this it was clear that man's will is what gives form to his spirit, and that man's spirit after it has left the body is his will. Whether you say will or love it is the same, for what a man loves he wills; so whether you say that the spirit of man cannot resist his will, or that it cannot resist his love, it is the same. Knowledges of good and truth, before they enter a man's will or love, contribute nothing whatever to his salvation, because they are not within the man, but out of him. Still, knowledges are necessary, for without them man can know nothing of spiritual life, and he who knows nothing of spiritual life cannot become spiritual; for that which a man knows he can think, can will, and can do, but not that which he does not know. But if knowledges enter no deeper than into the memory and into thought therefrom, they do not affect him, and consequently do not save him. [3.] It is believed by many in the world at this day, especially by those who make faith alone the essential of the church, that to know doctrinals and from mere knowing to believe that they are true, saves man, however he may live; but I can assert that no one is saved by these alone. I have seen many, even the most learned, cast into hell; on the other hand, those who have lived according to knowledges of truth and good from the Word I have seen raised up into heaven. From this it is clear that knowledges are of no avail, but only a life according to them; and that knowledges merely teach how man ought to live. To live according to knowledges of truth and good is to think that one must do thus and not otherwise because it is commanded by the Lord in the Word. When man thus thinks, and thus wills and does, he becomes spiritual. Yet it is necessary for

those within the church to believe in the Lord, and when they think of Him to think of His Divine in the Human, since from His Divine Human everything of charity and faith goes forth.

106. *"But if not, I will come unto thee quickly, and will move thy lampstand out of its place, except thou repent,"* signifies that if not, it is certain that heaven cannot be given.—This is evident from the signification of "coming quickly," as meaning for certain; (that "quickly" means what is certain, see above, n. 7;) also from the signification of "lampstand," as meaning the church and heaven (of which also see above, n. 62). Therefore, to "move the lampstand out of its place" means to separate from the church and heaven, or in other words, that heaven is not given to them. That to those who are in knowledges alone, and not in a life according to them, heaven is not given, see above (n. 104).

107. [*Verse 6.*] *"But [this] thou hast, that thou hatest the works of the Nicolaitans, which I also hate,"* signifies an aversion, given from the Divine, towards those who separate good from truth or charity from faith, from which separation there is no life.—This is evident from the signification of "thou hast that thou hatest," as meaning aversion; (it means aversion that comes from the Divine, because it is said, "which I also hate;") also from the signification of "works," as meaning the things of the mind, that works spring from (see above, n. 98); also from the signification of the "Nicolaitans," as meaning those who separate good from truth, or charity from faith, such as do this being without life. These have no life, because all spiritual life is from charity, and from faith separate from charity there is no life. For to know and think are of faith, but to will and to do are of charity. Those that separate charity from faith can have no knowledge whatever of what makes heaven and the church with man, thus of what makes spiritual life; for they do not think within themselves, but outside of themselves. To think outside of oneself is to think from memory only; for the memory is outside of the man, being as it were a court, through which is an entrance into the house and its inner chambers; and into the thought that is outside of man heaven cannot flow, for heaven flows into the things that are within man, and through these into the things that are outside of him. Such, therefore, cannot be taught what makes heaven and the church, or life eternal; for every one is taught from heaven, that is, through heaven from the Lord, about the things that pertain to life eternal; thus he is taught by way of his life, which is by way of his soul and heart. He is greatly deceived who supposes that those who separate charity from faith can be in knowledges

of truth. For such apprehend all things from themselves, and nothing from heaven; and the things that man apprehends from self, and not from heaven, are falsities, because he then thinks in darkness, and not in light. All light in such things as pertain to the church must come from heaven. [2.] It is true that there are many in the church who say that charity is the essential of the church, and not faith separate; but to say it and believe it, and not to live a life of charity, is not to make it the essential, but only to say that it is. Such, therefore, are in the same position as those who say that faith is the essential, for to them charity is a matter of faith alone, and not of life; consequently they cannot be enlightened. About such in the spiritual world something snow-like, as if of light, appears; but the light from which the snowlike appearance is derived is natural; and this light is such that when light from heaven, which is spiritual light, flows in, it is changed into darkness. Such dwell there towards the left, almost in the angle of the north and west. These are intelligent only so far as they have applied knowledges of truth and good to life. [3.] All who are in knowledges of truth and good, but not, conformably to these, in good of life, may live a moral life the same as those who are in knowledges and through these in good of life; yet their moral life is not spiritual but natural, because in their life they do not live sincerely, justly, and well from religion; and those who do not live well from religion cannot be conjoined with heaven; for it is religion that makes a man spiritual and conjoins him with angels, who are purely spiritual. To live well from religion is to think, to will and to do because it has been so enjoined in the Word, and because the Lord has commanded it; but to live not from religion is to think, to will, and to do from a regard solely to civil and moral laws. Such as these, since they have regard only to these laws, conjoin themselves to this world alone, to which these laws pertain; but the former have regard to the Lord, and thereby conjoin themselves to Him. The nations are saved solely by this, that in their life they have regard to religion, thinking and saying that they ought to do thus and not otherwise, because to do otherwise would be contrary to the laws of their religion, thus contrary to the Divine; and when they thus think, and act accordingly, they are endowed with spiritual life, which with them is of such quality that afterwards, in the spiritual world, they receive truths more readily than those Christians who, in what they do, give no thought to the Word, or to the doctrine of the church, which is from the Word. [4.] Those who do not think from religion do not have conscience, because they are not spiritual;

consequently, if external bonds, which are fears respecting the law and reputation, should be removed with them, they would rush into every wickedness; while on the other hand, if external bonds, which are fears respecting the law and reputation, should be taken away from those who think from religion, they would still act sincerely, justly, and well; for they fear God, and are kept in a life of obedience and charity out of heaven from the Lord, to whom they are conjoined. Those who separate charity from faith are called "Nicolaitans" chiefly from the sound of that word in heaven, for its sound is from truth or faith, and not from good or charity. (That from the expressions in the Word it may be known whether they involve good or truth, thus also whether they involve the one separate from the other, see *Heaven and Hell*, n. 241.)

108. [*Verse 7.*] "*He that hath an ear let him hear what the Spirit saith to the churches*" signifies that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church.—This is evident from the signification of "He that hath an ear let him hear," as meaning that he who understands should hearken, that is, obey (that to "hear" is to understand and to do, that is, to hearken, see above, n. 14); also from the signification of "the Spirit," here the Spirit of God, as meaning Divine truth going forth from the Lord (see *A. C.*, n. 3704, 5307, 6788, 6982, 6993, 7004, 7499, 8302, 9199, 9228, 9229, 9303, 9407, 9818, 9820, 10330); and from the signification of "churches," as meaning those who are in truths from good, or in faith from charity, that is, who are of the church, for no others are of the church. These words, namely, "He that hath an ear let him hear what the Spirit saith to the churches," are said to each of the churches (here to the church of Ephesus; afterwards to the church in Smyrna, verse 11; in Pergamum, verse 17; in Thyatira, verse 29; in Sardis, chap. iii. verse 6; in Philadelphia, verse 13; and in Laodicea, verse 22), in order that every one who is of the church may know that it is not knowing and understanding truths and goods of faith, or doctrinals, or even the Word, that makes the church, but hearkening, that is, understanding and doing; for this is signified by the words "He that hath an ear let him hear what the Spirit saith to the churches." Because this makes the church and forms heaven with man, and knowing and understanding, apart from doing, does not, the Lord uses the same words in several other places:

"He that hath an ear to hear let him hear" (as in *Matt.* xi. 15; xiii. 43; *Mark* iv. 9, 23; vii. 16; *Luke* viii. 8; xiv. 35).

In the *Apocalypse* it is added, "what the Spirit saith to the

churches;" since by this is signified what Divine truth teaches and says to those who are of the church, or what is the same, what the Lord teaches and says, for all Divine truth goes forth from Him (see *Heaven and Hell*, n. 13, 133, 137, 139); for this reason the Lord did not Himself say, "what the Spirit saith," because He who spake was Divine truth. [2.] That knowing and understanding Divine truths does not make the church and form heaven with man, but knowing, understanding, and doing, the Lord teaches plainly in many passages; as in *Matthew* :

"He that heareth these words of Mine and doeth them, is likened unto a wise man, . . . but he that heareth these words of Mine and doeth them not, is likened unto a foolish man" (vii. 24, 26).

In the same,

"He that was sown upon good ground, this is he that heareth the Word, and taketh heed and thus beareth fruit" (xiii. 23).

In *Luke* :

"Every one that cometh to Me and heareth My words, and doeth them, I will show to whom he is like. He is like a man building a house, who . . . laid the foundation on a rock. . . . But he that heareth and doeth not is like a man that built a house upon the earth, without a foundation" (vi. 47-49).

In the same,

"My mother and My brethren are these who hear the Word of God and do it" (viii. 21):

and in many other places. In these passages, "hearing" signifies simply hearing, which is knowing and understanding. "Hearing," in common discourse, has this meaning when one is said "to hear" a thing; but it means both understanding and doing when it is said "give ear to," or "hearken to," also "listen to." Moreover, those who have separated life from faith are like those of whom the Lord speaks in *Matthew* :

"Seeing they see not, and hearing they hear not, neither do they understand" (xiii. 13-15; *Ezek.* xii. 2).

109. "*To him that overcometh will I give to eat of the tree of life*" signifies that he who receives in the heart shall be filled with good of love and with heavenly joy therefrom.—This is evident from the signification of "overcoming," as meaning to receive in the heart (of which in what follows); also from the signification of "eating," as meaning to be appropriated and to be conjoined (see *A.C.*, n. 2187, 2343, 3168, 3813, 5643); and from the signification of "the tree of life," as meaning good of love and heavenly joy therefrom (of which also in what follows). "To overcome"

is to receive in the heart, because everyone who is to receive spiritual life must fight against evils and falsities which belong to his natural life; and when he overcomes these he receives in the heart goods and truths which belong to the spiritual life. To *receive in the heart* is to receive in the will and love, for "heart" in the Word signifies the will and love (see *A.C.*, n. 2930, 3313, 7542, 8910, 9050, 9113, 10336). To receive in the heart, then, is to do these from the will or love; this is what is meant by "overcoming." [2.] "The tree of life" signifies good of love and heavenly joy therefrom, because "trees" signify such things as are with man in his interiors, which are of his mind (*mens*) or disposition (*animus*); "boughs" and "leaves" signifying those things that are of the knowledges of truth and good, and "fruits" goods of life themselves. This signification of trees originates in the spiritual world; for in that world trees of every kind are seen, and the trees that are seen correspond to the interiors of angels and spirits which are of their mind; beautiful and fruitful trees to the interiors of those who are in the good of love and in wisdom therefrom; trees less beautiful and fruitful to those who are in the good of faith; but trees bearing leaves only, without fruits, to those who are only in knowledges of truth; and vile trees, with noxious fruits, to those who are in knowledges and in evil of life. To those, however, who are not in knowledges, and who are in evil of life, no trees appear, but stones and sands instead. These appearances in the spiritual world really flow out according to correspondence, for the interiors of the minds of those there are by such images presented actually before their eyes. (These things may be better seen from two chapters in *Heaven and Hell*; first, where the Correspondence of Heaven with all things of Earth is treated of, n. 103-115; and the other, where Representatives and Appearances in Heaven are treated of, n. 170-176, and in what follows, n. 177-190.) [3.] It is from this that "trees" are so often mentioned in the Word, and by them are signified the things with men that belong to their minds; and from this it is also that in the first chapters of *Genesis* two trees are said to have been placed in the garden of Eden, one called "the tree of life," and the other "the tree of knowledge." "The tree of life" there signifies good of love to the Lord, and heavenly joy therefrom, which those who were then of the church possessed, and who are meant by the "man" and his "wife;" and by "the tree of knowledge" is signified delight in knowledges apart from any other use than to be accounted learned and to acquire repute for erudition solely for the sake of honor or gain. "The tree of life" also signifies heavenly joy, because good of love to the Lord, which is specifically signified by that tree, has heavenly joy in it (see *Heaven and Hell*, n. 395-414, and *Doctrine of the New Jerusalem*, n. 230-239). [4.] That "trees," which

are so often mentioned in the Word, signify the interiors of man which belong to his mind or disposition, and the things that are on trees, as leaves and fruit, signify such things as are from these interiors, can be seen from the following passages :

"I will give in the desert the cedar, the shittah tree, and the myrtle, and the oil tree ; I will set in the wilderness the fir tree, the pine, and the box tree" (*Isa.* xli. 19).

The establishment of the church is there treated of.

"The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together, to beautify the place of My sanctuary" (*Isa.* lx. 13).

"All the trees of the field shall know that I, Jehovah, humble the high tree, exalt the low tree, dry up the green tree, and make the dry tree to bud" (*Ezek.* xvii. 24).

"Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree" (*Ezek.* xx. 47).

"The vine is withered, and the fig tree languisheth ; the pomegranate tree, the palm tree also, and the apple tree, all the trees of the field are withered : joy is withered away from the sons of men" (*Joes.* i. 12).

When the angel sounded, "there followed hail and fire, . . . which fell upon the earth ; . . . and the third part of the trees was burnt up" (*Apoc.* viii. 7).

Nebuchadnezzar saw in a dream "a tree in the midst of the earth, and the height thereof was great. . . . The leaf thereof was fair, and the fruit much, and in it was food for all" (*Dan.* iv. 10-12).

(Because "trees" in general signify such things as are in man and constitute the interiors of his mind, so also the spiritual things that are of the church ; and because both are of various kinds there are so many kinds of trees mentioned, each signifying something different. What the various kinds signify is shown in the *Arcana Caelestia*, as what is signified by the "oil tree," n. 9277, 10261 ; what by the "cedar," n. 9472, 9486, 9528, 9715, 10178 ; what by the "vine," n. 1069, 5113, 6375, 6378, 9277 ; what by the "fig," n. 217, 4231, 5113, etc.) [5.] Moreover, the things that are on trees, as leaves and fruit, signify the things in man ; "leaves," truths with him, and "fruits" goods, as in the following passages :

"He shall be as a tree planted by the waters, and that spreadeth out his roots by the river ; . . . his leaf shall be green ; . . . neither shall he cease from yielding fruit" (*Jer.* xvii. 8).

"By the river flowing out from the house of God, upon the bank on this side and on that, ascendeth the tree of food, whose leaf falleth not off, nor is its fruit consumed ; it is renewed in its months, because its waters issue out of the sanctuary, whence its fruit is for food, and its leaf for medicine" (*Ezek.* xlvii. 12).

"In the midst of the street and of the river (flowing out from the throne of God and of the Lamb), on this side and on that, was the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of the tree are for the healing of the nations" (*Apoc.* xxii. 1, 2).

"Blessed is the man . . . whose delight is in the law ; . . . he shall be like a tree planted by the streams of waters, that bringeth forth its fruit in its season, whose leaf also doth not fade" (*Psalms* i. 1-3).

"Be not afraid, . . . for the tree shall bear her fruit, the fig tree and the vine shall yield their strength" (*Joes.* ii. 22).

"The trees of Jehovah are satisfied, the cedars of Lebanon which He hath planted" (*Psalms* civ. 16).

“Praise Jehovah, . . . ye fruitful trees, and all cedars” (*P'salm* cxlviii 7, 9).

[6.] Because “fruits” signified goods of life with man, it was commanded in the Israelitish church, which was a representative church, that fruits of trees, like men themselves, should be circumcised, concerning which it is thus written :

The fruit of the tree serving for food in the Land of Canaan shall be uncircumcised ; “three years shall they be uncircumcised. . . . But in the fourth year all the fruit thereof shall be holy, praises to Jehovah. And in the fifth year shall ye eat [of the fruit thereof]” (*Lev.* xix. 23-25).

Because the “fruits of the tree” signified goods of life, it was also commanded

That in the feast of tabernacles they should take the fruits of the tree of honor, and the boughs, and should rejoice before Jehovah, and thus should keep the feast (*Lev.* xxiii. 40, 41) ;

for by “tabernacles” were signified goods of heavenly love, and holy worship therefrom (see *A.C.*, n. 414, 1102, 2145, 2152, 3312, 4391, 10545) ; and by the “feast of tabernacles” was signified the implantation of that good or love (n. 9296). Because “fruits” signified goods of love which are goods of life,

It was amongst the blessings that the tree of the field should give its fruit, and among the curses that it should not bear fruit (*Lev.* xxxv. 4, 20).

So also it was a command that when any city was besieged

They should not lay the axe to any tree of good fruit (*Deut.* xx. 19, 20).

From all this it can be seen that “fruits” signify goods of love, or what is the same, goods of life, which are called “works ;” as likewise in these passages in the Evangelists :

“The axe lies unto the root of the tree ; every tree that bringeth not forth good fruit shall be hewn down and cast into the fire” (*Matt.* iii. 10 ; vii. 16-21).

“Either make the tree good and the fruit good, or else make the tree corrupt and the fruit corrupt ; for the tree is known by its fruit” (*Matt.* xii. 33 ; *Luke* vi. 43, 44).

“Every branch that beareth not fruit shall be taken away ; but every branch that beareth fruit shall be pruned, that it may bring forth more fruit” (*John* xv. 2-8).

“A certain man had a fig tree planted in his vineyard ; and he came seeking fruit thereon, but found none. And he saith unto the vine dresser, Behold, for three years I come seeking fruit from the fig tree, and find none : cut it down ; why should it make the ground unfruitful ?” (*Luke* xiii. 6-9.)

Jesus saw a fig tree by the wayside ; He came to it, and found nothing thereon but leaves only ; “and He said, Nevermore from thee shall there be fruit. And immediately the fig tree withered away” (*Matt.* xxi. 19 ; *Mark* xi. 13, 14).

The "fig tree" signifies the natural man and its interiors, and "fruits" signify his goods (*A.C.*, n. 217, 4231, 5113); but "leaves" signify knowledges (n. 885). This makes clear what is signified by the fig tree's withering away because the Lord found on it leaves only and no fruit. All these passages are cited that it may be known what is signified by the "tree of life in the midst of the paradise of God," namely, good of love going forth from the Lord, and heavenly joy therefrom.

110. "*Which is in the midst of the paradise of God*" signifies that all knowledges of good and truth in heaven and in the church look thereto and go forth therefrom.—This is evident from the signification of "the midst," as meaning the centre to which all things that are round about look and from which they go forth (of which above, n. 97); and from the signification of "paradise," as meaning knowledges of good and truth and intelligence therefrom (*A.C.*, n. 100, 108, 1588, 2702, 3220); and because these are signified by "paradise," by the "paradise of God" heaven is signified, and as heaven so also the church is signified, for the church is the Lord's heaven on the earth. Heaven and the church are called the "paradise of God," because the Lord is in the midst of them, and from Him is all intelligence and wisdom. Since it has not been known heretofore that all things in the Word are written by correspondences, consequently that there are spiritual things in every particular that is mentioned therein, it is believed that by the "paradise" described in the second chapter of *Genesis*, a paradisaical garden is meant. But no earthly paradise is there meant, but the heavenly paradise which those possess who are in intelligence and wisdom from knowledges of good and truth (see above, n. 109; and *Heaven and Hell*, n. 176, 185). [2.] From this it can be seen not only what is signified by the "paradise" or "garden in Eden," but also by the "paradises" or "gardens of God" elsewhere in the Word, as in *Isaiah*:

"Jehovah shall comfort Zion, He will comfort all her waste places, even that He may make her desert into Eden, and her wilderness into a garden of Jehovah; joy and gladness shall be found therein" (li. 3).

In *Ezekiel*:

"Thou hast been in Eden, the garden of God; every precious stone was thy covering" (xxviii. 13).

These things are said of Tyre, because by "Tyre" in the Word a church that is in knowledges of truth and good and in intelligence therefrom is signified (see *A.C.*, n. 1201); its intelligence therefrom is "Eden, the garden of God," likewise "the precious stone"

its "covering" (see n. 114, 9863, 9865, 9868, 9873). In the same,

"Behold Asshur a cedar in Lebanon. . . . The cedars have not hid it in the garden of God ; . . . nor was any tree in the garden of God equal to it in beauty. I have made it beautiful by the multitude of its branches ; and all the trees of Eden in the garden of God envied it" (xxxii. 3, 8, 9).

By "Asshur" in the Word those who have become rational by knowledges of good and truth, thus whose minds are enlightened from heaven, are meant. (That "Asshur" is the rational of man, see *A.C.*, n. 119, 1186.) [3.] Something shall now be said to explain how it is to be understood that all knowledges of good and truth look to the good of love to the Lord and go forth therefrom, which is the significance of these words: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Good of love to the Lord is the Lord Himself, since the Lord is in the good of His love with man, spirit, and angel. That all knowledges of good and truth look thereto, that is, to the Lord, is known in the Christian church ; for the doctrine of the church teaches that there is no salvation apart from the Lord, also that all salvation is in the Lord. Knowledges of good and truth, that is, doctrinals from the Word, teach how man can come to God and be conjoined to Him. (That no one can be conjoined to God except from the Lord and in the Lord, see *Doctrine of the New Jerusalem*, n. 283, 296.) From this it can be seen that all things taught by the church from the Word look to the Lord and to love to Him, as the end to which (*ad quem*). That all knowledges of good and truth, that is, all doctrinals from the Word, go forth from the Lord is also known in the church, for it is there taught that everything of love and everything of faith is from heaven, and that nothing is from man ; and that no one can love God and believe in Him from himself. To love God and to believe in Him involve all things that the church teaches, called doctrinals and knowledges, since from these is God loved and believed in. Love and faith without previous knowledges are not possible ; for without knowledges man would be empty. [4.] From this it follows that as everything of love and of faith goes forth from the Lord, so do all knowledges of good and truth which make and form love and faith. Because all knowledges of good and truth look to the Lord, and go forth from Him, and this is what is signified by "the tree of life in the midst of the paradise of God," all the trees in paradise are called "trees of life" and "trees of Jehovah ;" in the *Apocalypse* "trees of life :"

"In the midst of the street and of the river (flowing out from the throne

of God and of the Lamb) on this side and on that was the tree of life, bearing twelve fruits" (xxii. 2).

In David they are called "trees of Jehovah:"

"The trees of Jehovah are satisfied, the cedars of Lebanon which He hath planted" (*Psalm* civ. 16).

From this also it is clear that by the "tree of life in the midst of paradise" is meant every tree there, in other words, every man in the midst of whom, that is, in whom is the Lord. From what has been shown here and in the preceding article, what is signified by the words, The Lord "will give to him that overcometh to eat of the tree of life, which is in the midst of the paradise of God," may be learned.

VERSES 8-II.

III. "And to the angel of the church of the Smyrneans write: These things saith the First and the Last, who was dead and is alive. I know thy works, and affliction, and poverty, but thou art rich; and the blasphemy of them who say that they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art to suffer. Behold, the devil is about to cast some of you into confinement, that ye may be tried, and ye shall have affliction ten days: be thou faithful even till death, and I will give thee the crown of life. He that hath an ear let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt by the second death."

8. "And to the angel of the church of the Smyrneans write" signifies to those within the church, who wish to understand the Word, but do not yet understand, and are therefore as yet but little in knowledges of truth and good, which nevertheless they desire in heart, for remembrance [n. 112]; "These things saith the First and the Last" signifies the Lord, who governs all things from the Divine Human, from firsts by means of outmosts [n. 113]; "who was dead and is alive" signifies that He has been rejected, and yet eternal life is from Him [n. 114, 115].
9. "I know thy works" signifies love [n. 116]; "and affliction" signifies anxiety from a longing to know truths [n. 117]; "and poverty, but thou art rich," signifies acknowledgment that they know nothing from themselves [n. 118]; "and the blasphemy of them who say that they are Jews and they are not," signifies denunciation by those who think themselves to be in knowledges of good and truth because they have the Word, and yet are not [n. 119]; "but are a synagogue of Satan" signifies doctrine of all falsities with these [n. 120].
10. "Fear not the things which thou art to suffer" signifies that they should not grieve on account of such persecution [n. 121]; "Behold, the devil is about to cast some of you into confinement," signifies that those who are in falsities from evil will set about to deprive them of all truth from the Word [n. 122]; "that ye may be tried" signifies consequent increase of longing for truth [n. 123]; "and ye shall have affliction ten days" signifies that infestation and temptation therefrom will last for some time [n. 124]; "be thou faithful even till death" signifies steadfastness in truths to the end [n. 125]; "and I will give thee the crown of life" signifies wisdom and eternal happiness therefrom [n. 126].
11. "He that hath an ear let Him hear what the Spirit saith to the churches" signifies that he that understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church [n. 217]. "He that overcometh shall not be hurt by the second

death" signifies that he who is steadfast in genuine affection for truth to the end of his life in the world shall come into the new heaven [n. 128].

112. [Verse 8.] "*And to the angel of the church of the Smyrneans write*" signifies to those within the church who wish to understand the Word, but do not yet understand, and are therefore as yet but little in knowledges of truth and good, which nevertheless they desire in heart, for remembrance.—This is evident from the signification of "writing," as meaning for remembrance (see above, n. 95); and from the signification of the "angel of the church of the Smyrneans," as meaning those within the church who are willing to understand the Word but do not yet understand, and are therefore but little in knowledges of truth and good, which nevertheless they desire in heart. That these are meant by the "angel of the church of the Smyrneans" is clear from the things written to that angel which now follow: for who are meant by the angel of each church can be known only from the internal sense of the things written to him. [2.] In the things written to the angel of the Ephesian church, explained above, those are described who are in knowledges of truth and good, and not also, or not yet, in a life according to them. Here those are described who are in knowledges of truth and good, and also in a life according to them; these, therefore, are in an affection for truth from a spiritual source; but the former are in an affection for truth from a natural source. In general, there are affections for truth from two sources, namely, a natural and a spiritual source. Those who are in an affection for truth from a natural source look first to self and the world, and are therefore natural; but those who are in an affection for truth from a spiritual source look first to the Lord and heaven, and are therefore spiritual. Man's affection or love looks either downwards or upwards; those who look to self and the world look downwards, but those who look to the Lord and to heaven look upwards. A man's interiors, which are of his mind, actually look in the same direction as his love or affection does, for love determines them; and such as is the determination of his interiors, which are of his mind, such after death does the man remain to eternity. Looking downwards or upwards is looking from love through the understanding, thus through the things that form and make the understanding, which are knowledges of truth and good. [3.] In what is written to the angel of the Ephesian church, those within the church who are in knowledges of truth and good, and not also, or not yet, in a life according to them, thus those who are in an affection for truth from a natural source, are described; and now in what

is written to the angel of the church of the Smyrneans, those who are in knowledges of truth and good, and also in a life according to them, thus those who are in an affection for truth from a spiritual source are described; and this because the former is the first [state] of the church, and the latter is the second. For no one can be introduced into the church, and formed for heaven, except by knowledges from the Word. Without these man does not know the way to heaven, and without these the Lord cannot dwell with him. It can be seen that without knowledges of truth and good from the Word no one can know anything of the Lord, of the angelic heaven, or of charity and faith; and that which a man does not know he cannot think, thus cannot will, and accordingly cannot believe and love. It is evident, therefore, that by means of knowledges man learns the way to heaven. It can also be seen that without knowledges of truth and good from the Word the Lord cannot be present with man and lead him, for when man knows nothing of the Lord, of heaven, of charity and faith, his spiritual mind, which is the higher mind, and is intended to see by the light of heaven, is empty, and has nothing from the Divine in it. But the Lord cannot be with man except in His own with man, that is, in the things that are from Him. For this reason it was said that unless a man is in knowledges of truth and good from the Word and in the life thereof, the Lord cannot dwell with him. From all this, taken together, it follows that the natural man can by no means become spiritual without knowledges of good and truth from the Word. [4.] By "the angel of the church of the Smyrneans" are meant those within the church who wish to understand the Word, but do not yet understand, and therefore are as yet but little in knowledges of truth and good, which nevertheless they desire because they are in a spiritual affection for truth; and those who are in a spiritual affection for truth are also in a life of charity, for from that they have spiritual affection. The spiritual comes to man from no other source than charity. Those who are in spiritual affection are interested in the Word, and desire nothing more earnestly than to understand it. But as there are innumerable things therein that they do not understand, because the Word in its bosom is spiritual and the spiritual includes infinite arcana, therefore, so long as man lives in the world and sees from the natural man, he can be but little in knowledges of truth and good, and in generals only, in which, however, innumerable things may be implanted when he comes into the spiritual world or heaven. [5.] A man who is in an affection for truth from a spiritual origin knows many more things than he knew before; for

the general knowledges that he has are like vessels that can be filled with many things, and they are actually filled when he comes into heaven. That this is so can be seen merely from this, that all the angels in heaven are from the human race, and yet they possess wisdom such as could be described only by what is unutterable and incomprehensible, as is well known. (That the angels of heaven are from no other source than the human race, see *Heaven and Hell*, n. 311-317; and *The Last Judgment*, n. 14-22.) This fulness of intelligence and wisdom is what is meant by the words of the Lord in *Luke*:

“Good measure, pressed down, shaken together, and running over, shall be given into your bosom” (vi. 38);

and in *Matthew*:

“Whosoever hath, to him shall be given, and he shall have more abundantly” (xiii. 12; xxv. 29);

and in *Luke*:

The Lord said to the servant who from the pound given him gained ten pounds, “Because thou hast been faithful in a very little, thou shalt have authority over ten cities” (xix. 16, 17).

By “ten” is here signified much and full, and by “cities” intelligence and wisdom. (That “ten” signifies much and full, see *A.C.*, n. 1988, 3107, 4638; and that “cities” signify those things that are of intelligence and wisdom, n. 2449, 2712, 2943, 3216, 3584, 4492, 4493, 5297.)

113. “*These things saith the First and the Last*” signifies the Lord, who governs all things from the Divine Human, from firsts by means of outmosts.—This is evident from the signification of “the First and the Last,” as meaning, in reference to the Lord, His ruling all things from firsts by means of outmosts (see above, n. 41). That it is the Lord in respect to the Divine Human who here and in what follows speaks to the angels of the churches, can be seen from the preceding chapter, where similar things are said of the Son of man; and the Son of man is the Lord in respect to the Divine Human (see above, n. 63). This is clearly shown by bringing the passages together; for example, the Son of man is described in the preceding chapter as seen

“In the midst of the golden lampstands, . . . having in His right hand seven stars” (i. 13, 16).

These same things introduce what is written to the angel of the Ephesian Church in these words, “These things saith He that holdeth the seven stars in His right hand, that walketh in the midst of the seven golden lampstands” (verse 1 of this chapter).

[2.] In the preceding chapter the Son of man is described thus:

"I am the First and the Last; and the Living One; and I became dead; and behold I am alive unto the ages of the ages" (verses 17, 18).

These things here introduce what is written to the angel of the church of the Smyrneans, in these words: "These things saith the First and the Last, who was dead and is alive" (verse 8). In the preceding chapter the Son of man is described, that there was seen

"Out of His mouth a sharp two-edged sword going forth" (verse 16).

This introduces what is written to the angel of the church in Pergamum, in these words: "These things saith He that hath the sharp two-edged sword" (verse 12). In the preceding chapter the Son of man is described, that He was seen to have

"Eyes as a flame of fire; and feet like unto burnished brass, as if glowing in a furnace" (verses 14, 15).

These things introduce what is written to the angel of the church in Thyatira, in these words: "These things saith the Son of God, that hath His eyes as a flame of fire, and His feet like unto burnished brass" (verse 18). [3.] Similar things introduce what is written to the angels of the other three churches (of which in the following chapter). From this it can be seen that it is the Son of man who says the things that are written to the churches; and as by the "Son of man" the Lord in respect to the Divine Human is meant (as was shown above, n. 63), it follows that all that is written to the churches is from the Lord's Divine Human; and from this it also follows that the Divine Human is the All in all things of the church, as it is the All in all things of heaven. So here by His being called "the First and the Last" is signified that the Lord from His Divine Human governs all things from firsts by means of outmosts. (That the Lord in respect to His Divine Human is the All in all things of heaven, may be seen in *Heaven and Hell*, n. 7-12 and n. 78-86, and other places. And as the Lord is the All in all things of heaven, He is also the All in all things of the church, for the church is the kingdom of the Lord on the earth.) This I can assert, that no one who is within the church, and does not acknowledge the Divine of the Lord in His Human, can enter heaven. To acknowledge the Divine of the Lord in His Human is to think of His Divine when thinking of His Human. That it must be so thought of is because the whole heaven is from His Divine Human (as may be seen explained in *Heaven and Hell*, from beginning to end; and above, n. 10, 49, 52, 82).

II4. "Who was dead and is alive" signifies that *He has been rejected, and yet eternal life is from Him.*—This is evident from

the signification of being "dead," as meaning, in reference to the Lord, to have been rejected (of which see above, n. 83); also from the signification of "being alive," as meaning that eternal life is from Him (of which also above, n. 84). The Lord is said to have been rejected when He is not approached and worshipped; also when He is approached and worshipped in respect to His Human only, and not at the same time in respect to the Divine; therefore He is rejected at the present time within the church by those who do not approach and worship Him, but pray to the Father to have compassion for the sake of the Son, when neither man nor angel can ever approach the Father and worship Him immediately; for the Divine is invisible, and with it no one can be conjoined by faith and love; since what is invisible does not come into the idea of thought, nor, consequently, into the affection of the will; and what does not come into the idea of thought does not come within reach of faith; for the things that are to be of faith must be thought of. So what does not enter into the affection of the will does not enter into the love, for what is to be of the love must affect man's will, for all the love that man has resides in the will (see *Doctrine of the New Jerusalem*, n. 23-35). [2.] But the Divine Human of the Lord does come into the idea of the thought and thus into faith, and from that into the affection of the will, that is, into the love. From this it is clear that there is no conjunction with the Father except from the Lord, and in the Lord. This the Lord Himself teaches with the utmost clearness in the Evangelists; as in *John*:

"No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath brought Him forth to view" (i. 18).

In the same,

"Ye have neither heard the Father's voice at any time, nor seen His shape" (v. 37).

In *Matthew*:

"No one knoweth the Father save the Son, and he to whom the Son willeth to reveal Him" (xi. 27).

In *John*:

"I am the Way, the Truth, and the Life; no man cometh unto the Father but through Me" (xiv. 6).

In the same,

"If ye know Me ye know My Father also; . . . he that seeth Me seeth the Father." . . . Philip, "Believest thou not that I am in the Father, and the Father in Me? . . . Believe Me, that I am in the Father, and the Father in Me" (xiv. 7-11).

And that the Father and the Lord are one (x. 30, 38).

In the same,

“I am the vine, ye are the branches ; . . . apart from Me ye can do nothing” (xv. 5).

[3.] From this it can be seen that the Lord has been rejected by those within the church who approach the Father immediately and pray Him to have compassion for the sake of the Son ; for these cannot do otherwise than think of the Lord's Human as they think of the human of another man, thus they cannot think of His Divine as being in the Human, still less of His Divine as conjoined with His Human as the soul is conjoined with the body, according to the doctrine received throughout the Christian world (see above, n. 10, 26). Who is there in the whole Christian world, acknowledging the Divinity of the Lord, that is willing to be one who would place the Lord's Divine outside of His Human? When yet to think of the Human only, and not at the same time of His Divine in the Human, is to regard the two as separated, which is not to regard the Lord, nor the two as one person ; and yet the doctrine received throughout Christendom is, that the Divine and the Human of the Lord are not two persons but a single person. [4.] It is true that men of the church at this day, when they speak from the doctrine of the church think of the Divine of the Lord in His Human ; but when they think and speak by themselves aside from doctrine, it is altogether otherwise. But be it known, that man is in one state when he is thinking and speaking from doctrine, and in another when he is thinking and speaking aside from doctrine. When man is thinking and speaking from doctrine, his thought and speech are from the memory of his natural man ; but when he is thinking and speaking aside from doctrine, his thought and speech are from his spirit ; for to think and speak from the spirit, is to think and speak from the interiors of one's mind, from which is his real faith. Moreover, man's state after death becomes such as were the thought and speech of his spirit by himself aside from doctrine, and not such as they were from doctrine, if the latter were not made one with the former. [5.] Man does not know that he has two states in respect to faith and love ; one when in doctrine and another aside from doctrine ; and that the state of his faith and love aside from doctrine is what saves him, and not the state of his speech respecting faith and love from doctrine, unless the latter state makes one with the former. Yet to think and speak from doctrine respecting faith and love is to speak from the natural

man and its memory, as is evident merely from this, that the evil, when with others, can think and speak thus equally with the good. For the same reason evil preachers equally with good, or preachers that have no faith equally with those that have faith, can preach the Gospel, and with, to all appearance, the same zeal and affection. This is because the man, as has been said, then thinks and speaks from his natural man and its memory. But to think from one's spirit is not to think from the natural man and its memory, but from the spiritual man, and from its faith and affection. Merely from this it is clear that man has two states, and that it is the latter state, not the former, that saves him; for man after death is a spirit; therefore such as he was in the world in respect to his spirit, such he remains after his departure out of the world. [6.] Moreover, it has been given me to know from much experience that the man of the church has these two states. After death, man can be let into either state, and is actually let into both. Many, when they have been let into the former state, have spoken like Christians, and from such speech have been believed by others to be Christians; but as soon as they were remitted into the latter state, which was the real state of their spirit, they spoke like devilish spirits, and wholly opposite to what they had spoken before (see *Heaven and Hell*, n. 491-498, 499-511). [7.] From all this it can be seen how the statement is to be understood that the Lord has been at this day rejected by those within the church; namely, that although it is held from doctrine that the Divine of the Lord must be acknowledged and believed in the same degree as the Divine of the Father, for the doctrine of the church teaches that

As is the Father so also is the Son, uncreate, infinite, eternal, omnipotent, God, Lord, neither of them greater or less, before or after the other (see the *Creed of Athanasius*);

yet they do not approach and worship the Lord and His Divine, but the Divine of the Father; this they do when they pray to the Father to have mercy for the sake of the Son; and when they say this they do not think at all of the Divine of the Lord, but they think of His Human as separated from the Divine, thus of His Human as the human of any other man; and then they also think not of one God, but of two, or three. To think in this way of the Lord is to reject Him; for by not thinking of His Divine at the same time that they think of His Human, by the separation they thrust out the Divine. Yet these are not two, but one person, and make one as soul and body do. [8.] I once spoke with

spirits who when they lived in the world were of the popish religion, and I asked whether in the world they ever thought about the Divine of the Lord? They said that they thought about it whenever they saw from doctrine, and that they then acknowledged His Divine to be equal with the Divine of the Father, but that apart from doctrine, they thought of His Human only, and not of His Divine. They were asked why they say that the power which His Human had was given to it by the Father and not by Himself, since they acknowledged His Divine to be equal with that of the Father? At this they turned away, making no answer. But it was said to them, that it was because they transferred to themselves all His Divine power, and that they could not have done this unless they had separated the Divine from the Human. That with them the Lord has been rejected, every one may conclude from this, that they worship the pope instead of the Lord, and that they no longer attribute any power to the Lord. [9.] I will here also mention a scandalous remark that the pope called Benedict XIV., was heard to make. He openly declared that when he lived in the world he believed that the Lord had no power, because He had transferred it all to Peter, and after him to his successors; adding his belief that the Romish saints have more power than the Lord, because they hold it from God the Father, while the Lord resigned it all and gave it to the popes; yet that He is to be worshipped, because otherwise the pope is not worshipped with sanctity. But because this pope even after death claimed divinity for himself, after a few days he was cast into hell.

II5. The Lord says to the angel of this church, "I am the First and the Last, who was dead and is alive," because those within the church that are in a spiritual affection for truth are here treated of. These are such as search out truths from the Word, and when they find them they rejoice in heart, solely because they are truths. Those also are here treated of who are in a merely natural affection for truth. These are such as do not search for truths, nor rejoice in them because they are truths, but they simply acquiesce in the doctrinals of their church, not caring whether they are true or false; these they learn and retain in the memory only, confirming them by the literal sense of the Word; and doing this solely for the sake of acquiring repute, honors, or gain. It is with such that the Lord is "dead," that is, rejected. Spiritual affection for truth, which is loving truth because it is truth, is not possible except with those who are conjoined to the Lord by acknowledgment of His Divine in the Human, and by

faith in it; since all the truth of heaven and all the truth of the church is from no other source than the Lord's Divine Human; for out of this goes forth Divine truth, which is called "the Spirit of Truth," or "the Holy Spirit." From this the angels of heaven have all their affection for truth and all their wisdom (that this is so, see *Heaven and Hell*, n. 126-140, 265-275, 346-356). It is with these that the Lord is alive.

116. [*Verse 9.*] "*I know thy works*" signifies *love*.—This is evident from the signification of "works," as meaning the things that are of the will or love, since works proceed therefrom, and that from which anything proceeds constitutes the all in that which proceeds, as cause does in effect, for when the cause is taken away or ceases the effect ceases. So is it with man's will and works therefrom; will is the cause and works are effects, and it is well known that when will ceases work ceases. From this it is clear that "works" in relation to cause mean the will. The will of man is spiritual, but works therefrom are natural; therefore here by "works," in the spiritual sense, the will is meant. By "works" is meant also the love, because what a man loves that he wills, and what in heart he wills that he loves; and if you look more deeply you will see that all things of man's interior will are of his love. Yet in common discourse we speak of man's love, not of his will, because the loves are manifold, and there are many in each man, and all are together in the will, which is always perceived by man as a one, since the distinction he makes is between will and understanding. The will, therefore, is man's spiritual itself, because love is spiritual. "Works" are mentioned in the Word, not the will or love (as here and in what follows, to the angels of the churches, "*I know thy works*," and not *I know thy will*, or *thy love*), because all things that are in the sense of the letter of the Word are natural, and contain within them things spiritual; to bring out, therefore, the spiritual sense of the Word, the spiritual, which is in the natural or from which the natural proceeds, is to be sought.

117. "*And affliction*" signifies *anxiety from a longing to know truths*.—This is evident from the signification of "affliction," as meaning anxiety of mind from a longing to know truths; for those who wish to understand the Word, but who do not as yet well understand it, are here treated of (see above, n. 112), and these are in anxiety of spirit when they do not understand. That these have such anxiety when they do not understand, none can know except those who are in an affection for truth for the sake of truth, that is,

who are in spiritual affection; who these are may be seen above (n. 115). The reason of this is, that such are conjoined to the angels of heaven, and angels continually long for truths, because they long for intelligence and wisdom; they long for these as a hungry man longs for food. For this reason intelligence and wisdom are called spiritual food. This longing man has from infancy, for when he is an infant, and afterwards when a child, he is conjoined to heaven, and this longing is from heaven; but with those who turn themselves to the world it perishes. From this it may be known what the anxiety of mind or spiritual anxiety that is here signified by "affliction" is. [2.] These have such anxiety when they read the Word and do not well understand it, because all the truths of heaven and the church are from the Word, and lie concealed therein in its spiritual sense, and are not opened to any except such as are conjoined to heaven, since that sense of the Word is in heaven. Yet the spiritual sense itself of the Word does not flow in with man out of heaven, but it flows into his affection, and through this into the knowledges that he has, and thus kindles his longing, and he then receives the genuine truths of the church so far as he can see them from the literal sense of the Word. Every one who is in a spiritual affection for truth is conscious that the things that he knows are few, and the things that he does not know are infinite. He is aware, moreover, that knowing and acknowledging this is the first step towards wisdom; and that those who pride themselves on the things they know, and believe themselves on account of these to be most intelligent, have not reached this first step. Such persons are commonly more puffed up by falsities than by truths, for they have regard to their own reputation, and are affected by that alone, and not by the truth itself. Such are those who are in natural affection only and in longing from that (see above, n. 115).

118. "*And poverty, but thou art rich,*" signifies *acknowledgment that they know nothing from themselves.*—This is evident from the signification of "poverty," as meaning acknowledgment of heart that they know nothing from themselves (of which presently); and from the signification of "but thou art rich," as meaning affection for spiritual truth (of which also presently). That by "poverty" spiritual poverty is here meant, and that by "thou art rich" is meant to be spiritually rich, is clear, since these things are said to the church. To be spiritually poor, and yet to be rich, is to acknowledge in heart that one has no knowledge nor understanding nor wisdom from himself, but that he knows, understands, and is wise wholly from the Lord. In such acknow-

ledgment are all angels of heaven, and they are intelligent and wise for this reason, and in the same degree in which they are in the acknowledgment and perception that this is the case. For they know and perceive that nothing of the truth that is called truth of faith, and nothing of the good that is called good of love, is from themselves, but that these are from the Lord; they also know and perceive that all things that they understand and are wise about have reference to the truth of faith and to the good of love; and from this again they know that all their intelligence and wisdom is from the Lord; and because they know and acknowledge this, and also wish and love it to be so, Divine truth from which are all intelligence and wisdom continually flows-in from the Lord, and this they receive in the measure in which they are affected by it, that is, love it. But, on the other hand, the spirits of hell believe that all things they think and will, and thus speak and do, are from themselves, and not at all from God; for they do not believe in a Divine; consequently, instead of intelligence and wisdom they have insanity and folly, for they think contrary to truth, and will contrary to good, and this is to be insane and foolish. Every man who is in the love of self does the same; he cannot do otherwise than attribute all things to self, because he looks only to self; and because he does this he is not in any acknowledgment that all intelligence and wisdom are from the Lord; consequently, when such persons think by themselves, they think contrary to the truths and goods of the church and of heaven, although when speaking with men they talk otherwise, from a fear of losing their reputation. [2.] From all this it can be known what "poverty" in the spiritual sense means. He who is spiritually poor is nevertheless rich, because he is in a spiritual affection for truth; for into this affection intelligence and wisdom from the Lord flow; for everyone's affection receives and imbibes things congenial to it, as a sponge does water; therefore a spiritual affection for truth receives and imbibes spiritual truths, which are the truths of the church, from the Word. A spiritual affection for truth has no other source than the Lord, because the Lord is Divine truth in heaven and in the church, for Divine truth goes forth from Him. And as the Lord loves to lead every one to Himself, and to save him, and this He can do only by knowledges of good and truth from the Word, so the Lord loves to impart these to man, and make them of his life, for in this way and no other can He lead man to Himself and save him. From this it is manifest that all spiritual affection for truth is from the Lord, and that no one can be in that affection unless he acknowledges the Divine of the

Lord in His Human, for by such acknowledgment there is conjunction, and according to conjunction there is reception. (Or this more may be seen in *Heaven and Hell*, where it treats of The Wisdom of the Angels of Heaven, n. 265-275; and of The Wise and the Simple in Heaven, n. 346-356, and elsewhere in the same work, n. 13, 19, 25, 26, 133, 139, 140, 205, 297, 422, 523, 603; and in *The Doctrine of the New Jerusalem*, n. 11-27; and above, n. 6, 59, 112, 115, 117.) [3.] In the Word, "the poor and needy" are frequently mentioned, also "the hungry and thirsty." By "the poor and needy" are signified those who believe that of themselves they know nothing; also those who are destitute of knowledge because they have not the Word; and by "the hungry and thirsty" are signified those who continually long for truths, and long to be perfected by means of truths. These two classes are meant by the "poor," "needy," "hungry," and "thirsty," in the following passages:

"Blessed are the poor in spirit; for theirs is the kingdom of the heavens. . . . Blessed are they that hunger and thirst after righteousness; for they shall be filled" (*Matt. v. 3, 6*).

"Blessed are the poor; for theirs is the kingdom of the heavens. Blessed are ye that hunger; for ye shall be filled" (*Luke vi. 20, 21*).

"To the poor the Gospel shall be preached," and "the poor hear the Gospel" (*Luke vii. 22; Matt. xi. 5*).

The master of the house said to his servant that he should go out into the streets and lanes of the city, and bring in the poor (*Luke xiv. 21*).

"Then the first-born of the poor shall feed, and the needy shall lie down with confidence" (*Isa. xiv. 30*).

"I was an hungered, and ye gave Me to eat; I was thirsty, and ye gave Me to drink" (*Matt. xxv. 35*).

"When the poor and needy seek water, and there is none, their tongue faileth for thirst, I, Jehovah, will answer them. . . . I will open rivers on the heights, and fountains will I place in the midst of the valleys" (*Isa. xli. 17, 18*).

From this last passage it is clear that the "poor and needy" are those who long for knowledges of good and truth, for the "water" that such seek is truth. (That "water" is truth of faith, see above, n. 71.) Their longing is here described by "their tongue fainting for thirst," and the abundance they are to have by "rivers being opened on the heights, and fountains in the midst of the valleys." [4.] Those who do not know that by the "rich" are signified those who have the Word and who can be in knowledges of truth and good therefrom, and that by the "poor" are signified those who have not the Word, and yet long for truths, must believe that by the "rich man" in *Luke* (xvi. 19 seq.) who "was clothed in purple and fine linen," are meant the rich in this world, and that by the "poor man" who "was laid at his gate, and desired to be fed with the crumbs that fell from the rich man's table," are meant the poor in this world. But by the "rich man" there the Jewish nation is meant, which had the

Word, and might have been therefore in knowledges of truth and good; and by the "poor man" are there meant the nations that had not the Word and yet longed for knowledges of truth and good. The rich man is described as "clothed with purple and fine linen," because "purple" signifies genuine good (*A.C.*, n. 9467), and "fine linen" genuine truth (*A.C.*, n. 5319, 9469, 9596, 9744), both from the Word. The poor man is described as "laid at the rich man's gate, and desiring to be fed with the crumbs that fell from the rich man's table," because "to be laid at the gate" meant to be rejected, and to be deprived of the opportunity to read and understand the Word; and "wishing to be fed with the crumbs that fell from the rich man's table" means to long for some truths from the Word, for "food" signifies things of knowledge, intelligence, and wisdom, and in general, good and truth (*A.C.*, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562, 9003); and "table" signifies a receptacle for these (*A.C.*, n. 9527). As the poor man was in that longing, which is the same as a spiritual affection for truth, it is said of him that "he was carried by the angels into Abraham's bosom," by which is signified to be raised into an angelic state in respect to intelligence and wisdom; "Abraham's bosom" is the Divine truth that is in heaven, for those who are in that are with the Lord. (That "Abraham" in the Word signifies the Lord, see *A.C.*, n. 2010, 2833, 2836, 3245, 3251, 3305, 3439, 3703, 6098, 6185, 6276, 6804, 6847.) [5.] The same that is signified here by the "rich man" and the "poor man who hungered" is signified by the "rich" and the "hungry" in *Luke* :

"The hungry He hath filled with good, and the rich He hath sent empty away" (i. 53).

(That by "riches" in the Word are meant spiritual riches, which are knowledges of truth and good from the Word, see *A.C.*, n. 1694, 4508, 10227; and in *Heaven and Hell*, n. 365; and in a contrary sense, knowledges of what is false and evil, which are confirmed from the sense of the letter of the Word, *A.C.*, n. 1694.) That "riches" in the Word signify knowledges of truth and good, and intelligence and wisdom therefrom, is from correspondence; for with angels in heaven all things appear as if refulgent with gold, silver, and precious stones; and this so far as they are in intelligence from truth and in wisdom from good. Also with the spirits who are below the heavens there are riches in appearance according to their reception of truth and good from the Lord.

119. "*And the blasphemy of them who say that they are Jews and they are not,*" signifies denunciation by those who think themselves to be in knowledges of good and truth, because they have the Word, and yet they are not.—This is evident from the signification of "blasphemy," as meaning censure and denunciation; and from the signification of "Jews," as meaning those who are in

knowledges of good and truth from the Word; for "Judah," in the highest sense of the Word, signifies the Lord in respect to celestial love, in the internal sense the Lord's celestial kingdom and the Word, and in the external sense doctrine from the Word, which is of the celestial church (see *A.C.*, n. 3881, 6363). From this it can be seen that by the "blasphemy of them who say that they are Jews and they are not," is signified censure and denunciation by those who say that they acknowledge the Lord, and are in His kingdom and in true doctrine, because they have the Word, and yet they are not; and in general, those who say that they are in knowledges of good and truth from the Word, and yet are in falsities and evils. [2.] Those who know nothing of the internal sense of the Word must believe that by "Judah" and "Jews," in the prophetic parts of the Word, are meant Judah and the Jews; these, however, are not there meant by their names, but all who are in the true doctrine of the church, thus who are in knowledges of good and truth from the Word; and, in the contrary sense, those who are in false doctrine, thus who have adulterated the truths and goods of the Word. That Judah and the Jews are not meant can be seen merely from this, that there is an internal sense in every particular of the Word, thus in the names of persons and places; and that nothing is treated of in this sense except what pertains to heaven and the church; such things, therefore, must be signified by the names "Judah" and "Israel." And as with them a church was instituted in which all things were representative and significative of things heavenly, so by their names that was signified which essentially makes the church, namely, in the highest sense, the Lord Himself; in the internal sense His Word; and in the external sense doctrine from the Word, as was said above. From this it is clear how greatly those are mistaken who believe, according to the letter, that the Jews are to be brought back into the land of Canaan, and that they have been chosen and destined for heaven in preference to others; when in fact but few from that nation are saved, since none are saved except those who believe in the Lord; and he who believes in the Lord in the world believes in Him after death; but that nation altogether rejected Him from its faith. [3.] That by "Judah" is meant the Lord in respect to His kingdom and the Word can be seen from the prophecy of Israel regarding his sons; when this is unfolded by the internal sense it is clear what each tribe represented in the church. It is clearly evident that the tribe of Judah represented the Lord's kingdom, or the church where the Word is; for it is said of Judah:

"Judah is a lion's whelp; from the prey, my son, thou art gone up. . . .

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the clinging of the peoples be; who shall bind to the vine the foal of His ass, and to the noble vine the son of His she-ass; whilst He shall have washed His garment in wine, and His vesture in the blood of grapes" (*Gen.* xlix. 9-11).

That these particulars signify the Lord's kingdom or the church, may be seen in the *Arcana Caelestia*, where they are explained. [4.] He who knows that by "Judah" is meant, in the highest sense the Lord, and in the internal sense His kingdom and the Word, and in the external sense doctrine from the Word, also in a contrary sense those who deny the Lord and adulterate the Word, can know what is signified by "Judah" in many passages of the Word; as in the following:

"Hear ye, O house of Jacob, called by the name of Israel, and they are come forth out of the waters of Judah" (*Isa.* xlviii. 1).

The "house of Jacob" and "Israel" is the church; "to come forth out of the waters of Judah" signifies out of doctrine from the Word, for the church is from that. That "waters" denote truths of doctrine out of the Word, see above (n. 71).

"The sons of Judah and the sons of Jerusalem have ye sold unto the sons of the Grecians, that ye may remove them far from their borders. . . . It shall come to pass in that day, . . . that all the brooks of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah, . . . and Judah shall sit to eternity" (*Joel* iii. 6, 18, 20).

"To sell the sons of Judah and the sons of Jerusalem to the sons of the Grecians" is to falsify the goods and truths of the church; "in that day" means when there is an end of that church and a new church has been established among the nations; "all the brooks of Judah shall flow with waters" signifies abundance of truths and goods from the Word, for those who are in the new church; that these are from the Word is signified by the "fountain going forth out of the house of Jehovah." From this it is evident that by "Judah," who "shall sit to eternity," is not meant Judah or the Jewish nation, but all those who are in good by means of truths from the Word. [5.] Like things are meant by "Judah" in the following passages:

"I will have mercy upon the house of Judah, and will save them. . . . And the sons of Judah and the sons of Israel shall be gathered together, and they shall appoint themselves one head, and they shall go up from the land; for great is the day of Jezreel" (*Hosca* i. 7, 11).

"Then many nations shall join themselves to Jehovah in that day; they shall be to Me for a people, for I will dwell in thee; . . . then Jehovah shall make Judah an heritage to Himself, His portion upon the land of holiness, and shall again choose Jerusalem" (*Zech* ii. 11, 12).

"Jehovah Zebaoth shall visit His flock, the house of Judah, and shall make them a horse of glory in war; . . . I will render the house of Judah powerful" (*Zech. x. 3, 6*).

"God will save Zion, and will build the cities of Judah; and they shall dwell there, and inherit it; the seed also of His servants shall inherit it; and they that love the name of Jehovah shall dwell therein" (*Ps. lxi. 35, 36*).

"I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; that My chosen may possess it" (*Isa. lxi. 9*);

besides very many other places. That the Jewish nation is not meant in the Word in these and other places, where they are called "chosen" and "heirs," may be seen from what is cited respecting that nation from the *Arcana Caelestia*, in *The Doctrine of the New Jerusalem* (n. 248). From all this what is signified by the "blasphemy of them who say that they are Jews, and they are not," can be seen.

120. "*But are a synagogue of Satan*" signifies doctrine of all falsities with these.—This is evident from the signification of "synagogue," as meaning doctrine (of which presently); and from the signification of "Satan," as meaning the hell from which are all falsities. There are two kinds of hells, one in which those are who are in evils, and the other in which those are who are in the falsities of evil. The hell in which those are who are in evils is called, in one word, Devil, and that in which those are who are in the falsities of evil is called, in one word, Satan. Those who know nothing about the hells, but have adopted the belief that the devil was created an angel of light, and because he rebelled was cast down with his crew, and thus hell was made, do not know that the hells are so named. (That the hells are called Devil and Satan may be seen in *Heaven and Hell*, n. 311, 544, 553; and *The Last Judgment*, in the chapter where it is shown that Heaven and Hell are from the Human Race, n. 14-22.) [2.] Let it be known, moreover, that as all goods and truths are from the Lord out of the heavens, so all evils and falsities are out of the hells. He is greatly deceived who believes that goods and truths have any other source than out of the heavens from the Lord, or that evils and falsities have any other source than out of the hells. Man is simply a receptacle of these, and to whichever he turns himself of that he is a recipient. If he turns himself towards heaven, which is effected by goods of love and truths of faith, he receives goods and truths from the Lord; but if he turns himself towards hell, which is effected by evils of love and falsities of faith, he receives evils and falsities from hell. Now as all evils and falsities are from the hells, and as the hells are called, in one word, either Devil or Satan, it follows that by Devil are signified all evils, and by Satan all falsities. From this it is that by a "synagogue of Satan" doctrine of all falsities is signified. [3.] By "synagogue" doctrine is

signified, because in the synagogues there was instruction, and differences in matters of doctrine were adjusted. That there was instruction in the synagogues is evident from

Matt. iv. 23; ix. 35; xiii. 54; *Mark* i. 21, 22, 29, 39; vi. 2; *Luke* iv. 15, 16, 44; xiii. 10, 14; *John* xviii. 20.

That differences in matters of doctrine were adjusted in the synagogues may be inferred from what is said in

Matt. x. 17; *Mark* xiii. 9; *Luke* xii. 11; xxi. 12; *John* ix. 22; xii. 42; xvi. 2, 3.

That with the Jewish nation there was doctrine of all falsities can be seen from many things known of that nation; namely, that they denied the Lord; that they wish for a Messiah whose kingdom will be upon the earth, and who will exalt them above all other nations in the world; that they place all worship in externals, and reject the internals of worship, which are of faith in and love to the Lord; that they apply all things in the Word to themselves; and falsify it by traditions of their own invention

(see *Matt.* xv. 6-9; *Mark* vii. 1-13).

Again, what the quality of that nation in respect to their interiors has been from the beginning can be seen from the song of Moses (*Deut.* xxxii.), and elsewhere in many passages (see also the quotations from the *Arcana Caelestia*, in *The Doctrine of the New Jerusalem*, n. 248).

121. [Verse 10.] "**Fear not the things which thou art to suffer**" signifies that they should not grieve on account of such persecution.—This is evident from the signification of "fear not," as meaning, in reference to those about to suffer persecutions, that they should not grieve in mind; for fear with these is also grief; and from the signification of "the things which thou art to suffer," namely, from those who are in doctrine of all falsities, as meaning that such are about to persecute. The persecution of those who are in a spiritual affection for truth, by those who are in falsities, is now to be treated of. This can best be seen from those who are of this character in the world of spirits (of which world see *Heaven and Hell*, n. 421-535), for there the quality of every one in respect to his interiors, which are of thought and intention, is manifest; since every one there is in himself, because he is a spirit, and the spirit is what thinks and intends. All spirits there are either conjoined with the hells or conjoined with the heavens. Those who are conjoined with the hells, as soon as they perceive any one to be in a spiritual affection for truth begin to burn with hatred, and strive to destroy him; they cannot endure the sight of him. Very many of them, if

they perceive but for a moment the delight of a spiritual affection for truth, which is the essential delight of heaven, become as if insane, and nothing is more delightful to them than to destroy that delight. From this it is evident that all the hells are opposed to spiritual affection for truth, and all the heavens are in it. It would be the same among men on the earth if they were in the perception in which spirits are; but as they are not in such perception, and therefore do not know who are in spiritual affection, they remain quiet and behave amicably towards each other, in accordance with the delights of the world. But this disposition displays itself in the churches, among those who are zealous in religious matters. It also becomes evident, in those who are in that spiritual affection, in this way, that falsities break in upon their thoughts, endeavoring to extinguish their longing and its delight; these falsities that break in upon their thoughts are from hell; for everything that a man thinks is either from hell or from heaven (as was said above, n. 120).

122. "*Behold, the devil is about to cast some of you into confinement,*" signifies that those who are in falsities from evil will set about to deprive them of all truth from the Word.—This is evident from the signification of "casting into confinement," as meaning, in reference to those who are in a spiritual affection for truth, to endeavor and to set about to deprive them of truths from the Word (of which presently); and from the signification of the "devil," as meaning the hells which are in evil and in falsities therefrom (of which above, n. 120). "To cast into confinement," in reference to those who are in a spiritual affection for truth, is to endeavor and to set about to deprive them of truths from the Word, for the reason that truths are, as it were, in confinement or in prison when falsities break in; and so long as falsities engage the attention truths cannot appear, still less can they be set at liberty. Those that are in a spiritual affection for truth, who are those that love truths because they are truths, are held in such a prison whenever they do not understand the Word and yet wish to understand it; the falsities that imprison rise up from hell into the natural man when the delights of the love of self and the world have rule therein, for these delights are the origins of all evils and falsities therefrom (see *Doctrine of the New Jerusalem*, n. 65-83). [2.] This is meant, in the spiritual sense, by "being cast by the devil into confinement;" for as the devil is hell, and out of hell every evil arises, and as the influx from hell is into the natural man, not into the spiritual, so the devil has power over all who are in the delights of these loves, and subjects them to himself and

makes them his crew; for all who are in the hells are in evils and their falsities from the loves of self and of the world (see *Heaven and Hell*, n. 551-565; but that the delights of those loves are changed into corresponding delight, of the same character, see n. 485-490). This casting into prison by the devil is described in the Word, where it is said that the Jews and the wicked will persecute the Lord's disciples, and will evil entreat and kill them; for by the "disciples of the Lord" are meant all who are in truths from good, that is, who are in truths from the Lord; and as these are meant by the Lord's disciples, so in a sense abstracted from persons, which is the essential spiritual sense of the Word, truths and goods themselves, which are from the Lord through His Word, are meant. (That by the Lord's twelve disciples all things of faith and love in the complex, thus all truths and goods of the church, are meant, see *A. C.*, n. 2129, 3354, 3488, 3858, 6397; that the Word in heaven is understood in a sense abstracted from persons, see above, n. 99, 100.) [3.] When one knows that by the "disciples of the Lord" all those who are in truths from good from the Lord are meant, and in an abstract sense truths themselves from good; and that by their being "cast into confinement by the devil" is meant the endeavor of those who are in falsities from evil to deprive them of truths, and in a sense abstracted from persons, the detention or imprisonment of truths by falsities, as described above, he can understand what the following passages mean in each of these senses:

"They shall lay hands on you and shall persecute you, delivering you up to the synagogues and prisons, . . . for My name's sake" (*Luke* xxi. 12).

That "for the sake of the Lord's name" signifies for the sake of goods of love and truths of faith, from Him, see above (n. 102).

"Then shall they deliver you up to affliction, and shall kill you, and ye shall be held in hatred. . . . for My name's sake" (*Matt.* xxiv. 9, 11).

"They will deliver you up to councils and to synagogues, and they will scourge you. . . . for My sake" (*Matt.* x. 17, 18; *Mark* xiii. 9).

"Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city" (*Matt.* xxiii. 34).

"A man that was a householder planted a vineyard, . . . and let it out to husbandmen. . . . When the season of the fruits drew near, he sent his servants to the husbandmen, to receive the fruits of it. But the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, and they did unto them likewise. At length he sent unto them his son. . . . But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him" (*Matt.* xxi. 33-44).

"The wisdom of God said, I will send unto them prophets and apostles, and some of them they shall kill and persecute" (*Luke* xi. 49).

(That by "prophets" in the Word are meant those who teach truths, and in a sense abstracted from persons, doctrine of truth, see *A.C.*, n. 2534, 7269; and that "apostles" have a similar signification, see above, n. 100.)

"Blessed are ye, when men shall reproach you, and persecute you, and shall say every evil word against you falsely, for My sake; rejoice and be exceeding glad, for great is your reward in the heavens; for so persecuted they the prophets which were before you" (*Matt.* v. 11, 12).

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of man's sake; . . . for in the same manner did their fathers unto the prophets" (*Luke* vi. 22, 23).

[4.] Similar to this is the signification of the words of the Lord, that they should take up their cross and follow Him; as in the following passages:

"Jesus said unto His disciples, If any one will come after Me, let him deny himself, and take up his cross, and follow Me" (*Matt.* xvi. 24; *Mark* viii. 34);

"to deny oneself" is to put away evils that are from *proprium* [the self-life].

"Whosoever doth not bear his cross, and come after Me, cannot be My disciple" (*Luke* xiv. 27).

Jesus said to the young man who was rich, "One thing thou lackest; go, sell whatsoever thou hast, and come, follow Me, bearing the cross" (*Mark* x. 21).

By this is meant, in the spiritual sense, that he should put away the falsities that were of Jewish doctrine, should accept the doctrine of truth from the Lord, and should undergo assaults and temptations from falsities. Those, therefore, are deceived who believe that those who wish to follow the Lord are to sell their goods and suffer the cross. Since the Lord was Divine truth itself, which in *John* i. 1-3, 14, is called the "Word," the Lord's suffering Himself to be scourged and crucified signifies that Divine truth which is in the Word was so treated by the Jews. (That all things related of the Lord's passion in the Evangelists involve and signify that the Jews so treated Divine truth, see above, n. 83.) So the Lord says,

"Remember My word, . . . if they have persecuted Me, they will also persecute you" (*John* xv. 20).

[5.] That the Jews in particular are meant by the "devil" who was to cast the disciples of the Lord into confinement, and that, in general, all that call themselves "Jews, and are not, but are a synagogue of Satan," are meant (according to the passages cited above, n. 119, 120), is clear from the Lord's words in *John*:

"Ye do not understand My speech because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will

do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie he speaketh from his own, for he is a liar and the father thereof" (viii. 43, 44).

That "their father was a murderer from the beginning," and the truth was not in him, but a lie," signifies that from the beginning they had been against truths and in falsities from evil. For a "murderer" is a destroyer of the truth of the church, and "father" means predecessors. (Of the quality of the Jewish nation formerly and at present, see *The Doctrine of the New Jerusalem*, n. 248; that the "bound in prison" signify those who are in falsities from evil, see the *Arcana Caelestia*, n. 4958, 5096; "to be bound in prison" signifies to be detained and separated from truths, n. 5037, 5038, 5083, 5086, 5096; also to be tempted, n. 5037, 5038.) [6.] The Jews were such as are here described because they were in love of self and the world more than other nations; and persons of that character, when they read the Word, adapt all things of the Word to their own loves; this was especially true of the Jews, because they are so frequently mentioned. It is the same with others who are in these loves, for the love that is dominant turns the mind of him who reads to those things only that favor the love; for love is like a fire, it lights up the things that favor it, while other things are either passed by as if not seen, or are pulled to pieces by perverse explanation and are thus falsified. Both infest those who are in a spiritual affection for truth, and both are meant by the "devil" who "casts into confinement" those who are of the Lord's church; from them, indeed, all falsities from the spiritual world flow into those that long for truths, and hold them as if bound in prison. The same are meant by those of whom the Lord says,

"I was in confinement, and ye visited Me not" (*Matt.* xxv. 43).

123. "*That ye may be tried*" signifies *consequent increase of longing for truth*.—This is evident from the signification of "being tried," as meaning to be infested by falsities (of which see *Doctrine of the New Jerusalem*, n. 197, 198). But since it is said, "the devil shall cast some of you into confinement," by which such infestation is meant, so "being tried" signifies increase of longing, and as a consequence, increase of truth, since temptations effect this. (That through the temptations in which man conquers there come illustration and perception of truth and good, see *A.C.*, n. 8367, 8370; that intelligence and wisdom are therefrom, n. 8966, 8967; that truths increase immensely after temptations, n. 6663; with many other things that may be seen in *The Doctrine of the New Jerusalem*, n. 137-201.)

124. "*And ye shall have affliction ten days*" signifies *that infestation and temptation therefrom will last for some time*.—This is evident from the signification of "affliction," as meaning

infestation and temptation of those who are in a spiritual affection for truth by those who are in falsities; (that this is meant by "affliction" is clear, since it is said in reference to such;) also from the signification of "ten days," as meaning duration for some time. Duration for some time is signified by "ten days," for the reason that the entire duration of infestation and temptation is signified by "forty days" (see *A.C.*, n. 2959, 7985, 7986), and "ten" means some part thereof; for all numbers in the Word signify things or states, with variety according to relations to other numbers. The number "ten," without reference to other numbers, signifies what is full or much (see *A.C.*, n. 3107, 4638); but in reference to a greater number, it signifies as much as is needed for uses (n. 9757); so here it signifies duration for some time, thus as use demands. (That all numbers in the Word signify things or states, see *A.C.*, n. 482, 487, 647, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175, 9488, 9659, 10217, 10253.) He that thinks about it can see that by "affliction of ten days" here spoken of, which they are to have who are cast into confinement by the devil, something else must be meant than ten days' affliction.

125. "*Be thou faithful even till death*" signifies *steadfastness in truths to the end*.—This is evident without explanation. It is said "even till death," because such as man is when he dies, such he remains to eternity; the life previously lived is only a life for the formation of his spirit (of which see many things in *Heaven and Hell*, n. 470-484).

126. "*And I will give thee the crown of life*" signifies *wisdom and eternal happiness therefrom*.—This is evident from the signification of "crown," as meaning wisdom, in reference to those who are in a spiritual affection for knowledges of truth and good (of which more in what follows); and from the signification of "life," as meaning eternal happiness, which is called also life eternal. Those who are in a spiritual affection for truth and good, and who are here treated of, have eternal happiness, because heaven with man is implanted by means of knowledges of truth and good from the Word. He who supposes that heaven is implanted by other means is much deceived; for man is born merely natural, with the capacity to become spiritual, and he becomes spiritual by means of truths from the Word and a life according to them. Who can ever become spiritual unless he has some knowledge of the Lord, of heaven, of the life after death, of faith, and of love, and of other things that are means of salvation? If man had no knowledge of these things he would remain natural; and a merely natural man can have nothing in common with angels of heaven, who are spirit-

ual. Man has two minds, one outer, the other inner. The outer mind is called the natural mind, the inner is called the spiritual mind. The former or natural mind is opened by means of knowledges of the things that are in the world; but the latter or spiritual mind by means of knowledges of the things that are in heaven, which the Word teaches, and the church from the Word; by means of these man becomes spiritual when he knows them and lives according to them. [2.] This is meant by the Lord's words in *John*:

“Except a man has been born of water and of the Spirit, he cannot enter into the kingdom of God” (iii. 5).

“Water” signifies truths of faith, and “spirit” a life according to them (see above, n. 71; and in *The Doctrine of the New Jerusalem*, n. 202-209). Most people at this day suppose that they are to come into heaven solely by virtue of holy worship in temples and adorations and prayers; but such of them as have no interest in knowledges of truth and good from the Word, and who fail to imbue with these the life, as well as the memory, remain natural as before, and do not become spiritual; for their holy worship, adorations, and prayers, do not proceed from a spiritual origin; since their spiritual mind has not been opened by knowledges of spiritual things and a life according to them, but is empty; and worship that proceeds from what is empty is merely natural posture, with nothing spiritual in it. If such persons are insincere and unjust in respect to moral and civil life, their holy worship, adorations, and prayers have within them what repels heaven from them, instead of opening heaven to them as they believe; for their holy worship is like a vessel containing things putrid or filthy, which are oozing forth, or like a splendid garment investing a body covered with ulcers. I have seen thousands of such cast into hell. But wholly different are holy worship, adorations, and prayers with those who are in knowledges of truth and good and in a life according to them; with such these acts are pleasing to the Lord, for they are effects wrought by their spirit in the body, or effects wrought by their faith and love, thus they are not merely natural postures, but spiritual acts. From this it can be seen that knowledges of truth and good from the Word, and a life according to them, alone make man spiritual; and that in him who is thereby made spiritual, angelic wisdom from the Lord can be implanted together with eternal happiness. Angels derive happiness from no other source than wisdom. [3.] A “crown” signifies wisdom, because all things by which man is clothed or distinguished derive their

signification from the part of man that they clothe or distinguish (see *A.C.*, n. 9827), and "crown" signifies wisdom, because it is a sign upon the head, and "head" in the Word signifies wisdom, for there wisdom resides. So in *Ezekiel*:

"I decked thee with ornament, I put bracelets upon thy hands; and a chain upon thy throat. And I put a jewel upon thy nose, and earrings in thine ears, and a crown of adorning upon thy head" (xvi. 11, 12).

Jerusalem, which signifies the church, is here treated of, what it was, when it was established by the Lord; by these various insignia are meant, in the spiritual sense, such things as are of the church; and each one takes its signification from the part to which it is applied, and "the crown of adorning" here means wisdom. (What is meant by "ornament," may be seen *A.C.*, n. 10536, 10540; by "bracelets," n. 3103, 3105; by "chain," n. 5320; by "jewel," n. 4551; by "earrings," n. 4551, 10402.) Wisdom, which is from knowledges of truth and good from the Word and from a life according to them, is likewise signified by "crown" in many other passages in the Word

(as in *Isaiah* xxviii. 5; *Jer.* xiii. 18; *Lam.* v. 15, 16; *Ezek.* xxi. 25, 26; xxiii. 42; *Zeck.* vi. 11-14; *Psalms* lxxxix. 38, 39; *Psalms* cxxxii. 17, 18; *Job* xix. 9; *Apoc.* iii. 11; iv. 4).

The crowning of kings is from ancient times, when men were familiar with representatives and significatives, and it was known that "kings" represented the Lord in respect to Divine truth, and that a "crown" was intended to signify wisdom (that "kings" represented the Lord in respect to Divine truth, see *A.C.*, n. 1672, 2015, 2069, 3009, 4581, 4966, 5068, 6148); that those that are in truths are called "kings" and "king's sons" (see above, n. 31); and as these are called "kings" in the Word, and kings have crowns, so here where these are treated of it is said that they were to receive "the crown of life."

127. [*Verse* 11.] "*He that hath an ear let him hear what the Spirit saith to the churches*" signifies that he that understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church, as may be seen above (n. 108), where similar expressions occur.

128. "*He that overcometh shall not be hurt by the second death*" signifies that he who is steadfast in genuine affection for truth to the end of his life in the world, shall come into the new heaven.—This is evident from the signification of "overcoming," as meaning, in reference to those who long for knowledges of truth and good from the Word, to be steadfast in genuine affection for truth, even to the end of life in the world. It is said "he that

overcometh," because those are meant who endure spiritual temptation, which is from evils and falsities, and who fight; and "to overcome" is to resist evils and falsities, and to tame and subdue them as one's enemies. But no one overcomes unless he is steadfast in a spiritual affection for truth, even to the end of his life in the world; the work is then finished; for man remains to eternity such as he then is, namely, such as his life has been up to that point; death is what completes it. But no one is able to overcome except the Lord only. The man who supposes that he overcomes of himself, and not that it is the Lord with him that overcomes, does not overcome but is overcome; for it is spiritual faith that overcomes, and there is nothing of spiritual faith from man, but the whole of it is from the Lord. (What spiritual faith is, see *The Last Judgment*, n. 33-39; and in *The Doctrine of the New Jerusalem*, n. 103-120; and what spiritual temptation is, n. 187-201). That "not to be hurt by the second death" is to come into the new heaven, cannot be seen unless it is known what the former heaven is, and what the new heaven, which are treated of in chapter xxi. of the *Apocalypse*. (Something of what the "former heaven" is can be seen in *The Last Judgment*, n. 65-72; and what the "new heaven" is, in *Doctrine of the New Jerusalem*, n. 1-7.) But what is meant by the "first death" and by the "second death," also by the "first resurrection" and "second resurrection," will be told in the explanation of chap. xx. and xxi., where it is said:

"The rest of the dead shall not live again until the thousand years be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ" (xx. 5, 6);

"Their part shall be in the lake that burneth with fire and brimstone, which is the second death" (xxi. 8).

From this it is clear that the "second death" is damnation; to be hurt by it, therefore, is to be damned, and on the other hand, not to be hurt by it is to be saved; and as all that are saved come into the new heaven, to come into the new heaven is signified by "not being hurt by the second death" (of which heaven, and of whom it consists, see *The New Jerusalem and its Doctrine*, n. 2-6).

VERSES 12-17.

129. "And to the angel of the church in Pergamum write: These things saith He that hath the sharp two-edged sword, I know thy works and where thou dwellest, where Satan's throne is; and thou holdest My name, and didst not deny My faith, even in the days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth. But I have against thee a few things, that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat idol-sacrifices, and to commit whoredom. So thou also hast them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come to thee quickly, and will fight against them with the sword of My mouth. He that hath an ear let him hear what the

Spirit saith to the churches. To him that overcometh, to him will I give to eat of the hidden manna; and will give him a white stone, and upon the stone a new name written, which no one knoweth except he that receiveth."

12. "*And to the angel of the church in Pergamum write*" signifies *to those within the church who are in temptations, for remembrance* [n. 130]; "*These things saith He that hath the sharp two-edged sword*" signifies *the Lord, who alone combats in temptations* [n. 131].
13. "*I know thy works*" signifies *love and faith* [n. 132]; "*and where thou dwellest*" signifies *amongst whom he now lives* [n. 133]; "*where Satan's throne is*" signifies *where all falsities reign* [n. 134]; "*and thou holdest My name*" signifies *acknowledgment of the Divine in His Human* [n. 135]; "*and didst not deny My faith*" signifies *stability in truths* [n. 136]; "*even in the days wherein Antipas was My faithful martyr, who was slain among you,*" signifies *in that time and state in which all are hated who openly acknowledge the Divine Human of the Lord* [n. 137]; "*where Satan dwelleth*" signifies *by those who are in doctrine of all falsities* [n. 138].
14. "*But I have against thee a few things*" signifies *that heed should taken* [n. 139]; "*that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel,*" signifies *those who have been enlightened in respect to the understanding, and who teach truths, and yet love to destroy by craft those who are of the church* [n. 140]; "*to eat idol-sacrifices, and to commit whoredom,*" signifies *that they are imbued with evils and with falsities therefrom* [n. 141].
15. "*So thou also hast them that hold the doctrine of the Nicolaitans, which thing I hate,*" signifies *those who separate good from truth, or charity from faith, which is against Divine order* [n. 142].
16. "*Repent*" signifies *dissociation from these* [n. 143]; "*or else I will come to thee quickly, and will fight against them with the sword of My mouth,*" signifies *if not, when visitation comes, they will be dispersed* [n. 144].
17. "*He that hath an ear let him hear what the Spirit saith to the churches*" signifies *that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church* [n. 145]. "*To him that overcometh, to him will I give to eat of the hidden manna,*" signifies *that those who conquer in temptations will have the delight of heavenly love from the Lord's Divine Human* [n. 146]; "*and will give him a white stone*" signifies *wisdom and intelligence* [n. 147]; "*and upon the stone a new name written, which no one knoweth except he that receiveth,*" signifies *a state of interior life unknown to all except those who are in it* [n. 148].

130[a]. [Verse 12.] "*And to the angel of the church in Pergamum write*" signifies *to those within the church who are in temptations, for remembrance.*—This is evident from the signification of "writing," as meaning for remembrance (see *A.C.*, n. 8620); and from the signification of "angel," as meaning a recipient of Divine truth, and in the highest sense Divine truth itself going forth from the Lord (of which more in what follows); and from the signification of the "church in Pergamum," as meaning those within the church who are in temptations. That these are meant by the "church in Pergamum" is clear from the things written to that church, which follow. From no other source can it be known what is signified

by each of the seven churches. For as was shown before, what is here meant is not any church in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, or Laodicea, but all who are of the Lord's church, and by each of these churches something that constitutes the church with man is meant. And as the first things of the church are knowledges of truth and good, and affection for spiritual truth, these are first treated of, that is, in what is written to the angel of the Ephesian church and of the Smyranean church; of knowledges of truth and good to the angel of the Ephesian church, and of spiritual affection for truth to the angel of the Smyranean church. And as no one can be imbued with knowledges of truth and good in respect to life, nor be steadfast in spiritual affection for truth, unless he undergoes temptations, so temptations are now treated of in what is written to the angel of the church in Pergamum. From this it appears in what order the things follow that are taught under the names of the seven churches. [2.] It is said "To the angel of the church . . . write," and not, To the church, because by "angel" is signified Divine truth, which makes the church; for Divine truth teaches how man is to live that he may become a church. That "angel" in the Word, in its spiritual sense, does not mean any angel, but in the highest sense, Divine truth going forth from the Lord, and in a comparative sense, he that receives it, can be seen from this, that all angels are recipients of Divine truth from the Lord, and no angel is of himself an angel; but he is so far an angel as he receives Divine truth; for angels more than men know and perceive that all good of love and all truth of faith are from the Lord, not from themselves, and as good of love and truth of faith constitute their wisdom and intelligence, and as these constitute the whole angel, they know and declare that they are merely recipients of the Divine that goes forth from the Lord, and thus are angels in the degree in which they receive it. On this account they desire that the term "angels" should be understood spiritually, that is, in a sense abstracted from persons, and as meaning Divine truths. By Divine truth is meant at the same time Divine good, because these go forth from the Lord united (see *Heaven and Hell*, n. 13, 140[? 133-140]). [3.] And as Divine truth going forth from the Lord constitutes the angel, by "angel" in the Word in the highest sense is meant the Lord Himself, as in *Isaiah*:

"The angel of the faces of Jehovah liberated them, in His love and His tenderness He redeemed them, and took them to Himself, and carried them all the days of eternity" (lxiii. 9).

In Moses :

“The angel who hath redeemed me from all evil, bless them” (*Gen* xlvi. 16).

In the same,

“I send an angel before thee to keep thee in the way ; . . . take ye heed of His faces, . . . for My name is in the midst of Him” (*Exod.* xxiii. 20-23).

[4.] As the Lord in respect to Divine truth is called an “angel,” so Divine truths are meant by “angels” in the spiritual sense, as in the following passages :

“The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling. . . . In the consummation of the age the angels shall come forth and sever the wicked from among the just” (*Matt.* xiii. 41, 49).

In the consummation of the age, the Son of man “shall send His angels with a great sound of a trumpet, and shall gather together the elect from the four winds” (*Matt.* xxiv. 3, 31).

“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory” (*Matt.* xxv. 31).

Jesus said, “After this ye shall see heaven lying open, and the angels of God ascending and descending upon the Son of man” (*John* i. 51).

In these passages, in the spiritual sense, by “angels” Divine truths and not angels are meant. So when it is here said that, in the consummation of the age, “the angels are to gather out all things that cause stumbling,” “are to sever the wicked from among the just,” “are to gather together the elect from the four winds with a great sound of a trumpet,” and that “the Son of man with angels is to sit upon a throne of glory,” it is not meant that angels, together with the Lord, are to do these things, but that the Lord alone will do them by means of His Divine truths ; for angels have no power of themselves, but all power is the Lord’s through His Divine truth (see *Heaven and Hell*, n. 230-233). That “ye shall see the angels of God ascending and descending upon the Son of Man,” means the same, namely, that Divine truths were in Him and from Him.

[b.] [5.] Moreover, in other places “angels” mean Divine truths from the Lord, consequently the Lord in respect to Divine truths, as

“To the seven angels were given seven trumpets, and the angels sounded on the trumpets” (*Apoc.* viii. 2, 6-8, 10, 12, 13 ; ix. 1, 13, 14).

It is said that to the angels were given trumpets, and that they sounded thereon, because “trumpets” and their “sound” signify Divine truth to be revealed (see above, n. 55). The same is meant

- By "the angel warring against the dragon" (*Apoc.* xii. 7, 9);
 By "the angel flying in the mid-heaven, having an eternal Gospel" (*Apoc.* xiv. 6);
 By "the seven angels pouring out the seven vials" (*Apoc.* xvi. 1-4, 8, 10, 12);
 By "the twelve angels at the twelve gates of the New Jerusalem" (*Apoc.* xxi. 12).

That this is so will be seen further in what follows. [6.] That by "angels" are meant Divine truths which are from the Lord is clearly manifest in David:

"Jehovah maketh His angels winds, and His ministers a flaming fire" (*Psalms* civ. 4);

by which words are signified Divine truth and Divine good; for the "wind" of Jehovah in the Word signifies Divine truth, and His "fire" Divine good (as can be seen from what is shown in the *Arcana Caelestia*, as that the "wind of the nostrils" of Jehovah is Divine truth, n. 8286; that the "four winds" are all things of truth and good, n. 3708, 9642, 9668; consequently "to breathe" in the Word signifies a state of the life of faith, n. 9281; from which it is evident what is signified by Jehovah's "breathing" into the nostrils of Adam (*Gen.* ii. 7); by the Lord's "breathing" upon His disciples (*John* xx. 22); and by these words, "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh" (*John* iii. 8); concerning which see n. 96, 97, 9229, 9281; also, n. 1119, 3886, 3887, 3889, 3892, 3893; that "flaming fire" is Divine love, therefore Divine good, see *Heaven and Hell*, n. 133-140, 566-568; and above, n. 68). [7.] That "angel" signifies Divine truth going forth from the Lord is clearly manifest from these words in the *Apocalypse*:

"He measured the wall" of the New Jerusalem, "a hundred and forty and four cubits, the measure of a man, which is that of an angel" (xxi. 17).

That the wall of the New Jerusalem is not the measure of an angel any one can see, but that all protecting truths are there meant by an "angel" is evident from the signification of the "wall of Jerusalem," and of the number "one hundred and forty-four." (That the "wall" signifies all protecting truths, see *A.C.*, n. 6419; that the number "one hundred and forty-four" signifies all things of truth in the complex, n. 7973; that "measure" signifies the quality of a thing in respect to truth and good, n. 3149, 9603, 10262. These things may also be found explained as to the spiritual sense, in *The New Jerusalem and its Doctrine*, n. 1.) [8.] Because by "angels" in the Word Divine truths are meant, the men through whom Divine truths are made known are sometimes called "angels" in the Word, as in *Malachi*:

"The priest's lips ought to guard knowledge, and they shall seek the law at his mouth, because he is the angel of Jehovah of hosts" (ii. 7).

He is said to be the "angel of Jehovah," because he teaches Divine truth; not that he is the angel of Jehovah, but the Divine truth

that he teaches is. Moreover, it is known in the church that no one has Divine truth from himself. "Lips" here signify doctrine of truth, and "law" Divine truth itself. (That "lips" signify doctrine of truth, see *A.C.*, n. 1286, 1288; and that "law" signifies Divine truth itself, see n. 3382, 7463.) [9.] From this it is that John the Baptist also is called an angel:

Jesus said, "This is he of whom it is written, Behold, I send My angel before Thy face, who shall prepare Thy way before Thee" (*Luke* vii. 27).

John is called an "angel," because by him, in the spiritual sense, is signified the Word, which is Divine truth, in like manner as by Elias (see *A.C.*, n. 7643, 9372, and what is signified, this is what is meant by the persons mentioned in the Word, see n. 665, 1097, 1361, 3147, 3670, 3881, 4208, 4281, 4288, 4292, 4307, 4500, 6304, 7048, 7439, 8588, 8788, 8806, 9229). [10.] It is said that by "angels" in the Word, in its spiritual sense, Divine truths going forth from the Lord are meant, because these constitute the angels; when angels utter these truths, they speak not from themselves, but from the Lord. The angels not only know that this is so, they also perceive it. The man who believes that nothing of faith is from himself, but that all faith is from God, knows this, indeed, but he does not perceive it. That nothing of faith is from man, but all faith is from God, is the same as saying that nothing of truth that has life is from man, but all truth is from God, for truth is of faith and faith is of truth.

131[α]. "*These things saith He that hath the sharp two-edged sword*" signifies *the Lord, who alone combats in temptations.*—This is evident from the signification of "sword (*romphaeae seu gladii*)," as meaning truth combating against falsity, and in the opposite sense, falsity combating against truth. It is said to be "sharp two-edged," because it pierces on both sides. Because this is signified by "sword," dispersion of falsities is signified by it, also temptation. That it signifies dispersion of falsities, see above (n. 73). It signifies temptation, because in what is written to the angel of this church temptations are treated of. Moreover, "sword" signifies temptation, because temptation is a combat of truth against falsity and of falsity against truth. (That spiritual temptation is such combat, see *Doctrine of the New Jerusalem*, n. 187-201.) By "these things saith He that hath the sharp sword with two edges" is meant that the Lord alone combats in temptations, because in the preceding chapter (verse 16) it was said that

Out of the mouth of the Son of man, walking in the midst of the seven lampstands, a sharp two-edged sword was seen going forth.

and by the "Son of man" is meant the Lord in respect to Divine

truth (as may be seen above, n. 63). (That the Lord alone combats in temptations, and not man at all, see in *The Doctrine of the New Jerusalem*, n. 195-200.) By "sword (*romphaeam seu gladium*)" is signified the combat of truth against falsity, and of falsity against truth, because by "wars" in the Word are signified spiritual wars, and spiritual wars are wars of truths against falsities and of falsities against truths. As "wars" in the Word have such a signification, all equipments of war, as "sword," "spear," "bow," "arrows," "shield," and many others, signify each some special thing pertaining to spiritual combat; especially the "sword," because in wars they fought with swords. (That "wars" signify spiritual combats, see *A. C.*, n. 1659, 1664, 8295, 10455; consequently that each equipment for war signifies something pertaining to spiritual combat, see n. 1788, 2686.) [2.] That "sword" in the Word signifies truth combating against falsity, and falsity against truth, and therefore the dispersion of falsities, also spiritual temptation, can be seen from many passages, of which I will introduce here only a few by way of proof. Thus in *Matthew*:

Jesus said that He came not to send peace on earth, but a sword (x. 34).

Here by "sword" is meant the combat of temptation. It was so said, because men at that time were immersed in falsities, and the Lord uncovered interior truths, and only by combats from such truths can falsities be cast out. [3.] In *Luke*:

Jesus said to His disciples, "Now he that hath a purse let him take it, likewise a wallet; and he that hath no sword let him sell his garments and buy one" (xxii. 35-38).

By "purse" and "wallet" spiritual knowledges, thus truths, are signified; "garments" signify what is their own; and by "sword" combat is signified. [4.] In *Jeremiah*:

"A sword against the Chaldeans, . . . and against the inhabitants of Babylon, and against her princes, and against her wise men. A sword against liars that they may become foolish; a sword against her mighty men that they may be dismayed; a sword against her horses and against her chariots; . . . a sword against her treasures that they may be spoiled; a drought upon her waters that they may be dried up" (l. 35-38).

By "sword" here dispersion and vastation of truth are signified; by each in particular against which the sword shall be, as the "Chaldeans," the "inhabitants of Babylon," her "princes" and "her wise men," "liars," "mighty men," "horses," "chariots," and "treasures," are signified the persons or things that will be vastated: as by "horses" things intellectual; by "chariots" doctrinals; and by "treasures" knowledges; it is said, therefore, "a drought upon her waters, that they may be dried up," for "waters" are truths of the church, and "a drought . . . that they may be

dried up" is vastation. (That "drought" and "drying up" are where there is no truth, see *A.C.*, n. 8185; that "waters" are truths of the church, see above, n. 71; that "treasures" are knowledges, *A.C.*, n. 1694, 4508, 10227; that "horses" are things intellectual, and "chariots" doctrinals, see *White Horse*, n. 2-5.) [5.] In *Isaiah* :

[For in fire] "Jehovah will plead, and in His sword with all flesh, and the slain of Jehovah shall be multiplied" (lxvi. 16).

In *Jeremiah* :

"Upon all the heights in the desert the spoilers are come, because the sword of Jehovah devoureth from the end of the land even to the end of the land" (xii. 12).

In *Ezekiel* :

"Prophesy and say, . . . a sword sharpened and also furbished, it is sharpened to slay a slaughter, it is furbished that it may have lustre; . . . let the sword be doubled the third time; the sword of the slain, the sword of great slaughter entering into the secret chambers, . . . that the heart may melt, and stumblings be multiplied; against all their gates will I set the point of the sword; . . . ah! it is made into lightning" (xxi. 9-15, 28).

In *Isaiah* :

"Bring waters to meet him that is thirsty, . . . with bread prevent him that wandereth; for before the sword shall they wander, before the drawn sword, and before the bended bow, and for the grievousness of war" (xxi. 14, 15).

In *Ezekiel* :

"They shall quake with fear . . . when I shall make My sword to fly before their faces, that they may tremble every moment, a man for his own soul . . . ; by the swords of the mighty casting down their multitude" (xxxii. 10-12).

In *David* :

"Let the saints exult in glory; let them sing upon their beds. Let the high praises of God be in their throat, and a two-edged sword in their hand" (*Psalms* cxlix. 5, 6).

In the same,

"Gird thy sword upon thy thigh, O mighty one, . . . in thy majesty ascend the chariot, ride on the Word of truth, . . . thy right hand shall teach thee wonderful things. Thine arrows are sharp" (*Psalms* xlv. 3-5).

In the *Apocalypse* :

There was given unto him that sat on the red horse a great sword (vi. 4).

In another place,

Out of the mouth of him that sat on the white horse went forth "a sharp sword, that with it he should smite the nations. . . . The rest were killed with the sword of him that sat upon the horse" (xix. 15, 21).

By "sword" in these passages is signified truth combating and destroying; this destruction is especially apparent in the spiritual

world; there those that are in falsities cannot withstand the truth; when they come into the sphere of light, that is, where Divine truth is, they are in anguish, like those who are struggling with death; and thus they are deprived of truths and are vastated.

[b.] [6.] As most expressions in the Word have also a contrary sense, so has "sword;" in that sense it signifies falsity combating against truth and destroying it. The vastations of the church, which take place when there are no longer any truths, but only falsities, are described in the Word by a "sword," as in the following passages:

"They shall fall by the edge of the sword, and shall be led captive into all nations; Jerusalem shall finally be trodden down by all nations, until the times of the nations shall be fulfilled" (*Luke* xxi. 24).

The consummation of the age, which is here treated of, is the last time of the church, when falsities are to prevail. "To fall by the edge of the sword" denotes that truth will be destroyed by falsity; "nations" here are evils; and "Jerusalem" is the church. [7.] In *Isaiah*:

"I will make a man more rare than fine gold. . . . Every one that is found shall be thrust through; and every group shall fall by the sword" (xiii. 12, 15).

"A man who is rare" means those that are in truths; "to be thrust through" and "to fall by the sword" means to be consumed by falsity. [8.] In the same,

"In that day they shall cast away every man the idols of his silver and the idols of his gold, which your own hands have made unto you. . . . Then shall Asshur fall by the sword, not of a man (*viri*); and the sword, not of a man (*hominis*), shall devour him; but he who fleeth for himself before the sword, his young men shall be for tribute" (xxxii. 7, 8).

"The idols which the hands have made" are falsities from self intelligence; "Asshur" is the rational by which (*per quod*). "To fall by the sword, not of a man (*viri*)," and "not of a man (*hominis*)," is not to be destroyed by any combat of truth against falsity. "He who fleeth for himself before the sword, his young men shall be for tribute," means that the truth which is not destroyed shall be subservient to falsities. That this is the meaning of these words does not appear in the sense of the letter, which shows how far distant the spiritual sense is from the sense of the letter. [9.] In *Jeremiah*:

"In vain I have smitten your children; they received not correction; your own sword hath devoured your prophets" (ii. 30).

In the same,

"Behold, the prophets say, Ye shall not see the sword, neither shall ye have famine. . . . By sword and famine shall the prophets be

consumed. . . . If I go forth into the field, behold the slain with the sword; and if I enter into the city, then behold the sicknesses of famine" (xiv. 13-18).

Both these passages treat of the vastation of the church in respect to truth; "prophets" are those who teach truths; and "the sword that consumes them" is falsity combating and destroying; "the field" is the church; "the city" is doctrine; "the slain with the sword in the field" are those in the church with whom truths are destroyed; "the famine" that is in the city is dearth of all truth in doctrine. [10.] In the same,

"They have denied Jehovah when they have said, It is not He; neither shall evil come upon us; neither shall we see sword and famine" (v. 12).

In the same,

"The young men shall die by the sword; and their sons and their daughters shall die by famine" (xi. 22).

"Young men" are those who are in truths, and in the abstract, truths themselves; "to die by the sword" is to be destroyed by falsities; "sons and daughters" are knowledges of truth and good; "famine" is a dearth of these. [11.] In *Lamentations*:

"We get our bread with peril of our souls, because of the sword of the desert" (v. 9).

"The desert" is where there is no good because there is no truth; its "sword" is destruction of truth; "bread" is good, which is got with "peril of souls," because all good is implanted in man by means of truth. [12.] In *Ezekiel*:

"The sword is without, and pestilence and famine within; he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him" (vii. 15).

"The sword" is destruction of truth; "pestilence" consequent extermination; and "famine" complete dearth. Similarly in other places

(as in *Jeremiah* xxi. 7; xxix. 17, 18; xxxiv. 17).

[13.] In *Zechariah*:

"Woe to the shepherd of nought deserting the flock; a sword upon his arm, and upon his right eye; his arm in drying up shall wither, and his right eye in darkening shall be darkened" (xi. 17).

"A sword upon the arm" is destruction of the voluntary in respect to good; "a sword upon the right eye" is destruction of the intellectual in respect to truth; that all good and all truth are to perish is signified by "the arm in drying up shall wither; and the right eye in darkening shall be darkened." [14.] In *Isaiah*:

"Thus shall ye say to your master, . . . Be not afraid of the words that thou hast heard, wherewith the servants of the king of Asshur have blasphemed Jehovah. . . . Behold, I will cause him to fall by the sword in his own land. . . . And Sennacherib, king of Asshur, returned ; . . . and it came to pass, when he bowed himself in the house of Nisroch his god, . . . his two sons smote him with the sword" (xxxvii. 6, 7, 37, 38).

As it is the rational that acknowledges and that denies the Divine, and when it denies appropriates every falsity instead of truth, and thus perishes, there was this representative occurrence, namely, that the king of Asshur, because he blasphemed Jehovah, was smitten with the sword by his sons, in the house of Nisroch his god. "Asshur" signifies the rational in both senses (see *A.C.*, n. 119, 1186); the "sons" of that king signify falsities, and the "sword" signifies destruction by falsities. [15.] In Moses,

[It was commanded that] the city that worshipped other gods should be smitten with the sword, and burned with fire (*Deut.* xiii. 12-16).

This was decreed because at that time all things were representative; "to worship other gods" is to worship from falsities; "to be smitten with the sword" is to perish by falsity; and "to be burned with fire" is to perish by the evil of falsity. [16.] In the same,

Whosoever in the field toucheth one that is slain with the sword shall be unclean (*Num.* xix. 16, 18, 19).

"One in the field slain with the sword" represented those within the church who destroyed truths in themselves; "the field" here is the church. [17.] That "sword" signifies falsity destroying truth is manifest in David:

"The sons of man are set on fire; their teeth are spear and arrows, and their tongue a sharp sword" (*Psalms* lvii. 4).

"Behold, they belch out with their mouth, swords are in their lips" (*Psalms* lix. 7).

Workers of iniquity "whet their tongue like a sword; they hurl their weapon with a bitter word" (*Psalms* lxiv. 3).

From this it is clear what is signified by the Lord's words to Peter:

"All they that take the sword shall perish by the sword" (*Matt.* xxvi. 51, 52);

namely, that those who believe falsities will perish by falsities. [18.] From all this it is now evident what is signified in the Word by "sword (*romphaea, machaera, seu gladius*)" in both senses. Such things are signified by "sword" by reason also of appearances in the spiritual world. When spiritual combats take place there, which are combats of truth against falsity and of falsity against

truth, various military weapons, as swords, spears, shields, and the like are seen; not that the combats are maintained by these, but these are mere appearances, representative of spiritual combats. When falsities are fiercely combating truths, there sometimes appears from heaven the brightness or flashing of a sword vibrating every way, and causing great terror, by which those who are combating from falsities are dispersed. [19.] This makes clear what is meant by these words in *Ezekiel*:

“They shall be horribly afraid when I shall brandish My sword before their faces, that they may tremble every moment for their soul” (xxxii. 10-12).

And in the same,

“Prophesy and say,.... a sword, it is sharpened and also furbished,.... that it may have lustre..., that the heart may melt,.... ah! it is made into lightning” (xxi. 9, 10, 15).

The sword causes so great terror because “iron,” of which a sword is made, signifies truth in outmosts, and the brightness and flashing are from the light of heaven and from vibration of this light upon the sword. The light of heaven is Divine truth going forth from the Lord. Divine truth thus falling upon those who are in falsities strikes terror. [20.] This also makes clear what is signified by this, that

Cherubim, after Adam had been driven out, were made to dwell at the east of Eden, and the flame of a sword turning and vibrating every way, to guard the way to the tree of life (*Gen.* iii. 24).

By the “tree of life” is signified celestial love, which is love to the Lord; by “cherubim” a guard; by the “flame of a sword turning every way” the terrific driving off and rejecting of all who are in falsities; the “east of Eden” is where the Lord’s presence is in celestial love: by these words, therefore, is signified that every approach to acknowledgment of the Lord alone is closed to him who does not live a life of love. That “sword” signifies falsity is clearly evident in *Ezekiel*, where it is said of the prince of Tyre,

“They shall unsheathe swords upon the beauty of thy wisdom” (xxviii. 7).

“The prince of Tyre” signifies intelligence from knowledges of truth; because that is extinguished by falsities it is said that they should unsheathe their swords “upon wisdom,” which could not have been said unless by “swords” falsities were meant.

132. [*Verse 13.*] “*I know thy works*” signifies *love and faith*, as is made evident from what was shown above (n. 98 and 116).

133. "*And where thou dwellest*" signifies *amongst whom he now lives*.—This is evident from the signification of "dwelling," as meaning to live. "To dwell," in the spiritual sense, is to live, because dwellings in the spiritual world are all distinguished according to the lives and differences of life. (This can be seen from what is shown in *Heaven and Hell*, concerning Societies in Heaven, n. 41-50, and n. 205; the reasons are there given why "dwelling" in the Word signifies to live. That to "dwell" is to live may be seen in the *A.C.*, n. 1293, 3384, 3613, 4451, 6051. That "dwelling together" is agreement of life, n. 6792. That "dwellings" in the Word signify things of the mind, thus things of intelligence and wisdom, from which man has life, n. 7719, 7910. That "cities" are predicated of truths of doctrine, and "dwellers" of good of life, n. 2268, 2451, 2712. That "to dwell in the midst of them," when said of the Lord, means His presence and influx into the life of love and faith, n. 10153. That "the dwelling-place of the Lord" is heaven, n. 8269, 8309. That "the dwelling-place of the tent" with the children of Israel represented and signified heaven, n. 9481, 9594, 9632.)

134. "*Where Satan's throne is*" signifies *where all falsities reign*.—This is evident from the signification of "where . . . throne," as meaning where reigns, for "throne" signifies sovereignty; also from the signification of "Satan," as meaning the hells where and whence are all falsities (of which above, n. 120). "Thrones" are mentioned in many passages of the Word, and in the spiritual sense they signify judgment from Divine truths, and in the highest sense the Lord's spiritual kingdom, where His Divine truth is received more than His Divine good (see *A.C.*, n. 2129, 5313, 5315, 6397, 8625). But as "throne" is here mentioned in a contrary sense, showing this by passages from the Word will here be omitted. It will be shown hereafter.

135. "*And thou holdest My name*" signifies *acknowledgment of the Divine in the Human of the Lord, as well as all things of love to Him and faith in Him*.—This is evident from what has been explained above about the signification of the "name" of Jehovah, Lord, and Jesus Christ (n. 102). By the Lord's "name" in the Word is meant primarily acknowledgment of the Divine in His Human, because all things of love and faith are from that; for Divine goods which are of love, and Divine truths which are of faith, proceed from no other source than the Lord alone; and these cannot flow-in with man unless he thinks of the Lord's Divine at the same time that he thinks of His Human; nor is His Divine separate from the Human, it is in the Human (as may be seen above, n. 10, 26, 49, 52, 77, 97, 113, 114). I can aver, from all experience of the spiritual world, that no one is in truths of faith and in goods of love except he who thinks of the Lord's Divine at the same time that he thinks of His Human; also that no one is spiritual, or is an angel, unless he has been in that thought and consequent acknowledgment in the world. Man must

needs be conjoined to the Divine by his faith and love in order to be saved ; and all conjunction is with the Lord ; and to be conjoined to His Human only, and not to His Divine as well, is not conjunction ; for the Divine saves, but not the Human apart from the Divine. (That the Human of the Lord is Divine, see *The Doctrine of the New Jerusalem*, n. 280-310.)

136. "*And didst not deny My faith*" signifies *stability in truths*.—This is evident from the signification of "not denying," as meaning, in reference to faith, to be stable (for he who is stable does not deny) ; and from the signification of "faith," as meaning truths, since truth is of faith and faith is of truth. There are two things that constitute man's spiritual life—love and faith. Every good has reference to love, and every truth to faith ; but truth with man is of faith only so far as it derives from good of love ; since every truth is from good, for it is the form of good, and all good is the *esse* of truth. For good, when it is so formed as to appear before the mind, and through the mind in speech, is called truth ; therefore it is said that good is the *esse* of truth. (But more may be seen on this subject in *The Doctrine of the New Jerusalem*, n. 11-27, likewise 28-35, 54-64, 108-122.)

137. "*Even in the days wherein Antipas was My faithful martyr, who was slain among you,*" signifies *in that time and state in which all are hated who openly acknowledge the Divine Human of the Lord*.—This is evident from the signification of "day," as meaning time and state (of which see *A.C.*, n. 23, 488, 493, 893, 2788, 3462, 3785, 4850, 10656) ; consequently "in the days in which" signifies in that time and state ; also from the signification of "Antipas My faithful martyr," as meaning those who openly acknowledge the Divine Human of the Lord (of which more in what follows) ; also from the signification of "being slain," as meaning to be hated. "To be slain" is to be hated, because he who hates is unceasingly slaying ; he cherishes in his thought nothing else and purposes nothing else than to slay, and he would slay if the laws did not prevent. This lies concealed in hatred ; he, therefore, who hates the neighbor, when in the other life external bonds are removed from him, is continually designing the murder of some one. This has been proved to me by much experience. [2.] "Antipas My faithful martyr" signifies those who are hated because of their acknowledgment of the Lord's Divine Human, for the reason that at that time one Antipas was slain on that account ; by "Antipas," therefore, all who are hated on that account are meant ; just as by "Lazarus," who lay at the rich man's gate and longed to be fed with the crumbs that fell from his table, are meant all whom the Lord loves because they long for truths from spiritual affection

(see above, n. 118). That the Lord loved a certain one named Lazarus, whom also He raised from the dead, can be seen in *John* (chap. xi. 3, 5, 36), and that he reclined with the Lord at table, (chap. xii.), on which account he was called "Lazarus," by the Lord, who longed to be fed with the crumbs that fell from the rich man's table, whereby is signified a longing for truths from spiritual affection (see above, n. 118). As "Lazarus" was so named on that account, so was "Antipas" because he was made a martyr for the name of the Lord, that is, for acknowledgment of His Divine Human. [3.] That such as he are hated by all who do not think of the Lord's Divine and of His Human at the same time, cannot be known while these are in the world; but it can be known in the other life, where they all burn with such hatred against those who approach the Lord alone as cannot be described in a few words; they desire nothing more eagerly than to murder them. The reason is, that all who are in the hells are against the Lord, and all who are in the heavens are with the Lord; and those who are of the church and who do not acknowledge the Lord's Divine in His Human, make one with the hells, and it is from the hells that they have such hatred. They have frequently been told that they are doing wrong, since they know from the Word

That the Lord has all power in the heavens and on earth (*Matt.* xxviii. 18);

thus that He is the God of heaven and earth: likewise,

That He is the way, the truth, and the life, and that no one cometh unto the Father but by Him (*John* xiv. 6);

Also that he who seeth the Lord seeth the Father, because He is in the Father, and the Father in Him (*John* xiv. 7-11);

And that no one hath seen the Father's shape, nor heard His voice, and that it is the Lord alone, who is in His bosom, and who is one with Him (*John* i. 18; v. 37);

(Besides many other places).

When they hear these truths they turn away, for they cannot deny them; but they are offended, and devise the murder of all who openly acknowledge the Lord, as was just said, because hatred is inrooted in them (see above, n. 114). [4.] That all, for the Lord's sake, are hated by such, He has predicted in several passages; as in *Matthew*:

In the consummation of the age, "they shall deliver you up unto affliction, and shall kill you; and ye shall be hated of all [the nations] for My name's sake" (xxiv. 9, 10).

In *John*:

Jesus said, "If the world hateth you, know that it hated Me before it hated you. If they persecuted Me, they will also persecute you. All these things will they do unto you for My name's sake" (xv. 18-25).

(See besides the passages cited above from the Word, n. 122). These things have been said that it may be known that by "Antipas My faithful martyr, who was slain among you," those are meant who are hated because they openly acknowledge the Lord's Divine Human.

138. "*Where Satan dwelleth*" signifies by those who are in doctrine of all falsities.—This is evident from what was cited and shown above (n. 120 and 134). In what precedes we are told in what company those are who are in temptations, namely, that they are among those who are in falsities of every kind; for man as to his body is with men in the natural world, but as to thoughts and intentions he is with spirits in the spiritual world. When he comes into spiritual temptation, he is among those spirits who are in falsities; these bind his thoughts and hold them as it were fettered in prison, and continually pour in calumnies against truths of faith, and call forth the evils of his life; but the Lord continually protects man by flowing in from the interior, and thus holds man in stability in resisting; such are spiritual temptations. That a man who is in temptations is among spirits that are in falsities is meant by these words in this verse, "I know where thou dwellest, where Satan's throne is;" also by these words, "Even in the days wherein Antipas My faithful martyr, was slain among you where Satan dwelleth;" and stability in resisting is understood by these words, "Thou holdest My name, and didst not deny My faith." But none except those who acknowledge the Lord's Divine in His Human, and who are in a spiritual affection for truth are let into spiritual temptations; all others are natural men, who cannot be tempted. (On temptations, see what is shown in *The Doctrine of the New Jerusalem*, n. 187-201.)

139. [Verse 14.] "*But I have against thee a few things*" signifies that heed should be taken, as is evident from what follows, where it is told of whom heed should be taken.

140. "*That thou hast there them that hold the doctrine of Baalam, who taught Balak to cast a stumbling-block before the children of Israel,*" signifies those who have been enlightened, in respect to the understanding, and who teach truths, and yet love to destroy by craft those who are of the church.—This is evident from the stories of the Word respecting Balaam and Balak, under-

stood in the spiritual sense ; and these must first be told. Balaam was a soothsayer from Pethor of Mesopotamia, and was therefore called by Balak, king of Moab, to curse the Israelitish people ; but this Jehovah prevented, and empowered him to speak prophetically ; yet he afterwards counselled with Balak how to destroy that people by craft, by enticing them away from the worship of Jehovah to the worship of Baal-peor. Here, therefore, by "Balaam" those are meant who have been enlightened in respect to the understanding, and who teach truths, and yet love to destroy by craft those who are of the church. That Balaam was a soothsayer is evident from these words in Moses :

"The elders of Moab and the elders of Midian went to Balaam with the rewards of enchantment in their hand" (*Num.* xxii. 7).

In the same,

"When Balaam saw that it was good in the eyes of Jehovah to bless Israel, he went not as in former times to meet with divinations" (*Num.* xxiv. 1).

And in *Joshua* :

"Balaam also, the son of Beor, the soothsayer, did the children of Israel slay with the sword upon their slain" (xiii. 22).

That he was called by Balak, king of Moab, to curse the people of Israel, see

Num. xxii. 5, 6, 16, 17 ; *Deut.* xxiii. 3, 4 ;

but that Jehovah prevented this, and empowered him to speak prophetically,

Num. xxii. 9, 10, 12, 20 ; xxiii. 5, 16 ;

the prophecies which he uttered may be seen

Num. xxiii. 7-15, 18-24 ; xxiv. 5-9, 16-19, 20-24 ;

all which things are truths, because it is said that

"Jehovah put a word into his mouth" (*Num.* xxiii. 5, 12, 16).

[2.] That afterwards he counselled with Balak to destroy the people of Israel by craft, by enticing them away from the worship of Jehovah to the worship of Baal-peor, is evident from these words in Moses :

"In Shittim the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods ; and the people did eat and bowed down to their gods. Especially did Israel join himself unto Baal-peor. . . . Therefore there were killed of Israel twenty and four thousand" (*Num.* xxv. 1-3, 9, 18).

They slew Balaam amongst the Midianites : "and the sons of Israel led captive all the women of the Midianites ; . . . which was of the coun-

sel of Balaam, to deliver them to prevarication against Jehovah, in the matter of Peor" (*Num.* xxxi. 8, 9, 16).

That by "Balaam" those are meant who have been enlightened in respect to the understanding, and who teach truths, follows from what has now been shown, for he spake prophetically truths about Israel, and about the Lord; that he spake truths about the Lord also may be seen in his prophecy (*Num.* xxiv. 17). To speak prophetically about Israel is to speak not about the Israelitish people, but about the church of the Lord, which is signified by "Israel." The enlightenment of his understanding he himself describes in these words:

"The saying of Balaam the son of Beor, the saying of the man whose eyes are opened, the saying of him who heareth the words of God, . . . who falls prostrate, and has his eyes uncovered" (*Num.* xxiv. 3, 4, 15, 16).

"To have the eyes opened," or "to have them uncovered," is to be enlightened in respect to the understanding, for "eyes" in the Word signify the understanding (as may be seen *A.C.*, n. 2701, 4410-4421, 4523-4534, 9051, 10569). [3.] That "Balaam" also means those who love to destroy by craft those who are of the church is evident also from what has been shown above; moreover, when he rode upon the ass, he continually thought upon the use of enchantments for destroying the children of Israel; and when he was not able to do this by curses, he counselled Balak to destroy them by enticing them to the sacrifices of his gods, and by their committing whoredom with the daughters of Moab. By the "children of Israel," whom he wished to destroy, is signified the church, because the church was instituted among them (see *A.C.*, n. 6426, 8805, 9340). [4.] The arcanum respecting the she-ass on which Balaam rode, which turned three times out of the way from the angel seen with a drawn sword, and its speaking to Balaam, I will here briefly explain. When Balaam rode upon the ass, he continually meditated enchantments against the children of Israel; the riches with which he should be honored were in his mind, as is evident from what is said of him,

"He went not as in former times to meet with divinations" (*Num.* xxiv. 1).

In heart, he was also a soothsayer, therefore when left to himself, he thought of nothing else. By the "she-ass" upon which he rides is signified, in the spiritual sense of the Word, the intellectual enlightened; consequently to ride on a she-ass or a mule was the distinction of a chief judge or a king (see above, n. 31[6]; and in *A.C.*, n. 2781, 5741, 9212). The angel with the drawn

sword signifies Divine truth enlightening and combating against falsity (see above, n. 131[a]). Therefore that "the ass turned three times out of the way" signifies that the understanding when enlightened did not agree with the thought of the soothsayer; this also is meant by what the angel said to Balaam,

"Behold, I went forth to withstand thee, because thy way is evil before me" (*Num.* xxii. 32).

By "way," in the spiritual sense of the Word, is signified that which a man thinks from intention (see *Heaven and Hell*, n. 479, 534, 590; and *Last Judgment*, n. 48). That he was withheld from the thought and intention of using enchantments by fear of death is manifest from what the angel said to him,

"Unless the ass had turned aside before me, surely now I had even slain thee" (*Num.* xxii. 33).

[5.] It sounded to Balaam as if the ass spoke to him, yet she did not speak, but the speech was heard as if from her. That such was the case I have often seen illustrated by living experience; it has been granted me to hear horses seemingly speaking, when yet the speech was not from them, but was seemingly from them. This actually occurred in Balaam's case, that the story might be so related in the Word for the sake of the internal sense in every particular of it. That sense describes how the Lord protects those who are in truths and goods, that they may not be harmed by those who speak from seeming enlightenment, and yet have the disposition and intention to lead astray. He who believes that Balaam could harm the children of Israel by enchantments is much deceived; for enchantments could have availed nothing against them; this Balaam himself confessed when he said,

"Divination avails not against Jacob, nor enchantments against Israel" (*Num.* xxiii. 23).

Balaam could lead that people astray by craft, because they were such a people in heart; with the mouth only they worshipped Jehovah, but in heart they worshipped Baal-peor, and because they were such this was permitted. [6.] It is to be noted, moreover, that a man can be in enlightenment in respect to the understanding, and yet in evil in respect to the will; for the intellectual faculty is separated from the voluntary in all who are not regenerated, and only with those who are regenerated do they act as one; for it is the office of the understanding to know, to think, and to speak truths, and of the will to will the things that are understood, and from the will, that is, from the love,

to do them. The divorcement of the two is clearly manifest with evil spirits; when these turn themselves towards good spirits, they, too, understand truths, and also acknowledge them, almost as if they were enlightened; but as soon as they turn themselves away from good spirits, they return to the love of their will and see nothing of truth, and even deny the things they have heard (see *Heaven and Hell*, n. 153, 424, 455). [7.] To be able to have the understanding enlightened is granted to man for the sake of reformation; for in man's will every evil resides, both that into which he is born and that into which he introduces himself; and the will cannot be corrected unless man knows, and by the understanding acknowledges, truths and goods, and also falsities and evils; in no other way can he turn away from the latter and love the former. (More may be seen on the Will and the Understanding in *The Doctrine of the New Jerusalem*, n. 28-35.)

141[a]. "*To eat idol-sacrifices and to commit whoredom*" signifies that they are imbued with evils and with falsities therefrom.—This is evident from the signification of "eating," as meaning to appropriate to themselves, and to be consociated with (see *A.C.*, n. 2187, 2343, 3168, 3513, 5643, 8001); so also to be imbued with; and from the signification of "idol-sacrifices," which are things consecrated to idols, as meaning evils of every kind (of which more in what follows); and from the signification of "committing whoredom," as meaning to falsify truths (of which also more presently). That Balaam counselled Balak to invite the sons of Israel to the sacrifices of his gods appears from what was shown in the preceding article, and from these words of Moses:

"Israel abode in Shittim, where the people began to commit whoredom with the daughters of Moab; for they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. Especially did the people join themselves to Baal-peor; therefore the anger of Jehovah was kindled against Israel. . . . And those that were slain were twenty and four thousand" (*Num.* xxv. 1-3, 9).

It was among the statutes whereby sacrifices were instituted that some part of the sacrifices, especially of the thank-offerings, should be burnt upon the altar, and some part eaten in the holy place. These "sacrifices" signified worship from love and faith, and the "eating" of them signified appropriation of the good thereof. (That "sacrifices" signified all things of worship from the good of love and faith, see *A.C.*, n. 923, 6905, 8680, 8936, 10042; and "eating" appropriation of goods, n. 10109.) As the eating of things sanctified to Jehovah signified appropriation of good, so the eating of the sacrifices offered to the gods of the nations, and which were called "idol-sacrifices," signified appropriation of evil. [2.] That to "commit whore-

dom," in the spiritual sense, signifies to become imbued with falsities, also to falsify truths, can be seen from many passages in the Word. The same was signified by the whoredoms of the children of Israel with the daughters of Moab; for all historical parts of the Word involve spiritual things and signify them (as can be seen from the explanations of *Genesis* and *Exodus*, called *Arcana Caelestia*). And as the eating of idol-sacrifices by the sons of Israel and their whoredoms with the daughters of Moab involved such things (for what things signify they involve), it was commanded that the heads of the people should be hung up to Jehovah before the sun; and for the same reason Phinehas the son of Eleazar thrust through a man of Israel and a Midianitish woman in the place of their lust, and for doing that he was blessed; and for the same reason there were slain of Israel twenty and four thousand (as may be seen, *Num.* xxv. 1 to the end). Such punishments and such plagues merely because of the eating of idol-sacrifices, and committing whoredom with the women of another nation, would never have been commanded to be done, unless they had involved heinous offences against heaven and the church, which do not appear in the literal sense of the Word, but only in its spiritual sense. The heinous offences involved were the profanation at once of the goods and of the truths of the church, and this, as has been said above, was the appropriation of evil and falsity.

[*b.*] [3.] That adulteries and whoredoms involve such things is evident from numerous passages in the Word, where they are recounted, which show clearly that they signify adulterations of good and falsifications of truth, as in the following. In *Ezekiel*:

Jerusalem, "thou hast trusted in thy beauty, and hast committed whoredom because of thy renown, so that thou hast poured out thy whoredoms on every one that passed by. . . . Thou hast committed whoredom with the sons of Egypt thy neighbors, great of flesh, and hast multiplied thy whoredom. . . . Thou hast committed whoredom with the sons of Asshur, when there was no satiety to thee, with whom thou committedst whoredom. Thou hast multiplied thy whoredom even to Chaldea, the land of traffic. . . . An adulterous woman received strangers while subject to her husband. All give reward to their harlots, but thou hast given rewards to all thy lovers, and hast rewarded them that they may come unto thee on every side in thy whoredoms. . . . Wherefore, O harlot! hear the word of Jehovah" (xvi. 15, 26, 28, 29, 32, 33, 35, seq.).

Who cannot see that by "whoredoms" here are not meant whoredoms in the usual natural sense? For the church in which all the truths of the Word have been falsified is treated of; this is what is meant by "whoredoms;" for "whoredoms" in the spiritual sense, or spiritual whoredoms, are no other than

falsifications of truth. "Jerusalem" here is the church; the "sons of Egypt," with whom she committed whoredom, are scientifics and knowledges of every kind, perversely applied to confirm falsities; the "sons of Asshur" are reasonings from falsities; "Chaldea," the land of traffic, is profanation of truth; the "rewards" that she gave to her lovers are vendings of falsities; and because of the adulteration of good by falsifications of truth, that church is called a "woman adulterous while subject to her husband." [4.] In the same,

"Two women, the daughters of one mother, committed whoredoms in Egypt; they committed whoredoms in their youth." . . . One "committed whoredom while subject to me, and chose for lovers the Assyrians her neighbors; . . . she bestowed her whoredoms upon them, . . . yet she hath not left her whoredoms in Egypt." . . . The other "hath corrupted her love more than she, and her whoredoms above the whoredoms of her sister; . . . she increased her whoredoms, . . . she loved the Chaldeans; . . . the sons of Babel came to her to the bed of loves, and they defiled her with their whoredom" (xxiii. 2, 3, 5-8, 11, 14, 16, 17, seq.).

Here also by "whoredoms" are meant spiritual whoredoms, as is evident from every detail. "Two women, the daughters of one mother," are the two churches, Israelitish and Jewish; "whoredoms" with "Egyptians," "Assyrians," "Chaldeans," signify the same as above; "the bed of loves with the sons of Babel" is profanation of good. [5.] In *Jeremiah*:

"Thou hast committed whoredom with many partners, . . . thou hast profaned the land with thy whoredoms, and with thy wickedness. . . . Hast thou seen that which backsliding Israel hath done? She hath gone away upon every high mountain, and under every green tree, and there committeth whoredom. . . . Perfidious Judah also hath gone away and committed whoredom, so that by the voice of her whoredom she hath profaned the land; she hath committed adultery with stone and with wood" (iii. 1, 2, 6, 8, 9).

"Israel" is the church that is in truth, "Judah" the church that is in good, for they represented these two churches. Falsifications of truth are signified by the "whoredoms of Israel," and adulterations of good by the "whoredoms of Judah." "To go away upon every high mountain and under every green tree and to commit whoredom" is to seek after all knowledges of good and truth, even from the Word, and to falsify them; "to commit adultery with stone and wood" is to pervert and profane all truth and good; "stone" signifying truth, and "wood" signifying good. [6.] In the same,

"Run ye to and fro through the streets of Jerusalem, . . . and seek in the ways thereof, if ye can find a man (*vir*), if there be any doing judgment, seeking truth. . . . When I fed them to the full they committed whoredom and came by troops to the house of the harlot" (v. 1 7).

To “run to and fro through the streets, and to seek in the ways of Jerusalem,” is to see and explore in the doctrinals of that church; for “Jerusalem” is the church, and “streets” and “ways” are doctrinals. “If ye have found a man, if there be any doing righteousness, seeking truth,” means whether there be any truth in the church. “When I fed them to the full they committed whoredom” means that when truths were revealed to them they falsified them. Such a church, in respect to doctrine, is the “house of the harlot,” into which they “came by troops.” [7.] In the same,

“Thine adulteries, and thy neighings, the lewdness of thy whoredom and thine abominations on the hills in the field have I seen. Woe unto thee, O Jerusalem! thou wilt not be made clean” (xiii. 27).

“Neighings” are profanations of truth, because a “horse” signifies the intellectual where there is truth; “the hills in the field” are goods of truth in the church, which have been perverted. [8.] In the same,

“In the prophets of Jerusalem I have seen an horrible stubbornness, in adulterating and walking in a lie” (xxiii. 14).

In the same,

“They have wrought folly in Israel, and have committed adultery with their companions’ wives, and have spoken My word in My name falsely” (xxix. 23).

To “adulterate” and to “commit adultery” here clearly mean to pervert truths; the “prophets” signify those who teach truths from the Word; for it is said, “in adulterating and walking in a lie,” and “they have spoken My word falsely.” A “lie” in the Word signifies falsity. [9.] In Moses:

“Your sons shall be shepherds in the desert forty years, and shall bear your whoredoms even till their carcasses are consumed in the desert” (*Num.* xiv. 33).

This does not mean that the sons of Israel bore whoredoms and were for that reason consumed in the desert, but that they spurned heavenly truths, as is evident from this, that it was so said to them because they wished to return into Egypt and not to enter into the land of Canaan; “the land of Canaan” signifies heaven and the church, with the truths thereof; and “Egypt” signifies the same falsified and turned into magic. [10.] In *Micah*:

“All her graven images shall be beaten to pieces, and all the rewards of whoredom shall be burned with fire; and all her idols will I lay desolate, for she hath gathered them from the hire of an harlot, therefore to the hire of an harlot shall they return” (i. 7).

“Graven images” and “idols” signify falsities that are from self-intelligence; “the rewards of whoredom” are knowledges of truth and good that they have applied to falsities and evils and have thus perverted. [11.] In *Hosea* :

Jehovah said to the prophet, “Take unto thee a wife of whoredoms and children of whoredoms, for the land doth commit great whoredom in departing from Jehovah” (i. 2).

By this was represented what the quality of the church was, namely, that it was wholly in falsities. [12.] In the same,

“They sinned against Me; I will change their glory into shame. . . . They committed whoredom; . . . because they have wholly forsaken Jehovah. Whoredom, wine, and new wine, have occupied the heart. . . . Your daughters commit whoredom, and your daughters-in-law commit adultery” (iv. 7, 10, 11, 13).

“Whoredom, wine, and new wine,” are falsified truths; “whoredom” falsification itself; “wine” interior falsity; “new wine” exterior falsity; “daughters who commit whoredom” are goods of truth perverted; “daughters-in-law who commit adultery” are evils conjoined with falsities therefrom. [13.] In *Isaiah* :

“It shall come to pass after the end of seventy years that Jehovah will visit Tyre, that she may return to her meretricious hire, and commit whoredom with all the kingdoms of the earth upon the faces of the world; at length her merchandise [and her meretricious hire] shall be holiness to Jehovah” (xxiii. 17, 18).

“Tyre,” in the Word, is the church in respect to knowledges of truth and good; “meretricious hire” the same knowledges applied, by perverting them, to evils and falsities; “her merchandise” the vending of these. “To commit whoredom with all the kingdoms of the earth” is with each and every truth of the church. “Her merchandise and her meretricious hire are holiness to Jehovah” because these signify knowledges of truth and good applied by them to falsities and evils; and by means of mere knowledges, regarded in themselves, a man can gain wisdom; for knowledges are means of becoming wise, and they are also means of becoming insane. They are means of becoming insane when they are falsified by being applied to evils and falsities. The same is signified where it is said that

They should make to themselves friends of the unrighteous mammon (*Luke* xvi. 9);

and where it is commanded, that

They should borrow from the Egyptians gold, silver, and raiment, and take them away (*Exod.* iii. 22; xii. 35, 36).

By the “Egyptians” are signified scientifics of every kind

which they used to falsify truths. [14] In Moses :

"I will cut off . . . the soul that looketh unto them that have familiar spirits and unto wizards, to go a-whoring after them" (*Lev.* xx. 5, 6).

In *Isaiah* :

"He entereth into peace, . . . he walketh in uprightness. But draw ye near, ye sons of the enchantress, the seed of the adulterer and the whore" (*lvii.* 2, 3).

In *Nahum* :

"Woe to the city of bloods, all in a lie ; . . . the horseman ascendeth, and the flashing of the sword, and the glittering of the spear, a multitude of the slain ; . . . above the multitude of the whoredoms of the harlot, of the mistress of enchantments, selling the nations through her whoredoms" (*iii.* 1, 3, 4).

In Moses :

"A covenant must not be made with the inhabitants of the land, lest the sons and daughters go a-whoring after their gods" (*Exod.* xxxiv. 15, 16).

In the same,

"That ye may remember all the commandments of Jehovah, and do them, and that ye seek not after your own heart and your own eyes, after which ye are wont to go a-whoring" (*Num.* xv. 39).

In the *Apocalypse* :

Babylon "hath made all nations to drink of the wine of the wrath of her whoredom" (*xiv.* 8) ;

The angel said, "I will shew thee the judgment of the great harlot that sitteth upon many waters ; with whom the kings of the earth have committed whoredom" (*xvii.* 1, 2) ;

Babylon "hath made all nations to drink of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her" (*xviii.* 3) ;

"He hath judged the great harlot, which did corrupt the earth with her whoredom" (*xix.* 2).

It is manifest that in these passages by "whoredoms" are meant falsifications of truth. [15.] As such things are signified by "whoredoms" and "adulteries," and as these have the same signification in heaven, so in the Israelitish church, which was a representative church, in which all things were significative, the following commands were given :

That there should be no harlot nor whoremonger in Israel (*Deut.* xxiii. 17) ;

That "the man that committed adultery with the wife of a man, and the man that committed adultery with the wife of his companion should be put to death" (*Lev.* xx. 10) ;

That the hire of a harlot should not be brought into the house of Jehovah for any vow (*Deut.* xxiii. 18) ;

That the sons of Aaron should not take a harlot to wife, nor a woman put away by her husband. That the chief priest should take a virgin to wife. That the daughter of a priest, if she profaned herself by committing whoredom, should be burned with fire (*Levit.* xxi. 7, 9, 13, 14) ;

(Besides many other passages).

[16.] That "whoredoms" and "adulteries" involve such things has been proved to me from much experience in the other life. The spheres from spirits who have been of such character have made these things evident; from the presence of spirits who have confirmed falsities in themselves, and have applied truths from the sense of the letter of the Word to confirm them, there exhales an abominable sphere of whoredom. Such spheres correspond to all the prohibited degrees (of which, see *Levit.* xx. 11-21), with differences according to the application of truths to falsities and the conjunction of falsities with evils, especially with evils that gush out of the love of self (of which more may be seen in *Heaven and Hell*, n. 384-386).

142. [Verse 15.] "*So thou also hast them that hold the doctrine of the Nicolaitans, which thing I hate,*" signifies *those who separate good from truth, or charity from faith, which is against Divine order.*—This is evident from what was said and shown above (n. 107), where similar words occur. To which this is to be added: That those who separate truth from good, or faith from charity, turn away from themselves all influx of heaven into the goods they do, in consequence of which their goods are not good; for heaven flows-in, that is, the Lord through heaven, into the good of man's love; he, therefore, that banishes the good of charity from the doctrine of the church, and accepts instead only those things that are called matters of faith, is shut out of heaven; truths with such have no life; and it is the life of truth, which is good, that conjoins, not truth without life, or faith without charity. (But more on these subjects in the *Doctrine of the New Jerusalem* where it treats of Charity, n. 84-107, and of Faith, n. 108-122).

143. [Verse 16.] "*Repent*" signifies *dissociation from these.*—This is evident from the signification of "repent," as meaning, in reference to the things signified by "the doctrine of Balaam," and by "the doctrine of the Nicolaitans," to be dissociated from them. Nor is repentance anything else; for no one repents unless he actually separates himself from the things of which he has repented; and he separates himself from them only when he shuns them and turns away from them. (That this is repentance or penitence, see *Doctrine of the New Jerusalem*, n. 159-172).

144. "*Or else I will come to thee quickly, and will fight against them with the sword of My mouth,*" signifies *if not, when visitation comes they will be dispersed.*—This is evident from the signification of "coming to thee quickly," as meaning, in reference to the Lord, visitation (of which more in what follows); also from the signification of "sword of the mouth," as meaning truth combating against falsity, and the subsequent dispersion of falsities (see above, n. 78, 131[a]); but here it signifies the

dispersion of those who hold "the doctrine of Balaam," and the "doctrine of the Nicolaitans," that is, of those who are enlightened in respect to the understanding and who teach truths, and yet love to destroy by craft those who are of the church; and of those also who separate good from truth, or charity from faith (see above, n. 140, 142). "Coming quickly" means visitation, because the coming of the Lord in the Word signifies visitation (see *A. C.*, n. 6895). Visitation is exploration of man's character after death, before he is judged.

145. [*Verse 17.*] "*He that hath an ear let him hear what the Spirit saith to the churches*" signifies that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church, as is evident from what was said and shown above (n. 14, and n. 108), where there are similar words.

146. "*To him that overcometh, to him will I give to eat of the hidden manna,*" signifies that those who conquer in temptations will have the delight of heavenly love from the Lord's Divine Human.—This is evident from the signification of "overcoming," as meaning those who conquer in temptations (for it is these that are treated of in what is written to the angel of this church, see above, n. 130); from the signification of "giving to eat," as meaning to be given as their own and to be conjoined by love and charity (see *A. C.*, n. 2187, 2343, 3168, 3513, 5643); and as it is said "of the hidden manna," which means the Lord in respect to His Divine Human, the "eating" of this here signifies delight of heavenly love, for this is given as their own, by the Lord's Divine Human to those who receive Him in love and faith; also from the signification of "the hidden manna," as meaning the Lord in respect to His Divine Human. That this is "manna" is manifest from the Lord's own words in *John*:

"Our fathers ate the manna in the desert, as it is written, He gave them bread out of heaven to eat. . . . The bread of God is He who cometh down out of heaven, and giveth life unto the world. . . . I am the bread of life. Your fathers did eat the manna in the desert, and they are dead. This is the bread which cometh down out of heaven, that a man may eat thereof and not die. I am the living bread which came down out of heaven; if any man eat of this bread he shall live for ever. The bread that I will give is My flesh" (vi. 31-58).

That it is the Lord Himself who is meant by "manna" and by "bread," He plainly teaches, for He says, "I am the bread of life which came down out of heaven." That it is the Lord in respect to His Divine Human, He also teaches when He says, "The bread that I will give is My flesh." [2.] The Lord taught

the same when He instituted the Holy Supper,

“Jesus took bread, and blessed, . . . and gave to the disciples, and said, Take, eat, this is My body” (*Matt.* xxvi. 26; *Mark* xiv. 22; *Luke* xxi. 19).

“To eat of this bread” is to be conjoined to the Lord by love, for “to eat” signifies to be given as their own, and to be conjoined (as above), and love is spiritual conjunction. The same is signified by “eating in the kingdom of God,” in *Luke*:

“Blessed is he that eateth bread in the kingdom of God” (xiv. 15);

In the same,

“Ye shall eat and drink at My table in My kingdom” (xxii. 30);

In *Matthew*:

“Many shall come from the east and the west, and shall sit at meat with Abraham, and Isaac, and Jacob in the kingdom” of God (viii. 11);

(That by “Abraham, Isaac, and Jacob,” the Lord is meant, see *A.C.*, n. 1893, 4615, 6098, 6185, 6276, 6804, 6847.) In *John*:

“Work not for the meat which perisheth, but for the meat which abideth, . . . which the Son of man shall give unto you” (vi. 27);

That the “Son of man” is the Lord in respect to the Divine Human, see above (n. 63). [3.] It is called “hidden manna,” because the delight of heavenly love, which those receive who are conjoined to the Lord through love, is wholly unknown to those that are in love not heavenly; and this delight no one is able to receive except he that acknowledges the Lord’s Divine Human; for from this the delight proceeds. Because this delight was unknown to the children of Israel in the desert, they called it “manna,” as appears in *Moses*:

“Jehovah said unto Moses, Behold, I will cause bread to rain from heaven itself for you. . . . And in the morning the dew was strewn round about the camp. And when the dew that was strewn was gone up, behold upon the face of the desert a small round thing; . . . and when the children of Israel saw it, they said one to another, This is manna? (what is it?) . . . Moses said unto them, This is the bread which Jehovah giveth you to eat. . . . And the house of Israel called the name thereof manna” (*Exod.* xvi. 3 to the end).

In the same,

Jehovah “fed thee with manna which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live” (*Deut.* viii. 3).

This delight, which is meant by “manna,” was unknown to the children of Israel, because they were in corporeal delight more

than other nations, and those who are in that delight are incapable of knowing anything at all of heavenly delight. (That the children of Israel were such, see *Doctrine of the New Jerusalem*, n. 248.) The term *delight* is used, and delight of love is meant, for every delight of life is of love. [4.] As it is the delight of heavenly love that is signified by "eating of the hidden manna," it is called "the bread of the heavens" in David :

Jehovah "commanded the skies above, and opened the doors of heaven ; and He rained down upon them manna for food, and gave them corn of the heavens" (*Psalms* lxxviii. 23, 24).

In another place,

"Jehovah satisfied them with the bread of the heavens" (*Psalms* cv. 40).

It is called the "bread of the heavens," because it rained down from heaven with the dew, but in the spiritual sense it is called the "bread of the heavens" because it flows down from the Lord through the angelic heaven. In that sense no other heaven is meant, and no other bread than that which nourishes the soul of man. That it is in this sense that "bread" is to be understood here is evident from the words of the Lord Himself in *John* :

That He is the manna, or bread, that came down out of heaven (vi. 31-58).

And in Moses,

That Jehovah fed them with manna, that He might make them to know that "man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah" (*Deut.* viii. 3).

The "word that proceedeth out of the mouth of Jehovah" is everything that proceeds from the Lord, and this, in a special sense, is Divine truth united with Divine good (see *Heaven and Hell*, n. 13, 133, 139, 140, 284-290). [5.] This delight is also described by correspondences in Moses :

The manna appeared "like coriander seed, white, and the taste of it was like cakes made with honey" (*Exod.* xvi. 31).

And in another place,

"They made cakes of it ; and the taste of it was as the taste of the juice of oil" (*Num.* xi. 7, 8).

The appearance and taste of the manna was such because "coriander seed, white," signifies truth from a heavenly origin ; "cake," the good of heavenly love ; "honey" its external delight ; "oil" that love itself ; and its "juice," from which was the taste, its internal delight ; and the "rain with dew," in which the manna was, the influx of Divine truth in which that

delight is. (That "seed" signifies truth from a heavenly origin, see *A.C.*, n. 3038, 3373, 10248, 10249; that "white" is predicated of that truth, n. 3301, 3993, 4007, 5319; that "cake" signifies the good of heavenly love, n. 7978, 9992, 9993; that "oil" signifies that love itself, n. 886, 3728, 9780, 9954, 10261, 10269; its "juice," therefore, signifies the delight of that love, because the taste is therefrom, and the taste is the delight and pleasantness, see n. 3502, 4791-4805. More about these matters may be seen in the explanation of chap. xvi. of *Exodus* in the *Arcana Caelestia*.) [6.] The delight of heavenly love is signified by "eating of the hidden manna," when yet by "the hidden manna" the Lord in respect to the Divine Human is signified, because it is the same whether you say the Lord's Divine Human, or the Divine Love, for the Lord is Divine Love itself, and what goes forth from Him is Divine good united to Divine truth; both are of love, and are also the Lord in heaven; consequently "to eat of Him" is to be conjoined to Him, and this by love from Him. (But these things may be better understood from what is said and shown in *Heaven and Hell*, n. 13-19, 116-125, 126-140; also in *The Doctrine of the New Jerusalem*, n. 210-222, 307.)

147. "And will give him a white stone" signifies *wisdom and intelligence*.—This is evident from the signification of "a white stone," when [it is given] by the Lord, as meaning reception from Him and influx; and as it means reception and influx from the Lord, it also means wisdom and intelligence from Him, for those who receive from the Lord and with whom the Lord flows-in, are in wisdom and intelligence. "To give a white stone" signifies these things, because formerly in public decisions the votes were taken by means of stones; white stones indicating the affirmative opinions, and black stones the negative; therefore by "a white stone" is signified reception of wisdom and intelligence.

148. "And upon the stone a new name written, which no one knoweth except he that receiveth," signifies *a state of interior life unknown to all except those who are in it*.—This is evident from the signification of "name," as meaning quality of state (of which see *A.C.*, n. 1754, 1896, 2009, 3237, 3421); here quality of the state of interior life, because it is said "a new name, which no one knoweth except he that receiveth," for the quality of the state of interior life is wholly unknown to those who are not in interior life. Those are in interior life who are in love to the Lord, and none are in love to the Lord except those who acknowledge the Divine in His Human (that to love the Lord is to live according to His precepts, see *A.C.*, n. 10143, 10153, 10578, 10645, 10829). Interior life is spiritual life, in which angels of heaven are; but exterior life is natural life, in which all who are not in heaven are. With those, moreover, who live according to the precepts of the Lord

and acknowledge the Divine in His Human, the interior mind is opened, and man then becomes spiritual; but those who do not so live, and do not acknowledge the Lord, remain natural. (That to all who are not in heavenly love the state of interior or spiritual life is unknown, see *Heaven and Hell*, n. 395-414; and *Doctrine of the New Jerusalem*, n. 105, 238.) [2.] That "name" in the Word signifies quality of state, is evident from many passages, some of which I will here cite in proof. Thus in *Isaiah* :

"Lift up your eyes on high and see; who hath created these? He that leadeth out the host in number; that calleth them all by name" (xl. 26).

"His calling them all by name" is knowing the quality of all, and giving to them according to the state of love and faith in them. In *John* the meaning is similar :

"He that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out" (x. 2, 3).

In *Isaiah* :

"Thus saith Jehovah thy creator, O Jacob, and thy former, O Israel, Fear not; for I have redeemed thee, and have called thee by name; thou art Mine" (xliii. 1).

In the same,

"That thou mayest know that I am Jehovah, who had called thee by thy name. . . . For Jacob My servant's sake, and Israel My chosen, I have called thee by thy name, though thou didst not know Me" (xlv. 3, 4).

"I have called thee by thy name" means that He knew the quality of the state of the church; for "Jacob" and "Israel" are the church, "Jacob" the external church, and "Israel" the internal. [3.] In the same,

Israel, "if thou hadst hearkened to My commandments, . . . his name should not have been cut off nor destroyed from before Me" (xlviii. 18, 19).

"The name being cut off and destroyed from before Jehovah" denotes the quality of the state by which conjunction is effected, which state is the spiritual state of him who is of the church signified by "Israel." Again in the same,

"Jehovah hath called me from the womb, from the bowels of my mother doth He make mention of my name" (xlix. 1).

Here "making mention of the name" is knowing the quality. In the same,

"For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest. . . . And the nations shall see thy righteousness, and all

kings thy glory ; and thou shalt be called by a new name, which the mouth of Jehovah shall utter" (lxii. 1, 2).

In the same,

"He shall call His servants by another name" (lxv. 15).

"To call by a new name," and "by another name," is to bestow another state of life, namely, a state of spiritual life. In *Ezekiel*:

"The city of bloods, . . . polluted by name" (xxii. 2, 5).

"The city of bloods" is doctrine that offers violence to the good of charity ; this is said to be "polluted by name" when it abounds with falsities and evils therefrom, which constitute its quality. [4.] In Moses :

"Moses said unto Jehovah, . . . Thou hast said, I know thee by thy name. . . . And Jehovah said unto Moses, This word also that thou hast spoken I will do, . . . for I know thee by name" (*Exod.* xxxiii. 12, 17).

"His knowing Moses by name" is knowing his quality. In the *Apocalypse* :

"Thou hast a few names in Sardis which have not defiled their garments. . . . He that overcometh, the same shall be clothed in white garments, . . . and I will confess his name before My Father. . . . He that overcometh, . . . I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, . . . and My new name" (iii. 4, 5, 12).

It can be seen that "name" here signifies quality of state in respect to good of love and truth of faith. In another place,

"Whose names have not been written in the book of life" (*Apoc.* xiii. 8 ; xvii. 8).

"Names written in the book of life" are the quality of all things of man's love and faith, thus all things of his spiritual life. In another place,

"They shall see the face" of God and the Lamb, "and His name shall be in their foreheads" (*Apoc.* xxii. 4).

"His name in their foreheads" is a state of love, for "forehead" corresponds to love, and therefore signifies love. [5.] "Name" in the Word signifies the quality of man's state, because in the spiritual world each one is named according to the state of life in which he is, thus variously ; for spiritual speech is not like human speech ; all things there are expressed according to ideas of things and of persons ; and these ideas fall into words.

(This can be seen more clearly from what is shown on 'The Speech of the Angels in Heaven, in *Heaven and Hell*, n. 234-245; also see above, n. 102, 135, where it is shown what "the name of Jehovah," "of the Lord," and "of Jesus Christ" signify in the Word.)

VERSES 18-29.

149. "And to the angel of the church in Thyatira write: These things saith the Son of God, that hath His eyes as a flame of fire, and His feet like burnished brass, I know thy works and charity, and ministry and faith, and thine endurance, and thy works, and the last to be more than the first. But I have against thee a few things, that thou sufferest the woman Jezebel, that calleth herself a prophetess, to teach and to seduce My servants to commit whoredom, and to eat idol-sacrifices. And I gave her time that she might repent of her whoredom, and she repented not. Behold, I cast her into a bed, and those that commit adultery with her into great affliction, except they repent of their works. And her sons I will kill with death; and all the churches shall know that I am He that searcheth the reins and hearts; and I will give to each one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they say; I put upon you no other burden. Howbeit, that which ye have hold till I come. And he that overcometh and keepeth My works unto the end, I will give him power over the nations. And he shall rule them with an iron rod; as earthen vessels shall they be shivered, as I also have received from My Father. And I will give him the morning star. He that hath an ear let him hear what the Spirit saith to the churches."

18. "And to the angel of the church in Thyatira write" signifies *those of the church with whom the internal and external, that is, the spiritual and natural man, make one* [n. 150]; "These things saith the Son of God*" signifies *the Lord in respect to the Divine Human, from which is that essential of the church* [n. 151]; "that hath His eyes as a flame of fire" signifies *Divine Providence from His Divine Love, also Divine wisdom and intelligence communicated to those who are in love towards Him, and from that in faith in Him* [n. 152]; "and His feet like burnished brass" signifies *the utmost of Divine order, which is the natural, full of Divine Love* [n. 153].
19. "I know thy works and charity" signifies *the internal of those who are of the church* [n. 154]; "and ministry and faith" signifies *good and truth therein* [n. 155]; "and thine endurance" signifies *conjunction with the external [and consequent combat]* [n. 156]; "and thy works, and the last to be more than the first," signifies *the externals that are therefrom* [n. 157].
20. "But I have against thee a few things" signifies *that heed should be taken* [n. 158]; "that thou sufferest the woman Jezebel" signifies *delight of love of self and of the world* [n. 159]; "that calleth herself a prophetess, to teach and to seduce My servants," signifies *that doctrine of all falsities is therefrom* [n. 160]; "to commit whoredom and to eat idol-sacrifices" signifies *falsifications of truth and adulterations of good* [n. 161].
21. "And I gave her time that she might repent of her whoredom, and she repented not," signifies *that those who are in falsities therefrom do not turn themselves to truths by means of truths* [n. 162].
22. "Behold, I cast her into a bed," signifies *that they are left to their natural man, and to doctrine of falsities therein* [n. 163]; "and those that commit adultery with her into great affliction" signifies *the grievous temptations of those who surrender themselves to the falsities of such* [n. 164]; "except they repent of their works" signifies *except they separate themselves from them* [n. 165].
23. "And her sons I will kill with death" signifies *that thus falsities are extinguished* [n. 166]; "and all the churches shall know that I am He that searcheth the reins and hearts" signifies *the acknowledgment of all*

* Latin here *Filius hominis*, but in other places *Filius Dei*; see text above and on page 105, also n. 98, 250; *A. R.*, n. 125.

who are of the church that the Lord alone knows and explores the exteriors and interiors, and the things that are of faith and of love [n. 167]; *“and I will give to each one of you according to your works”* signifies *eternal blessedness according to one’s internal in the external* [n. 168].

24. *“But unto you I say, and unto the rest in Thyatira,”* signifies *to all and each one with whom the internal is conjoined to the external* [n. 169]; *“as many as have not this doctrine”* signifies *with whom external delight, which is the delight of love of self and of the world, is not dominant* [n. 170]; *“and who have not known the depths of Satan, as they say,”* signifies *entanglement with these* [n. 171]; *“I put upon you no other burden”* signifies *that this alone should be guarded against* [n. 172].
25. *“Howbeit, that which ye have hold till I come,”* signifies *steadfastness in a state of love and of faith, even to visitation* [n. 173].
26. *“And he that overcometh and keepeth My works unto the end”* signifies *perseverance in love and faith after combat against these loves, and their removal as far as possible* [n. 174]; *“I will give him power over the nations”* signifies *over the evils within him, which will then be dispersed by the Lord* [n. 175].
27. *“And he shall rule them with an iron rod”* signifies *that he is about to correct evils by means of truths, that are in the natural man* [n. 176]; *“as earthen vessels shall they be shivered”* signifies *the total dispersion of falsities* [n. 177]; *“as I also have received from My Father”* signifies *comparatively as the Lord from His Divine, when He glorified His Human* [n. 178].
28. *“And I will give him the morning star”* signifies *intelligence and wisdom from the Lord’s Divine Human* [n. 179].
29. *“He that hath an ear let him hear what the Spirit saith to the churches”* signifies *that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church* [n. 180].

150. [Verse 18] *“And to the angel of the church in Thyatira write”* signifies *those of the church with whom the internal and the external, that is, the spiritual and natural man, make one.*—This is evident from what is written to this angel understood in the internal sense, which treats of the conjunction of the internal or spiritual man with the external or natural man, or of those of the church in whom these are conjoined. In every man there is an internal and an external; his internal is what is called the spiritual man, the external what is called the natural man. When man is born, the external or natural man is first opened; afterwards, as he grows up and is perfected in intelligence and wisdom, the internal or spiritual man is opened. The external or natural man is opened by such things as man derives from the world, while the internal or spiritual man is opened by such things as he derives from heaven; for the external or natural man is formed for receiving such things as are in the world, but the internal or spiritual man for receiving such things as are in heaven. The things in the world, for receiving which the external or natural man is formed, have reference, in general, to all things of civil and moral life; while the things

in heaven, for receiving which the internal or spiritual man is formed, have reference, in general, to all things of love and faith. [2.] Since there are these two in man, and each separately must be opened by means proper to it, it is clear that unless the internal is opened by its proper means man continues merely natural, and his internal in that case is closed. But those with whom the internal is closed are not men of the church; for the church with man is formed through communication with heaven: and communication with heaven is not possible unless the man's internal is opened by its proper means, all which have reference, as was said above, to love and faith. It is to be known, moreover, that with the man of the church, that is, the man who has been regenerated by the Lord by means of truths called truths of faith and by means of a life according to them, the internal and external or the spiritual and natural man are conjoined, and that this conjunction is effected by correspondences. (The nature of correspondences, and therefore the nature of the conjunction effected by them can be seen from what is said about them in the *Arcana Caelestia*, and cited from that work in *The Doctrine of the New Jerusalem*, n. 261.) [3.] Now since a man does not become a man of the church until his internal or spiritual man has been opened and until this has been conjoined with the external or natural man, those within the church in whom this conjunction is effected are here treated of; for (as was said above, n. 20) by "the seven churches" are not meant seven churches, but all in general who are of the Lord's church; consequently what is written to the angel of each church treats of such things as constitute the church; here, therefore, that is, "to the angel of the church of Thyatira," the internal and external are treated of, and the conjunction of the two in those of the church. (As hitherto it has not been known that these two are actually in man, and that they must be opened and conjoined that man may be a man of the church; and as these things cannot be made clear in a few words, further explanation of them may be found in *The Doctrine of the New Jerusalem*, n. 36-53, 179-182).

151. "*These things saith the Son* of God*" signifies *the Lord in respect to the Divine Human, from which is that essential of the church.*—This is evident from the signification of "the Son* of God," as meaning the Lord in respect to the Divine Human, and in respect to Divine truth, since Divine truth goes forth from Him (see above, n. 63); also as meaning from which is that essential of the church, namely, the opening of the internal or spiritual man, and the conjunction thereof with the external, since everything of the church with man is from the Lord's Divine Human. For everything of love and faith, which two constitute

* Latin here, *Filius hominis*; see note on page 191.

the church, goes forth from the Lord's Divine Human, and not immediately from the Divine itself; for what goes forth immediately from His Divine itself, does not fall into any thought or affection of man, thus into faith or love, because it is far above them. This can be seen from the fact that man is not able to think of the Divine itself apart from the human form, except as he thinks of nature, as it were, in things least. Thought that is not determined to a specific figure is diffused in every direction, and what is diffused is dissipated. This is most convincingly seen in the case of those in the other life from the Christian world who have thought only of the Father, and not of the Lord, that they make nature in its minutest parts their god, and at length fall away from all idea of God, consequently from all idea of and faith in anything of heaven or the church. [2.] It is otherwise with those who have thought of God under the human form; all these have their ideas determined to the Divine, nor do their thoughts, like the thoughts of those mentioned before, wander in every direction. And as the Divine under the human form, is the Lord's Divine Human, the Lord bends and determines the thoughts and affections of these to Himself. This, because it is the primary truth of the church, unceasingly flows-in out of heaven with man; consequently it is, as it were, implanted in every one to think of the Divine under the human form, and thus to see his Divine inwardly in himself, with the exception of such as have extinguished in themselves this implanted thought (see *Heaven and Hell*, n. 82). From this the reason can be seen why all men whatsoever after death, when they become spirits, turn themselves to their own loves, thus why those who have worshipped the Divine under the human form turn themselves to the Lord, who appears to them as a sun above the heavens. But those who have not worshipped the Divine under the human form, turn themselves to the loves of their natural man, all which have reference to the loves of self and the world, thus turning backwards from the Lord; and turning oneself backwards from the Lord is turning towards hell. (That all in the spiritual world turn themselves to their own loves, see *Heaven and Hell*, n. 17, 123, 142-145, 151, 153, 255, 272, 510, 548, 552, 561.) [3.] All who lived in ancient times and worshipped a Divine saw the Divine in thought under the human form, and hardly any one thought of an invisible Divine; and the Divine under the human form was even then the Divine Human. But as this Divine Human was the Divine of the Lord in the heavens and passing through the heavens, when at length heaven became enfeebled, because men, of whom heaven is made up, from internal gradually became external and thus natural, it pleased the very Divine

to put on a human, and to glorify it, that is, make it Divine, that thus from Himself He might affect all, both those who are in the spiritual world and those who are in the natural world, and might save those who acknowledge and worship His Divine in the Human. [4.] This is clearly stated in many passages in the Old Testament prophets, as well as in the Evangelists; of these I will cite only the following, in *John* :

“In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through Him, and without Him was not anything made that hath been made. In Him was life; and the life was the Light of men. And that Light shineth in the darkness; and the darkness apprehended it not. . . . There was the true Light, which lighteth every man coming into the world. He was in the world, . . . but the world recognized Him not. . . . And the Word became flesh, and dwelt among us, and we beheld His glory” (i. 1-14).

It is plainly evident that the Lord in respect to the Human is here meant by “the Word,” for it is said, “the Word became flesh, and dwelt among us, and we beheld His glory.” It is also evident that the Lord made His Human to be Divine, for it is said, “the Word was with God, and the Word was God, . . . and this became flesh,” that is, a man. And since all Divine truth goes forth from the Lord’s Divine Human, and Divine truth is His Divine in the heavens, by “the Word” is also signified Divine truth; and He is said to be “the Light which lighteth every man coming into the world.” Moreover, “light” is Divine truth; and because men from being internal became so external or natural as no longer to acknowledge Divine truth or the Lord, it is said that “the darkness apprehended not the light,” and that “the world recognized Him not.” (That the Word is the Lord in respect to the Divine Human and Divine truth going forth therefrom, see *The Doctrine of the New Jerusalem*, n. 263, 304. That “light” is Divine truth, and “darkness” the falsities in which those are who are not in the light, see *Heaven and Hell*, n. 126-140, 275.) [5.] That those who acknowledge the Lord and worship Him from love and faith, and are not in the love of self and love of the world, are regenerated and saved, is also taught in these words in *John* :

“As many as received Him, to them gave He power to be children of God, even to them that believe in His name; which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God” (i. 12, 13).

Here “of bloods” means such as destroy love and charity. “The will of the flesh” is every evil from the love of self and love of the world, also man’s will-*proprium*, which in itself is nothing but evil; “the will of man” is falsity that comes from that will-

proprium. That those who are not in these loves receive the Lord and are regenerated and saved, is meant by its being said that those who "believe in His name become children of God," and are "born of God." (That to "believe in the Lord's name" is to acknowledge His Divine Human and to receive love and faith from Him, see above, n. 102, 135. That "bloods" are the things that destroy love and charity, see *A. C.*, n. 4735, 5476, 9127; that "flesh" is man's will-*proprium*, which in itself is nothing but evil, n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 4328, 8480, 8550, 10283, 10284, 10286, 10732; and that man's *proprium* is love of self and love of the world, n. 694, 731, 4317, 5660. That "man (*vir*)" is the intellectual, and therefore truth or falsity, since the intellectual is of the one or the other, see n. 3134, 3309, 9007. Thus "the will of man (*viri*)" is the intelligence-*proprium*, which, when it exists from the will-*proprium* (which in itself is nothing but evil), is nothing but falsity, for where evil is in the will there is falsity in the understanding. That to be "born of God" is to be regenerated by the Lord, see *Doctrine of the New Jerusalem*, n. 173-184. Moreover, that all in the universe, from influx out of heaven and from revelation, worship the Divine in the human form, see *Earths in the Universe*, n. 98, 121, 141, 154, 158, 159, 169; likewise all angels of the higher heavens, see *Heaven and Hell*, n. 78-86.)

[6.] From all this it can now be seen that everything of the church, as well as everything of heaven with men, is from the Lord's Divine Human. For this reason "the Son of man," who is the Divine Human, is described in the first chapter of the *Apocalypse*, by various representatives; and from that description the introductory sentences to the seven churches are taken (as may be seen above, n. 113), and what is said to this church in particular treats of this chief essential of the church, namely, the conjunction of the internal and external, that is, the regeneration of the man of the church; for it is said to the angel of this church, "These things saith the Son of God, that hath His eyes as a flame of fire."

152. "That hath His eyes as a flame of fire" signifies *Divine Providence from His Divine Love, also Divine wisdom and intelligence communicated to those who are in love towards Him and from that in faith in Him.*—That "eyes as a flame of fire," means, in reference to the Lord, His Divine Providence from His Divine Love, see above (n. 68). This means also Divine wisdom and intelligence communicated to those who are in love towards the Lord, and from that in faith in Him, because "eyes" in the Word, mean, in reference to man, understanding of truth, and understanding of truth is intelligence and wisdom; consequently "eyes" signify, in reference to the Lord, Divine wisdom and intelligence going forth from Him; and what goes forth from Him is communicated to angels, and to men who are in love towards Him and from that in faith in Him. All the wisdom and intelligence that angels and men have is the Lord's with them and not their own; and this is well known in the church;

for it is known that all good, which is of love, and all truth, which is of faith, are from God, and nothing thereof from man; and truths interiorly seen and acknowledged constitute intelligence, and these together with goods interiorly perceived and thus seen, constitute wisdom. From this then it is that "having His eyes as a flame of fire" also signifies the Lord's Divine wisdom and intelligence communicated to those who are in goods of love, and from that in faith in Him. [2.] "Eyes" signify the understanding, because all eye-sight with men and angels is from the understanding. That all eye-sight is from the understanding must sound absurd to those who are ignorant of the interior causes of things, out of which effects are put forth in the body; those ignorant of these causes have no other idea than that the eye sees of itself, that the ear hears of itself, that the tongue tastes of itself, and that the body feels of itself; when, in fact, it is the interior life of man, the life of his spirit, the life of his understanding and will, that is, of his thought and affection that, through the organs of the body, has sensation of the things that are in the world, and thus perceives them naturally. The whole body, with all its sensories, is merely an instrument of its soul, that is, of its spirit; which is the reason that when man's spirit is separated from his body the body has no sensation whatever, but the spirit continues to have sensation the same as before. (That man's spirit sees, hears, and feels, after it is loosened from the body, the same as before while in the body, see *Heaven and Hell*, n. 461-469; and on *The Correspondence of the Understanding with the Sight of the Eye*, see *A.C.*, n. 4403-4421, 4523-4534.) With beasts, moreover, their interior life, which is called soul, has sensation equally through the external organs of their body, but with a difference, in that the sensation of the beast is not rational like man's, thus is not formed from an understanding and will such as man has (see *Heaven and Hell*, n. 108; and *Last Judgment*, n. 25). [3.] From this, then, it is, that by "eye" in the Word is signified understanding of truth, that is, intelligence and wisdom, as may be seen from the following passages. In *Isaiah*:

"Say to this people, hear ye in hearing, but understand not; and see ye in seeing, and know not. Make the heart of this people fat, and make their ears heavy, and smear their eyes, lest they see with their eyes" (vi. 9, 10; *John* xii. 40).

"To smear the eyes, lest they see with their eyes," is to darken the understanding, that they may not understand. [4.] In the same,

"Jehovah hath poured out upon you the spirit of deep sleep, and hath

closed your eyes ; the prophets and your heads, the seers hath He covered" (xxix. 10) ;

where "He hath closed the eyes ; the prophets and the heads, and the seers hath He covered," relates to understanding of truth. "Prophets" are those that teach truths, who are also called "heads," because the head signifies intelligence, and are also called "seers" from revelation of Divine truth with them. [5.] In the same,

"The eyes of them that see shall not be closed, and the ears of them that hear shall hearken" (xxxii. 3).

"The eyes of them that see" means of those that understand truths. In the same,

"Who shutteth his eyes from looking upon evil. . . . Thine eyes shall see the king in His beauty" (xxxiii. 15, 17).

"To shut the eyes from looking upon evil" is not to admit evil into the thought ; "their eyes shall see the king in his beauty" is that they are to understand truth in its light with pleasantness ; for by "king" here is not meant a king but truth (see above, n. 31[a]). [6.] In *Jeremiah* :

"Hear now this, O foolish people, who have no heart ; who have eyes and see not ; who have ears and hear not" (v. 21 ; *Ezek.* xii. 2).

In *Lamentations* :

"The crown of our head hath fallen ; . . . for this our heart hath become faint ; and for this our eyes hath been dimmed" (v. 16, 17).

"Crown of the head" is wisdom (see above, n. 126) ; the "faint heart" means that the will of good is no more (that "heart" is the will and love, see *Heaven and Hell*, n. 95). "Eyes" are understanding of truth, and they are said to grow dim when truth is no longer understood. [7.] In *Zechariah* :

"The punishment of the shepherd deserting the flock, a sword upon his right eye . . . ; and his right eye in darkening shall be darkened" (xi. 17).

"The sword upon the right eye," and "the right eye in darkening shall be darkened," means that all truth in the understanding is to perish through falsity (that "sword" is destruction of truth by falsity, see above, n. 131[b]). [8.] In the same,

"The plague wherewith Jehovah will smite all the peoples that shall fight against Jerusalem ; . . . their eyes shall consume away in their sockets" (xiv. 12).

"The peoples that shall fight against Jerusalem" are those that

fight against the church; "Jerusalem" is the church; that "their eyes shall consume away" means that intelligence is to perish, because they fight by falsities against truths. [9.] In *Zechariah*:

"I will smite every horse with astonishment, . . . and every horse of the peoples with blindness" (xii. 4).

Here the vastation of the church is treated of; by "horse" is signified the intellectual, therefore the understanding is meant when it is said that the horse should be smitten with astonishment and with blindness. (That "horse" signifies the intellectual, see the treatise on *The White Horse*, n. 1-5.) [10.] In David:

"Hear me, O Jehovah, my God; lighten mine eyes, lest I sleep [the sleep of] death" (*Psalms* xiii. 3).

"Lighten the eyes" means the understanding. In Moses:

"Thou shalt not take a gift, for a gift doth blind the eyes of the wise" (*Deut.* xvi. 19).

"To blind the eyes of the wise" is not to see or understand truth. [11.] In *Matthew*:

"The lamp of the body is the eye; if the eye be single the whole body is light; if the eye be evil the whole body is darkened. If therefore the light be darkness, how great is the darkness" (vi. 22, 23; *Luke* xi. 34).

By "eye" here is not meant the eye, but the understanding; by "the eye single" the understanding of truth; by "the eye evil" the understanding of falsity; "darkness" is falsities; "the whole body" is the whole spirit, which is wholly such as the will is and the understanding therefrom; if it has an understanding of truth from a will of good it is an angel of light; but if it has an understanding of falsity it is a spirit of darkness. By these words the reformation of man through an understanding of truth is described. From this it is clear that he who knows what "eye" signifies can know the arcanum of these words. That man is reformed by means of truths in the understanding, see above (n. 112, 126). [12.] In *Matthew*:

"If thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee to enter life with one eye, rather than having two eyes to be cast into hell fire" (v. 29; xviii. 9; *Mark* ix. 47).

Here also, by "eye" is not meant the eye, but the understanding thinking; by "the right eye causing to stumble" the understanding thinking evil; "plucking it out and casting it away" is not admitting such evil, but rejecting it; "having one eye" is the

understanding thinking truth only, and not evil, for the understanding is capable of thinking truth; if it thinks evil it is from the will of evil. It is said "the right eye," because "the right eye" signifies the understanding of good, and the "left eye" the understanding of truth (see *A.C.*, n. 4410, 6923). [13] In *Isaiah*:

"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness" (xxix. 18).

In the same,

"Then the eyes of the blind shall be opened, and the ears of the deaf" (xxxv. 5).

In the same,

"I will give thee . . . for a light of the nations, to open the eyes of the blind, to lead him that is bound out of prison, and them that sit in darkness out of the house of confinement" (xlii. 6, 7).

In the same,

"Bring forth the blind people that have eyes, and the deaf that have ears" (xliii. 8).

"To open the eyes of the blind" is to instruct those who as yet are ignorant of truths, but nevertheless have a longing for them, that is, the heathen. The like is signified by

The Lord's healing the blind (*Matt.* ix. 27-29; xx. 29 to the end; xxi. 14; *Mark* viii. 23, 25; *Luke* xviii. 35 to the end; *John* ix. 1-21);

for all the Lord's miracles involved such things as pertain to the church and heaven, therefore they were Divine (see *A.C.*, n. 7337, 8364, 9301). [14.] Because the "eye" signified the understanding it was among the statutes pertaining to the children of Israel,

That no one of the seed of Aaron who was blind or had a blemish in the eye should come nigh to offer sacrifice, or enter within the veil (*Lev.* xxi. 17-23);

That what was blind should not be offered for a sacrifice (*Lev.* xxii. 22; *Mal.* i. 8);

so also among the curses was

A fever that should consume the eyes (*Lev.* xxvi. 16).

From all this it can now be known what is signified by "the eyes of the Son of God that were as a flame of fire," namely, Divine wisdom and intelligencè communicated to those who are in love towards the Lord and from that in faith in Him. [15.] That His Divine Providence is also signified is evident from what was shown above (n. 68). To this may be added what is said of the cherubim in *Ezekiel*, and of the four animals

about the throne in the *Apocalypse*, which also signify the Divine Providence of the Lord, and in particular, a guard that the Lord be not approached except through good. In *Ezekiel*:

“I looked, and behold four wheels near the cherubim; . . . their whole flesh, and their backs, and their hands, and their wings, and the wheels were full of eyes round about” (x. 9, 12).

In the *Apocalypse*:

“About the throne were four living creatures full of eyes before and behind; . . . each one . . . had wings full of eyes about and within” (iv. 6, 8).

These four “living creatures” also were cherubim, for the description of them is nearly the same as that of the cherubim in *Ezekiel*. So many “eyes” are ascribed to them because the Lord’s Divine Providence, which is signified by “cherubim,” is His government of all things in the heavens and on the earth by Divine Wisdom; for the Lord by Divine Providence sees all things, disposes all things, and looks out for all things. (That by “cherubim” is signified the Lord’s Divine Providence, and in particular, a guard that the Lord be not approached except through good, see n. 9277, 9509, 9673.)

153. “*And His feet like burnished brass*” signifies the *outmost of Divine order, which is the natural, full of Divine Love*, as is evident from what is said and shown above (n. 69), where the same words occur. As what is written to the angel of this church treats of the internal of the church, which is spiritual, and its external, which is natural, that they must make one (see above, n. 150), so it is prefaced by these things respecting the Lord, from whom is everything of the church, “These things saith the Son of God, that hath His eyes as a flame of fire, and His feet like unto burnished brass;” for in respect to man, “eyes” signify the internal, which is spiritual, and “feet” the external, which is natural; but in respect to the Lord, “eyes” and “feet” signify the Divine things from which are the internal and external with man.

154. [Verse 19.] “*I know thy works and charity*” signifies the *internal of those who are of the church*.—This is evident from the signification of “works,” as meaning the things that are of the will, or of celestial love (of which see above, n. 98), and from the signification of “charity,” as meaning the things that are of spiritual love. “Works and charity” signifies the internal of the church, because its internal is made up of the things that are of the will or love, and its external of the things that are of the understanding and faith. There are two loves that

constitute heaven or the church, love to the Lord and love towards the neighbor, or charity; love to the Lord is called celestial love, and love toward the neighbor, which is charity, is called spiritual love. They are so called for the reason that heaven is divided into two kingdoms, one called the celestial kingdom, the other the spiritual kingdom, consequently the loves that govern there are so called (see *Heaven and Hell*, n. 13-19, 20-28; also *Doctrine of the New Jerusalem*, n. 54-62, 84-100, where also it is shown what celestial love is, and what spiritual love, namely, that celestial love is from the will's affection for doing the Lord's commandments, and spiritual love is from the understanding's affection for doing the Lord's commandments). There are two things that constitute heaven or the church with man, namely, love and faith. Love resides in man's will, for what a man loves that he also wills; but faith resides in his understanding, for what a man believes that he also thinks, and thought is of the understanding. [2.] The internal of the celestial church, therefore, is to do the Lord's commandments from the affection of the will, consequently from love of good; while the internal of the spiritual church is to do the Lord's commandments from the affection of the understanding, consequently from a love of truth. That doing the Lord's commandments is loving Him, He teaches in *John* (xiv. 21, 23). The internal of the celestial church is what is meant by "works," and the internal of the spiritual church is meant by "charity." (But as these things cannot be explained in a few words, so as to be clearly perceived, see what it said respecting them in *The Doctrine of the New Jerusalem*, on The Will and Understanding, n. 28-36; on The Internal and External Man, n. 36-53; on Love in General, n. 54-64; on Love towards the Neighbor, or Charity, n. 84-107; on Faith, n. 108-122; and in *Heaven and Hell*, where Celestial Love and Spiritual Love are treated of, n. 13-19.)

155. "And ministry and faith" signifies good and truth therein.—This is evident from the signification of "ministry," as meaning good (of which presently); and from the signification of "faith," as meaning truth. Faith signifies truth, because truth is of faith, and faith is of truth. "Ministry" signifies good, because in the Word "ministry" is predicated of good. For this reason the function of Aaron, of his sons, and of the Levites, and the priestly function in general, was called a "ministry." For the same reason, "ministering" to Jehovah, or to the Lord, means to worship Him from good of love. From this it is clear that "ministry" has reference to works, and "faith" to charity, of which just above, where it is said, "I know thy works and charity," for faith and charity make one, since where there is no charity there is no faith (see *The Doctrine of the New Jerusalem*, n. 108-122; and *Last Judgment*, n. 33-40). [2.] That "ministry" and "ministering" in the Word are predicated of

good of love can be seen from the following passages. In David :

Jehovah "maketh His angels spirits, His ministers a flaming fire" (*Psalms* civ. 4).

Jehovah's "making His angels spirits" means that they are recipients of Divine truth (see above, n. 130^[a]). "Making His ministers a flaming fire" means that they are recipients of Divine good, for "flaming fire" signifies good of love (see above, n. 68). From this it is clear that by "ministers" those who are in the good of love are meant. [3.] In the same,

"Bless Jehovah, all ye His hosts; ye ministers of His that do His will" (*Psalms* ciii. 21).

Those are called "hosts of Jehovah" who are in truths (see n. 3448, 7236, 7988, 8019), and "ministers" who are in goods; therefore it is said, "that do His will." Doing the Lord's will is acting from good of love; for all good has reference to the will, as all truth has to the understanding. [4.] In *Isaiah* :

"Ye shall be called the priests of Jehovah, . . . the ministers of our God" (lxi. 6).

Priests are called "ministers" because they represented the Lord in respect to the good of love; those, therefore, who are in the good of love are called "priests" in the Word (see *A.C.*, n. 2015, 6148, 9809, 10017); and for the same reason they are called "ministers of God." On this account the function of Aaron and of his sons is called a "ministry;" also the function of the Levite priests; and entering into the tent of assembly and officiating in the ministry there, also approaching the altar and officiating in the ministry there, is called "ministering"

(see *Exod.* xxviii. 35; xxx. 20; *Num.* viii. 15, 19, 24-26).

And in *Jeremiah* :

"Then shall My covenant become void . . . with the Levites the priests, My ministers" (xxxiii. 21).

(That Aaron represented the Lord in respect to the good of love, see *A.C.*, n. 9806, 9946, 10017; likewise priests in general, n. 2015, 6148; consequently by "priesthood" in the Word the Divine good of the Lord's Divine Love is signified, n. 9806, 9809.) [5.] There are two kingdoms into which the whole heaven is divided, in one of which are the angels who are in the good of celestial love, in the other the angels who are in the good of spiritual love, that is, in charity. The Lord's celestial kingdom is called His "priesthood," the spiritual kingdom His

“royalty” (see *Heaven and Hell*, n. 24, 226). “Ministry” is predicated of those in the celestial kingdom, and “service” of those in the spiritual kingdom. From this it is clear what is meant in the following passages by “ministering” and “minister,” and by “serving” and “servant:”

Jesus said to the disciples, “Whosoever would be great among you, let him be your minister; and whosoever would be first, let him be your servant; as the Son of man came not to be ministered unto, but to minister” (*Matt.* xx. 26-28; xxiii. 11, 12; *Mark* ix. 35; *Luke* xxii. 24-27).

Jesus said, “If any man will minister to Me let him follow Me; then where I am there shall also My minister be; yea, if any man will minister to Me, him will My Father honor” (*John* xii. 26).

Jesus said, “Blessed are those servants whom the Lord when He cometh shall find watching; I say unto you, that He shall gird Himself, and make them to sit down to meat, and He will come forth and minister to them” (*Luke* xii. 37).

In *Isaiah*:

“The sons of the stranger, that join themselves to Jehovah to minister to Him, and to love the name of Jehovah” (lvi. 6).

Because “ministering” is predicated of good of love, “the sons of the stranger” are said “to minister to Jehovah,” and “to love Him;” and of the Lord Himself it is said, that “He will come to minister.” From all this it can now be seen that by “ministry” is signified everything that is done from good of love, thus good of love.

156. “*And thine endurance*” signifies *conjunction with the external, and consequent combat.*—This is evident from the signification of “endurance,” as meaning, in respect to those who are in the internal and external of the church (who are here treated of), the conjunction of the internal with the external, and consequent combat. This is signified by “endurance,” because the conjunction of the internal with the external, that is, of the spiritual man with the natural, is effected by temptations; without these the two are not conjoined; therefore the combat by which that conjunction is effected, since man then suffers and endures, is signified by “endurance.” (That the internal man is conjoined with the external by temptations, which are spiritual combats, see *A.C.*, n. 10685; and *Doctrine of the New Jerusalem*, n. 190, 194, 199.)

157. “*And thy works, and the last to be more than the first,*” signifies *the externals that are therefrom.*—This is evident from the signification of “works,” as meaning externals in which are internals; for “works” are outmost effects, in which internals are presented together, and are in a series therein; there they form their outmost and fulness. The things that are of the

thought and will, and spiritually speaking, those that are of love and faith, are called internal; these are in works, consequently "works" are outmosts. (That interior things, which are of the mind, successively flow into external things, even into the extreme or outmost, and that they have existence and subsistence therein, see *A.C.*, n. 634, 6239, 6465, 9215, 9216; that in the outmost they also form what is simultaneous, in what series, see n. 5807, 6451, 8603, 10098; that the whole man is in his deeds or works, and that what is only willed and not done, when man is able to do, does not yet have existence, see *Heaven and Hell*, n. 475, 476.) [2.] To this I will add an arcanum not yet known. After death, man's spirit appears in a human form according to the life of his affection while in the world; in a beautiful form if he lived a life of heavenly love; in an unbeautiful form if he lived a life of worldly love. It is from this that angels are forms of love and charity; yet their form is not so beautiful from affection of thought and will alone as from affection of these expressed in deeds or works; for deeds or works from affection of will and thought, or of love and faith, are what determine the outward aspect of the spirit, thus the beauty of his face, body, and speech. The reason of this is, that as the interiors close into deeds or works as into their outermosts, so do they close into the outward form of the body. For it is well known that everything of man's will closes into the outermosts of his body. Any part of the body into which the will does not close is not a part of the body; as is evident from the actions of the body, even the least of them; these all flow from the impulse of the will and are manifested in the outermosts of the body (see *Heaven and Hell*, n. 59, 60; and *Last Judgment*, n. 30, 31). [3.] Another proof of this is, that man's spirit is in entire accord with his will; not with his will that does not go forth into act when it can, (which will is nothing but thought in which there is an appearance of willing,) but will to do (*actualis*), which has no other desire than to act; this will is the same with the man's love; in accord with this is the whole spirit and its human form. (That the will or love is the spirit itself, see n. 105; and *Heaven and Hell*, n. 479.) On this account it is so often said in the Word that man ought to do the Lord's commandments, and that he will be recompensed according to his doings, that is, according to the love in deeds, not according to the love without deeds, when doing is possible. [4.] It is said, "I know thy works, and the last to be more than the first;" by "the last being more than the first" is meant that the works are more full of love after the conjunction of the internal man with the external; for the more the internal is conjoined with the external the more there is of the internal in externals, consequently in deeds or works; for externals or works are nothing

but effects of interiors which are of the will and of thought therefrom ; and effects derive their all from the internals from which they come forth, as motion does from its conatus. In man the conatus is the will, and the motion therefrom is action. [5.] From what has been explained in this verse it can be seen in what order the conjunction of the internal with the external in the man of the church is here described, namely, the internal by "I know thy works and charity ;" the good of the internal and its truth by "ministry and faith ;" the conjunction of the internal with the external by "endurance ;" and the externals therefrom by "I know thy works, and the last to be more than the first." That such things are involved in these words no one can see from the sense of the letter, but only from the spiritual sense which is within the literal sense.

158. [Verse 20.] "*But I have against thee a few things*" signifies *that heed should be taken*, as is evident from what follows, for it is there told of what things heed should be taken.

159. "*That thou sufferest the woman Jezebel*" signifies *delight of love of self and of the world*.—This is evident from the signification of "the woman Jezebel," as meaning the church wholly perverted ; for "woman" in the Word signifies the church (see *A. C.*, n. 252, 253, 749, 770, 6014, 7337, 8994), here the church perverted. And as all perversion of the church springs from two loves, namely, love of self and love of the world, "Jezebel" signifies the delight of these loves. The church in which these loves prevail is called "the woman Jezebel," because Jezebel the wife of Ahab represented in the Word the delight of these loves, and the perversion of the church thereby. For all things that are written in the Word, even the historical portion, are representative of such things as are of the church (see *Doctrine of the New Jerusalem*, n. 249–266). Every perversion of the church springs from these two loves when they prevail over heavenly loves, because these two loves are the direct opposites of the two loves that constitute heaven and the church, which are love to the Lord and love towards the neighbor, and because from these two loves all evils and their falsities spring (see *Doctrine of the New Jerusalem*, n. 59, 61, 65–82 ; and *Heaven and Hell*, n. 252, 396, 399, 400, 486, 551–565, 566–575.) [2.] That Jezebel the wife of Ahab represented what has been said will be seen presently ; but something shall first be said about the delights of loves. Every man is such as his love is, and every delight of his life is from his love ; for whatever favors his love he perceives as delightful, and whatever is adverse to his love he perceives as undelightful ; consequently it is the same whether it

be said that man is such as his love is, or such as his life's delight is. Those, therefore, who are loves of self and of the world, that is, in whom these loves govern, have no other life's delight or no other life than infernal life. For these loves, that is, the life's delights from them that are permanent, turn all their thoughts and intentions to self and the world, and so far as they turn them to self and to the world, they so far sink them in man's *proprium* [what is his own], which he has by inheritance, thus at the same time in evils of every kind; and so far as man's thoughts and intentions are turned to his inherited *proprium*, which in itself is nothing but evil, so far are they turned away from heaven. In fact, the man's interiors, which are of his mind, that is, of his thought and intention, or of his understanding and will, are actually turned to his own loves, that is, downwards to self where love of self and its delights govern, and outwards, that is, away from heaven towards the world, where love of the world and its delights govern. It is otherwise when man loves God above all things, and his neighbor as himself; then the Lord turns the interiors which are of man's mind, or of his thought and intention, to Himself, thus turning them away from man's *proprium* [what is his own], and raising them up; and this without the man's knowing anything about it. From this it is that man's spirit, which is the man himself, after its release from the body is actually turned to its own love, because that constitutes his life's delight, that is, his life. (That all spirits are actually turned to their own loves, see *Heaven and Hell*, n. 17, 123, 142-145, 151, 153, 272, 510, 548, 552, 561; and above, n. 41.)

[3.] This may be made somewhat clearer by the fact that all parts of the body, even the least, turn themselves to the common centre of our earth, which is called the centre of gravity; and from this it is that wheresoever men are, even those who are in directly opposite positions, and are called antipodes, all stand upon their feet. Yet this centre of gravity is merely nature's centre of gravity; there is another centre of gravity in the spiritual world, and this, with man, is determined by the love in which he is, downwards if his love is infernal, upwards if his love is heavenly; and whichever way man's love is determined, in the same way his thoughts and intentions are determined; for these are in the spiritual world, and are impelled by the forces that are there. [4.] From all this it can now be seen that the perversion of the church with men, which is signified by "the woman Jezebel," is solely from the loves of self and of the world, since these turn man's interiors, which are of his mind, downward, thus turning them away from heaven. It is said *the perversion of the church with men*, because the

church is in the man, as heaven is in the angel; every church is constituted of those that are of the church, and not of any others, even though they may be born where the church is; as can be clearly seen from this, that love and faith constitute the church, and love and faith must be in man, consequently the church must be in him. (That heaven is in the angel, and the church in man, see *Heaven and Hell*, n. 33, 53, 54, 57, 454; and *Doctrine of the New Jerusalem*, n. 232, 233, 241, 245, 246.)

160. "That calleth herself a prophetess, to teach and to seduce My servants," signifies that doctrine of all falsities is therefrom.—This is evident from the signification of a "prophet," as meaning one who teaches truths, and abstractly from persons, doctrine of truth (of which, see *A.C.*, n. 2534, 7269); therefore in the contrary sense by a "prophet" those who teach falsities are meant, and abstractly from persons, doctrine of falsities, and the same is here meant by "prophetess." Because "prophetess" here signifies one who teaches falsities and doctrine of all falsities, it is therefore added that "she teaches and seduces the servants of the Lord." It is said "to teach and to seduce," because "to teach" is predicated of truths and falsities, and to "seduce" of goods and evils; and those who are in truths are called in the Word "servants of the Lord," and those who are in good are called "ministers" (see above, n. 155). It is said of Jezebel that she "calleth herself a prophetess," not that Jezebel the wife of Ahab called herself a prophetess, but this is said because "Jezebel" signifies the delight of love of self and the world; and this delight teaches and seduces those who are in truths. For every one, when he thinks by himself, thinks from his own love, and thus imbues himself with falsities, which is "to teach and to seduce." Of Jezebel we read in the Word,

That Ahab the king of Israel took to wife Jezebel the daughter of the king of the Zidonians, and that he went away and served Baal, and reared up to him an altar in Samaria, and made a grove (1 *Kings* xvi. 31-33);

And that Jezebel slew the prophets of Jehovah (1 *Kings* xviii. 4, 13);

And that she wished to slay Elias also (xix. 1, 2, seq.);

And that through craft, by substituting false witnesses, she took away a vineyard from Naboth, and slew him (xxi. 6, 7, seq.);

It was therefore predicted by Elijah that dogs should eat her (1 *Kings* xxi. 23; 2 *Kings* ix. 10);

And afterwards, by the command of Jehu, she was thrown out of the window, and some of her blood was sprinkled upon the wall and upon the horses that trod her under foot (2 *Kings* ix. 32-34).

[2.] By all these things the perversion of the church by the delight of love of self and the world, and by evils and falsities

flowing forth therefrom, was represented. For all the historical parts of the Word, as well as the prophetic, are representative of such things as are of the church. "Baal" whom Ahab served, and to whom he raised up an altar, signifies worship from the evils of love of self and the world; the "grove" which he made signifies worship from falsities therefrom. That "Jezebel slew the prophets of Jehovah" signifies the destruction of the church in respect to its truths; that "she wished to slay Elijah also" signifies a desire to annihilate the Word, for Elijah represented the Word. "The vineyard which by means of false witnesses she took away from Naboth" signifies falsification of truth and adulteration of good; the prophecy of Elijah that "dogs should eat her" signifies uncleanness and profanation. That "she was thrown out of a window, and some of her blood was sprinkled upon the wall and upon the horses that trod her under foot," signifies the lot of those who are of that character; what the lot of such will be can be seen from the internal sense of the particulars there. From all this it can be seen that by "the woman Jezebel, who calleth herself a prophetess," no other Jezebel is meant than Jezebel the wife of Ahab, spoken of in the Word; and that by her those are described who are in doctrine of all falsities from the delights of the loves of self and of the world.

161. "*To commit whoredom, and to eat idol-sacrifices,*" signifies *falsifications of truth and adulterations of good.*—This is evident from the signification of "committing whoredom," as meaning to falsify truths (of which see above, n. 141), and from the signification of "eating idol-sacrifices," as meaning to appropriate evil (of which see also above, n. 141[2]); to adulterate good is also signified, because appropriations of evil are, in things of the church, adulterations of good; for it is a devoting of its goods to evils, thus adulterating them. For example, the goods of the Israelitish church were signified by the altar, the sacrifices, and eating together of the things sacrificed; when these things were given over to Baal, goods were devoted to evils (besides other like instances). It is the same in a church in which there are no representatives, when the Word is applied to confirm the evils of self, as is done by the papal body to gain dominion over the whole heaven. That "to commit whoredom and to eat idol-sacrifices" signifies to falsify truths and adulterate goods, is also clear from this, that the deeds of Jezebel are in one expression called "whoredoms" and "witchcrafts," in 2 *Kings*:

"When Jehoram saw Jehu, he said, Is it peace, Jehu? and he answered,

What peace, so long as the whoredoms of thy mother, Jezebel and her witchcrafts are many?" (ix. 22.)

162. [Verse 21.] "*And I gave her time that she might repent of her whoredom, and she repented not,*" signifies that those who are in falsities therefrom do not turn themselves to truths by means of truths.—This is evident from the signification of "repenting of whoredom," as meaning to turn oneself from falsities to truths; for "whoredom" is falsification of truth, and "to repent" is to turn oneself from falsities; for repentance is an actual turning from falsities to truths, and dissociation and separation from falsities (see above, n. 143); also from the signification of "she repented not," as meaning that they do not turn themselves from falsities to truths. These things are said of Jezebel, but those are meant who from the delight of the loves of self and the world have falsified truths and adulterated goods; for in the prophecies of the Word one person is named, and by that person are meant all of that character. [2.] Something shall here be said about this statement that those who have falsified truths in themselves by devoting them to the delights of self-love do not afterwards turn themselves to truths. Man sees from the Word the truths of the church from the spiritual or internal man and from its intellectual, but he does not receive them therein except to the extent that he so loves them as to wish to do them. When man so wills, his internal or spiritual man calls forth and raises up to itself, out of the natural man and its memory, the truths that are there, and conjoins them to the love that is of his will; thus the internal spiritual man, where man's interior or higher mind resides, is opened and is successively filled and perfected. But if a man permits natural delight, which is the delight of the love of self and the world, to have dominion, he views all things from that delight; and if he then sees truths he devotes them to his own love and falsifies them. When this is done the internal spiritual man is closed; for as this is suited only to the reception of such things as are in heaven, it cannot bear that truths should be falsified; consequently when truths are falsified it contracts and closes, somewhat as a fibril does when touched by a prickle. When the internal is once closed, love of self governs, or love of the world, or both together; and they form the external or natural man in entire opposition to the internal or spiritual man. For this reason those who have falsified truths by devoting them to the delights of love of self and the world are unable afterwards to turn themselves to truths. This is what is here meant by these words, "I gave to the woman Jezebel time that she might repent of her whoredom, and she repented not."

163. [*Verse 22.*] "*Behold, I cast her into a bed,*" signifies that they are left to their natural man, and to doctrine of falsities therein.—This is evident from the signification of a "bed," as meaning the natural man, also doctrine of falsities (of which presently). What now follows treats of those who suffer themselves to be seduced by those who are in doctrine of falsities from the delight of love of self and the world, who are meant by "Jezebel" (as was said above). Those who suffer themselves to be seduced are not like those who have falsified truths and adulterated goods from the delight of those loves; for such have recognized truths and have applied them to favor their delights, and have thus perverted them, and afterwards these are unable to turn themselves to truths and acknowledge them. These are treated of in the preceding article (n. 162). But those who have not done this, but have suffered themselves to be led away by those who have, have not so closed the internal or spiritual man in them; for they have not themselves falsified truths, but have put faith in those who have, because these falsities sound like truths. Such in fact think no more deeply than that their leaders must be believed because they are intelligent and wise; thus they hang upon the lips of a master. There are many such at this day in Christendom, especially among those born in countries where the papal religion prevails. Such as these are meant by those that commit adultery with Jezebel in a bed. [2.] "Bed" signifies doctrine of falsities, as well as the natural man, because doctrine of falsities has no other source than the natural man separated from the spiritual; and the natural man separated from the spiritual sees worldly things in light, but heavenly things in darkness; it sees falsity, therefore, in place of truth, and evil in place of good; moreover, if it sees truth it falsifies it, and if it sees good it adulterates it; for heaven flows into the natural or external man through the spiritual or internal man, and not immediately into the natural or external; into it the world flows immediately. And when the natural world with man is not governed by the spiritual world, the bond with heaven is broken; and when this is broken man makes the world all-important, and heaven of little or no account; also self all-important, and God of little or no account. When the external or natural man is in such a state it is in falsities from evils that gush forth out of love of self and the world. As "bed," therefore, signifies the natural man, it also signifies doctrine of falsities. [3.] "Bed" signifies the natural man, because the natural man underlies the spiritual, thus the spiritual lies on it and on the things that are in it as on its own bed. That "bed" signifies the natural man, also the doctrines that are in it, can be seen from the passages in the Word where

“bed” is mentioned, as in the following. In *Amos*:

“As the shepherd hath rescued out of the mouth of the lion two legs or a bit of an ear, so shall the children of Israel be rescued that dwell in Samaria on the corner of a bed, and on the end of a couch” (iii. 12).

“Lion” signifies the church, here those therein that destroy goods and truths; “legs and bit of an ear” are the goods that are in the natural man, and something of perception of truth therefrom; “the children of Israel that dwell in Samaria” are those of the church; “on the corner of the bed, and on the end of a couch,” means those in a little natural light from the spiritual, and in some truths therefrom. [4.] In the same,

“Woe to them that are at ease in Zion, and trust in the mountains of Samaria; . . . to them that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; . . . that devise for themselves instruments of music; that drink out of bowls of wine, and anoint themselves with the first fruits of the oils: but they are not grieved over the breach of Joseph” (vi. 1, 4-6).

Those that “trust in the mountains of Samaria” are those that trust in themselves, and from self-intelligence hatch out doctrines. “Samaria” is the perverted spiritual church; “beds of ivory” are fallacies of the senses on which doctrine is founded; “to stretch themselves upon couches” is to confirm and multiply the falsities therefrom; “to eat the lambs out of the flock, and the calves out of the midst of the stall, . . . to drink out of bowls of wine and to anoint themselves with the first fruits of the oils,” is to draw the truths and goods of the Word out of the sense of its letter and to apply and falsify them. “Not to be grieved over the breach of Joseph” is not to care that the spiritual church is perishing, and that its truths are being violated. (That “Joseph” in the highest sense signifies the Lord in respect to the Divine spiritual; in the internal sense the Lord’s spiritual kingdom, thus the spiritual church; and in the external sense the fructification of good and multiplication of truth, see *A. C.*, n. 3969, 3971, 4669, 6417, 6526). [5.] In *Moses*:

“May the blessings of thy father prevail above the blessings of my parents, . . . may they be on the head of Joseph, and on the head of the bed* of his brethren” (*Gen.* xlix. 26).

“Joseph,” as was said, is the Lord’s spiritual church; “the head of the bed of his brethren” is the spiritual that flows into all the truths and goods of that church (for the twelve sons or tribes of Israel signify all the truths and goods of the church in the complex, see *A. C.*, n. 3858, 3926, 4060, 6335). [6.] In *Luke*:

* The word *lectus* here is a participle, meaning *one chosen*. Swedenborg read it in his Latin Bible for the noun *lectus*, a bed. In other places he quotes the passage correctly.

"I say unto you, In that night there shall be two men in one bed ; one shall be taken, the other shall be left. There shall be two women grinding together ; one shall be taken, the other shall be left. There shall be two men in the field ; one shall be taken, the other shall be left" (xvii. 34-36).

This treats of the consummation of the age, which is the last time of the church, when judgment takes place. To be "in one bed" is to be in the same doctrine of the church ; "two women grinding" are those that collect and learn such things as are serviceable to faith ; "two men in the field" are those in the church that apply goods and truths to themselves. (That "those who grind" are those who collect and learn such things as are serviceable to faith, see *A.C.*, n. 4335, 7780, 9995 ; that "field" means reception of truth and good, see n. 368, 3310, 9141, 9295.) [7.] In *John* :

Jesus said to the sick man at the pool of Bethesda, "Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed, and walked. . . . Afterward Jesus findeth him, and said unto him, Behold, thou art made whole ; sin no more, lest a worse thing befall thee" (v. 8-12, 14).

And in *Mark* :

They uncovered the roof where Jesus was, and "they let down the bed whereon the sick of the palsy lay." . . . Jesus said, "Whether is easier, to say Thy sins are forgiven thee, or to say Arise, take up thy bed and walk?" Then he said, "Arise, take up thy bed," and walk, "and go thy way unto thine house." And immediately he arose, took up the bed, and went forth before them all" (ii. 4, 9, 11, 12).

The Lord saying to the sick, "Arise, take up thy bed, and walk," signifies doctrine, and a life according thereto ; "bed" signifies doctrine, and "to walk" life (that "walking" is living, see above, n. 97). "The sick man" signifies those that have transgressed and sinned ; consequently the Lord said to the sick man at the pool of Bethesda, "Behold, thou art made whole ; sin no more, lest a worse thing befall thee ;" and to the paralytic let down on a bed through the roof, "Whether is easier, to say Thy sins are forgiven thee, or to say Arise, take up thy bed, and walk?" Those who are ignorant of the internal sense of the Word may suppose that the words that the Lord spoke involve nothing more than what is obvious in the sense of the letter, when yet every particular of what the Lord spoke has a spiritual meaning, for He spoke from the Divine, and thus in the presence both of heaven and of the world (see *A.C.*, n. 2533, 4637, 4807, 9048, 9063, 9086, 10126, 10276). [8.] The bed of Og, the king of Bashan, is thus described in Moses :

"Og, king of Bashan, remained of the remnants of the Rephaim ; behold, his bed was a bed of iron ; is it not in Rabbah of the sons of Ammon ? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man" (*Deut.* iii. 11).

The bed of Og is here described, because he was of the remnants of the Rephaim, and was king of Bashan; for by the "Rephaim" those were signified who were in the love of self above others, and therefore to the fullest extent natural, and from a persuasion of their eminence over others were in falsities of every kind (see *A.C.*, n. 581, 1268, 1270, 1271, 1673, 7686). And by "Bashan" the external of the church, thus the natural, was signified, for Bashan was outside the land of Canaan where the church was. On this account the bed of Og is described, which would not have been described unless such things had been signified by "Og;" for whatsoever is mentioned in the Word, even in the histories, is significative as to every expression. From this it is that the Word is spiritual in each and every particular, and therefore Divine from inmosts to outmosts. On this account, also, it is said that the bed was "of iron," that it was "in Rabbah of the sons of Ammon," and that "nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." For "iron" signifies what is natural (see below, n. 176); "Rabbah of Ammon" signifies falsifications of truth (see *A.C.*, n. 2468); and "nine cubits the length thereof, and four cubits the breadth of it, after the cubit of a man," signifies the conjunction of evil and falsity. [9.] From all this it can be seen what the Word is in its bosom. Because "bed" signifies doctrine, it was among the statutes in the church with the children of Israel,

That "every bed whereon he that hath the issue lieth should be unclean;" and that "the man who touched his bed should wash his clothes, and bathe himself in waters" (*Lev. xv. 4, 5*).

"Having the issue" signifies those who are in natural love, separate from spiritual love; "washing the clothes, and bathing himself in waters," signifies purification by truths of faith (see *Doctrine of the New Jerusalem*, n. 202-209). Because "Jacob" in the Word signifies the external church, which is with those who are in natural light, and who live a moral life from obedience of faith, though not from internal affection, when "Jacob" is talked about there is in the spiritual world above on the right, the appearance of a man lying in a bed; therefore in the Word it is said of him when he was dying,

"When Jacob had made an end of charging his sons, he gathered up his feet upon his bed, and expired" (*Gen. xlix. 33*).

It is said "he gathered up his feet upon the bed," because "feet" also signify the natural (see *A.C.*, n. 2162, 3147, 3761, 3986, 4280, 4938-4952).

164. *“And those that commit adultery with her into great affliction”* signifies *grievous temptations for those who surrender themselves to the falsities of such.*—This is evident from the signification of “committing adultery,” as meaning to falsify truths (see above, n. 141); therefore “to commit adultery with Jezebel” is to surrender oneself to the falsities of those signified by “Jezebel;” and from the signification of “affliction,” as meaning infestation of truths by falsities (see above, n. 47), here temptation, since temptation with man is nothing else but infestation of truth by falsities (see *The Doctrine of the New Jerusalem*, n. 188, 196, 197); therefore “casting those who commit adultery with her into great affliction” signifies the grievous temptations of those who surrender themselves to the falsities of such. Here those are treated of with whom the spiritual or internal man is not so closed, because they are in some spiritual affection for truth, and yet they suffer themselves to be seduced by those who are in doctrine of falsities (see above, n. 162). As these admit falsities into the memory of their natural man, with which falsities the internal spiritual man cannot agree, for this admits nothing but truths, a combat arises between the spiritual and the natural man. This combat is temptation, and this is signified by “great affliction.” (That temptation is combat between the spiritual and natural man, see *Doctrine of the New Jerusalem*, n. 190, 194, 197, 199).

165. *“Except they repent of their works”* signifies *except they separate themselves from them.*—This is evident from the signification of “repenting,” as meaning to separate oneself from falsities (of which see above, n. 143); also from the signification of “works,” which are here whoredoms with Jezebel, by which are signified reception of falsities (of which see just above, n. 163). To separate oneself from these is to repent, and to repent is to refrain from evils and falsities, and afterwards to shun them and turn away from them (see *The Doctrine of the New Jerusalem*, n. 161, 165, 169, seq.).

166. [Verse 23.] *“And her sons I will kill with death”* signifies *that thus falsities are extinguished.*—This is evident from the signification of “sons,” as meaning truths of the church from the Word, and, in the contrary sense, falsities (of which presently); also from the signification of “killing with death,” as meaning to extinguish; for falsities are separated, and as it were extinguished by temptations, and by man’s refraining from them, and shunning them and turning away from them. “Sons” in the Word signify truths, and in the contrary sense falsities, because the spiritual sense of the Word treats only of such things as relate to the church and

heaven ; and all things of the church and of heaven have reference to goods which are of love, and to truths which are of faith. From this it is that names of kinships and relationships, as husband, wife, son, daughter, brother, sister, daughter-in-law, son-in-law, and others, signify spiritual things that have reference to spiritual birth, which is regeneration, and to the heavenly marriage, which is the marriage of good and truth. The things that are born of this marriage are likewise goods and truths. From this it is that "daughters" in the Word signify goods, and "sons" truths, both derived from the good that is signified by "father," and from the truth that is signified by "mother." (That all the truths and goods that are with the regenerate man are conjoined according to spiritual relationships, and result therefrom, see *A.C.*, n. 2508, 3815, 4121. That all who are in heaven are also associated according to spiritual relationships, see *Heaven and Hell*, n. 205. That "sons" signify truths and affections for truth, is shown in *A.C.*, n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807 ; that "sons of sons" signify truths in successive order, n. 6583, 6584 ; that by "father," "mother," "brethren," "children," goods and truths, or evils and falsities with man are signified, n. 10490 ; that "to smite the mother upon the sons," is to destroy all things of the church, n. 4257 ; that the Lord called Himself "the Son of man," because He was Divine truth, and because every truth of heaven and of the church goes forth from Him, see above, n. 63.)

167. *"And all [the churches] shall know that I am He that searcheth the reins and hearts"* signifies the acknowledgment of all who are of the church, that the Lord alone knows and explores the exteriors and interiors, and the things that are of faith and love.—This is evident from the signification of "searching," as meaning, in reference to the Lord, that He alone knows and explores ; also from the signification of "reins," as meaning truths of faith and their purification from falsities (of which in what follows) ; also from the signification of "hearts," as meaning goods of love. "Heart" signifies the good of love, because there are two things that rule in man, and from these is the whole life of his body, namely, the heart and the lungs. And as all things in man's body correspond to the things that are in his mind, there are two things also that rule there, namely, the will and the understanding. These two kingdoms of the mind correspond to the two kingdoms of the body, namely, the will to the heart and its pulse, and the understanding to the lungs and their respiration. Without this correspondence the body could not live, not even a particle of it. As the heart corresponds to the will, so it corresponds to good of love ; and as the lungs correspond to the understanding ; so they correspond to truths of faith. It is from this correspondence that "heart" signifies love, and "soul" signifies faith. It is from this that the expression "from the heart and soul" is so often used in the Word, by which is meant from love and faith.

(As this correspondence is much treated of in the *Arcana Caelestia*, these things may be seen more fully explained there, namely, that "heart" in the Word signifies love; and because it signifies love it also signifies the will, n. 2930, 3313, 7542, 8910, 9050, 9113, 10336. That the heart corresponds to the things that are of love with man, and the lungs to the things that are of faith with him, n. 3883-3896. That in heaven there is a pulse such as that of the heart, and a respiration such as that of the lungs, n. 3884, 3885, 3887. That the pulse of the heart there is in accord with the state of love, and the respiration of the lungs in accord with the state of faith, n. 3886-3889. That the influx of the heart into the lungs is like the influx of good into truth, and like the influx of the will into the understanding; it is also according to the influx of love into faith, and there are like communications and conjunctions, n. 3884, 3887-3889, 9300, 9495. Of influx of heaven into the heart and into the lungs, from experience, n. 3884. That from that correspondence in the Word, "from the heart and soul" signifies from love and faith, n. 2930, 9050. That the conjunction of man's spirit with his body is by means of the respiration of the lungs and the pulse of the heart, and that therefore when these cease man dies as to the body, but lives as to the spirit. see *Heaven and Hell*; and that when the pulse of the heart ceases, the spirit is separated, because the heart corresponds to love, which is the vital heat, n. 447, in the same work. Many other things respecting this correspondence, see n. 95.) "Reins" signify truths of faith, and their purification from falsities, because the purification of the blood is performed in the reins, and "blood" in the Word signifies truth (as may be seen, *A.C.*, n. 4735, 9127). The same is signified by the organ that purifies; and all purification from falsities is effected by truths. From this it is clear what is signified in the Word by the expression, that Jehovah, or the Lord, "searches the hearts and reins," namely, that He explores the truths of faith and goods of love, and separates them from evils and falsities. [2.] This is signified by "reins" in the following places. In *Jeremiah*:

"Jehovah Zebaoth, Judge of righteousness, trying the reins and the heart" (xi. 20).

In the same,

"Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth fruit: Thou art near in their mouth, and far from their reins. But thou, O Jehovah, . . . Thou shalt see me, and shalt try my heart' (xii. 2, 3).

"Near in the mouth and far from the reins" is truth in the memory only, and in some thought therefrom when man speaks, but not in the will and from that in act. Truth in the will and from that in act is what separates and dissipates falsities. Truth in the will and from that in act is willing and doing what a man knows and thinks to be true; such truth is what is especially meant by "reins." [3.] In the same,

"I, Jehovah, search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his works" (xvii. 10).

"Searching the heart" is purifying good by separating evil from

it ; "proving the reins" is purifying truth by separating falsity from it ; it is therefore said "to give to every man according to his ways, and according to the fruit of his works ;" "ways" are truths that are of faith, and "the fruit of works" are goods that are of love. (That "ways" are truths that are of faith, see above, n. 97 ; and that "the fruit of works" are goods that are of love, n. 98, 109, 116.) [4.] In the same,

"Jehovah Zebaoth, that triest the righteous, that seest the reins and the heart" (xx. 12).

And in David :

"Establish thou the righteous ; for thou that triest the hearts and the reins art a righteous God" (*Psalm* vii. 9) :

the "righteous" are those who love to do what is true and good, whose goods and truths are purified by the Lord, which is meant by "seeing" and by "trying the reins and the hearts." In David :

"Prove me, O Jehovah, and try me, explore my reins and my heart" (*Psalm* xxvi. 2).

Because truths are separated from falsities and goods from evils by means of trials [temptations], it is said, "Try me." In the same,

"My heart is grieved, and I am pricked in my reins, so foolish am I and ignorant" (*Psalm* lxxiii. 21, 22).

The infestation of good by evil and of truth by falsity is described by these words. In the same,

"Behold, thou desirest truth in the reins, and in the hidden part thou makest wisdom known to me" (*Psalm* li. 6).

Here there is another word in the original for "reins," that includes the separation both of falsities from truths and of evils from goods. This shows that the "reins" signify purification and separation. [5.] In the same,

"I will bless Jehovah, who hath given me counsel ; also my reins correct me in the night seasons" (*Psalm* xvi. 7).

"Night seasons" signify the state of man when falsities rise up ; the consequent combat of truths with falsities is signified by "my reins correct me." In the same,

"Even the darkness doth not make darkness before Thee, but the night is lucid as the day ; as the darkness so is the light. For Thou possessest my reins, . . . my bone was not hidden from Thee when I was made in secret" (*Psalm* cxxxix. 12, 13, 15).

"Darkness" means falsities, and "light" truths ; to "possess the reins" is to know falsities and truths with man ; therefore it is said, "my bone was not hidden from Thee when I was made in

secret," which signifies that no falsity that was made was hidden. (That "darkness" means falsity, and "light" truth, see *Heaven and Hell*, n. 126-140; and that "bone" means truth in the outmost of order, and in the contrary sense, falsity, *A.C.*, n. 3812, 5560, 5565, 6592, 8005.) [6.] As "the reins" signified truths purified from falsities, so

In the sacrifices, the fats and reins alone were offered up (as may be seen in *Exod.* xxix. 13; *Lev.* iii. 4, 10, 15; iv. 9; and elsewhere).

Fats and reins alone were offered upon the altar because "fats" signified goods of love, and "reins" truths of faith. (That "fats" or "fatnesses" signify the goods of love, see *A.C.*, n. 353, 5943, 6409, 10033. That the "reins" signify truths of faith, examining, purifying, and rejecting from themselves falsities, is from correspondence; for each and every thing of the body corresponds, as can be seen in *Heaven and Hell*, where this is shown in the chapter entitled, There is a Correspondence of all things of Heaven with all things of Man, n. 87-102; and on the Reins, n. 96, 97.) Unless it be known that there is such a correspondence, who could ever know why it is so often said of Jehovah or the Lord in the Word, that "He searches and tries the reins and the heart?" (On the correspondence of the reins, of the ureters, and of the bladder, see further, *A.C.*, n. 5380-5386.) To "search the reins and the heart" signifies also to explore the exteriors and interiors of man, because truth is without and good is within; and spiritual good, which in its essence is truth, and in particular is signified by the "reins," is exterior good; while celestial good, which in particular is signified by the "heart," is interior good. (This can be seen more fully from what is shown respecting The Spiritual Kingdom and the Celestial Kingdom, in *Heaven and Hell*, n. 20-26).

168. "And I will give to each one of you according to your works" signifies *eternal blessedness according to one's internal in the external*.—This is evident from the signification of "works," as meaning the things that are of love and of faith therefrom (of which see above, n. 98, 116); and as meaning the same in deeds or works (see n. 157); also from the signification of "giving to each one according to his works," as meaning eternal blessedness; for everything blessed and delightful is of love and according to the love (of which also see above, n. 146). Here "giving to each one according to his works" signifies eternal blessedness according to the internal in the external, because those are here treated of who are both in the internal and the external and the conjunction of the two (see above, n. 150). It is said, *eternal blessedness according to the internal in the external*, because all heavenly blessedness with man, spirit, and angel, flows-in through the internal into their external; for their internal is formed for the reception of all things of heaven, and their external for the reception of all things of the world; therefore heavenly blessedness is possible with those only in whom

the internal has been opened and formed after the image of heaven ; and not with those in whom the internal has been shut ; the blessedness of these is the delight of honor, glory, and gain, which delight a man may have so long as he lives in the world. (But after death, when man becomes a spirit, this is changed into the corresponding delight which is filthy and direful, see *Heaven and Hell*, n. 485-490; and that the blessedness of heaven, which is called heavenly joy, those only have who are in the internal and from that in the external, see the same, n. 395-414; and what the internal and the external are, see *The Doctrine of the New Jerusalem*, n. 36-53).

169. [Verse 24.] "*But unto you I say, and unto the rest in Thyatira,*" signifies to all and each one with whom the internal is conjoined to the external.—This is evident from what was said and shown above (n. 150), namely, that in what is written to the angel of the church in Thyatira those are described who are in the internal and from that in the external, thus those with whom the internal is conjoined to the external.

170. "*As many as have not this doctrine*" signifies with whom external delight, which is the delight of love of self and the world, is not dominant.—This is evident from the signification of that "doctrine" which "Jezebel, who calleth herself a prophetess," taught, and by which she seduced, as meaning the delight of love of self and the world (of which see above, n. 159-161). Here "doctrine" signifies life ; so by "not having it" is signified not to live according to it ; for what is meant is having doctrine in themselves ; and to have doctrine in themselves, is to have it in the life. From this it is clear that by the "doctrine of Jezebel" is meant the life of love of self and the world.

171. "*And who have not known the depths of Satan, as they say,*" signifies entanglement with these, as is evident from this, that the loves that rule in the hells are the loves of self and of the world, and those loves are wholly contrary to love to the Lord and love to the neighbor, which rule in heaven. "Satan," by whom is meant hell (see above, n. 120), unceasingly inspires the loves of self and of the world ; and these man receives with delight, because they are in him hereditarily, and are therefore his *proprium* [his own] ; thus hell insinuates itself with man and entangles him. This is what is signified by "the depths of Satan." There are few, however, who are aware of this, because these loves, as they are man's *proprium* [man's own] by inheritance, draw his mind to themselves by allurements from delight, and thus draw him away from the delights of heavenly loves, even until he does not know what the delights of heaven are. These delights of love of self and love of the world are what shut up the internal man and open the external ;

and to the extent that the external is opened the internal is shut, so that man is finally in total darkness in respect to the things of heaven and the church, though in light (*lumen*) in respect to the things of self and the world. (These things may be seen more fully described in *Heaven and Hell*, in the chapter where it is shown that The Divine of the Lord in Heaven is Love to Him, and Charity towards the Neighbor, n. 13-19; and in the chapter where it is shown that All who are in the Hells are in Evils and in Falsities therefrom, out of the loves of Self and of the World, and that these loves are the Infernal Fire, n. 551-565, 566-575; also in *The Doctrine of the New Jerusalem*, n. 65-83, where these two loves are treated of.)

172. "*I put upon you no other burden*" signifies *that this alone should be guarded against*.—This is evident from the signification of "laying a burden" upon those in whom the internal can be conjoined with the external, as meaning that they should carefully guard against this, since the delights of these two loves are the sole cause of the shutting of man's internal, which looks to heaven. When that is shut no conjunction of the internal with the external, which looks to the world, is possible, nor any influx from heaven. It is said "burden," because man's *proprium* [what is man's own], which is to love self above God, and the world above heaven, offers resistance.

173. [Verse 25.] "*Howbeit, that which ye have, hold till I come,*" signifies *steadfastness in a state of good of love and faith, even to visitation*.—This is evident from the signification of "that which ye have, hold," as meaning to be steadfast in a state of love and faith, thus in a state of conjunction of the internal with the external, in which they are capable of being so far as they resist the delights of the loves of self and of the world. For so far as man removes these delights from him is the internal conjoined with the external, thus more in one man and less in another. This is evident also from the signification of "till I come," as meaning visitation (of which see above, n. 144).

174. [Verse 26.] "*And he that overcometh and keepeth My works unto the end*" signifies *perseverance in love and faith after combat against these loves and their removal as far as possible*.—This is evident from the signification of "overcoming," as meaning to fight against the delights of the loves of self and of the world, and to remove them. That this is the spiritual sense of these words follows from the connection. It is evident also from the signification of "keeping unto the end," as meaning perseverance even unto death; for he who perseveres even unto death in love and faith is saved; such as he then is in respect to his whole life, he thenceforth remains to eternity (see above, n. 125). It is evident also from the signification of "works," as meaning the things of love and faith in cause and in effect, that is, in internals and in

externals. These things are here signified by "works," because these are the things treated of in what is written to the angel of this church (see above, n. 150). It is said, "keepeth my works," because everything of love and faith, and every opening of the internal and its conjunction with the external, is from the Lord alone; therefore the "works," by which these are signified, are not man's, but the Lord's with man; and consequently it is said "My works."

175[u]. "*I will give him power over the nations*" signifies *over the evils within him, which will then be dispersed by the Lord.*—This is evident from the signification of "nations," as meaning evils (of which presently); and from the signification of "giving power over them," as meaning that these (the evils) will then be dispersed by the Lord. "To have power," in reference to "over the nations," means to disperse, in reference to evils; thus there is an adaptation of words to their subjects. It is said that evils will be dispersed by the Lord, for the Lord disperses evils by means of truths. He first discovers them to man by means of truths, and when man acknowledges the evils, the Lord disperses them. (That the Lord alone does this, see *Doctrine of the New Jerusalem*, n. 200.) "Nations and peoples" are often mentioned in the Word, and those who know nothing of the spiritual or internal sense of the Word suppose that peoples and nations are to be understood. But "peoples" mean those who are in truths, or in the contrary sense those who are in falsities, and "nations" those who are in goods, or in the contrary sense, those who are in evils. And as such are meant by "peoples" and by "nations," so abstractly from persons "peoples" mean truths or falsities, "nations" goods and evils; for the true spiritual sense is abstracted from persons, spaces, times, and like things, that are proper to nature. [2.] With these the natural sense of the Word, which is the sense of its letter, is at one; and the sense that is at one with these serves as a basis to the sense that is apart from them. For all things that are in nature are outmosts of Divine order, and the Divine does not rest in the middle, but flows down even to its outmosts, and there rests. From this it is that the Word in the letter is such as it is, and unless it were such it would not serve as a basis for the wisdom of angels, who are spiritual. It can be seen from this how mistaken those are who despise the Word on account of its style. "Nations" signify those who are in good, and in the abstract, goods, because men lived in ancient times divided up into nations, families, and houses; they then loved each other mutually; and the father of a nation loved the whole nation which sprang from him; thus

good of love prevailed among them. For this reason "nations" signified goods. But when men came into the opposite state, which took place in the following ages when dominions were established, then "nations" signified evils. (See further in *The Earths in the Universe*, n. 49, 90, 173, 174). [3.] That "nations" in the Word signify either goods or evils, and "people" either truths or falsities, can be seen from the following passages. In *Isaiah* :

"Nations shall walk to thy light, and kings to the brightness of thy rising. . . . Then shalt thou see and flow together, and thine heart . . . shall be enlarged, because the multitude of the sea is converted unto Thee, the hosts of the nations come unto Thee, . . . thy gates shall be opened continually, they shall not be shut by day and by night, that men may bring unto Thee the host of the nations, and their kings shall be brought; for the nation or kingdom that will not serve Thee shall perish; and the nations by wasting shall be wasted. . . . Thou shalt suck the milk of nations, even the breasts of kings shalt thou suck. . . . The little one shall become a thousand, and the few a numerous nation" (lx. 3, 5, 11, 12, 16, 22).

Here the Lord is treated of; and by "nations" all who are in good of love to Him are meant, and by "kings" all who are in truths of faith in Him. From this it is manifest who are meant by the "nations" that "shall walk to thy light;" and by "the host of the nations that shall be brought;" also, who are meant by "kings" that "shall walk to the brightness of thy rising;" and by "the kings of the nations" that "shall be brought;" also, what is meant by "thou shalt suck the milk of nations and the breasts of kings" ("milk" is the delight of good of love, likewise "breasts," for milk is from them). The multiplication of truth and the fructification of good are described by "the little one shall become a thousand, and the few a numerous nation." But by "the nations that shall be wasted" are meant all that are in evils, also the evils themselves. [4.] In the same,

"Behold I will lift up My hand towards the nations, and set up Mine ensign towards the peoples, that they may bring thy sons in the bosom, and carry thy daughters upon the shoulder; and kings shall be thy nourishers and princesses thy sucklers; with the face to the earth shall they bow down to thee" (xlix. 22, 23).

Here also the Lord is treated of, and those who shall worship and adore Him. To "lift up His hand towards the nations, and His ensign towards the peoples," is to join to Himself all who are in goods of love and in truths therefrom; of these it is said that "they shall bring thy sons in the bosom, and carry thy daughters upon the shoulder;" "sons" are affections for truth, and "daughters" affections for good (see above, n. 166). And of these it is said that their "kings shall be thy nourishers, and princesses thy

sucklers." "Kings" are truths themselves, "princesses" are the goods thereof; and as man is regenerated by both of these, and also nourished, it is said that they shall be "nourishers" and "sucklers." (That man is regenerated by means of truths and a life according to them, see *Doctrine of the New Jerusalem*, n. 23, 24, 27, 186.) This is the internal sense of these words; without that sense who could understand them? [5.] In the same,

"Jehovah said, Behold I spread out upon [Jerusalem] peace as a river, and as a torrent the glory of the nations, that ye may suck. . . . He will come to gather all nations and tongues, that they may come and see My glory. . . . They shall declare My glory among the nations; then shall they bring your brethren out of all nations, as a gift to Jehovah, upon horses and upon the chariot, . . . to the mountain of My holiness" (lxvi. 12, 18-20).

Here "Jerusalem" is the Lord's church in the heavens and on the earth; it is said the church *in the heavens*, for the church is there also (see *Heaven and Hell*, n. 221-227). By "nations and tongues" all who are in goods of love and in truths therefrom are meant. It is said that "they shall bring out of all nations a gift to Jehovah, upon horses and upon the chariot;" "a gift to Jehovah" is worship from good of love; "horses and chariots" are intellectuals and doctrinals, for these are the source and foundation of worship. (That this is what "horses and chariots" signify, see *The White Horse*, n. 1-5.) [6.] In the same,

"It shall be in that day that a Root of Jesse, which shall stand for a sign of the people, the nations shall seek" (xi. 10).

"The root of Jesse" is the Lord; "to stand for a sign of the people" means that it may be seen by those who are in truths; "the nations which shall seek," are those who are in good of love. It is supposed that "nations" here mean the nations that are to approach and acknowledge the Lord, from which is to be the church that is called the church of the nations; but these are not meant by "nations," but all who are in love to the Lord and faith in Him, whether within the church or out of it (see *Heaven and Hell*, n. 308, 318-328.) [7.] In the same,

"A strong people shall honor Thee, the city of the powerful nations shall fear Thee" (xxv. 3).

In the same,

"Open ye the gates, that the righteous nation may enter in. . . . Thou hast increased the nation, O Jehovah, Thou hast increased the nation, Thou art glorified" (xxvi. 2, 15).

In the same,

"Come near, ye nations, to hear; and hearken, ye peoples" (xxxiv. 1).

In the same,

“I, Jehovah, have called thee in righteousness, . . . for a covenant to the people, for a light of the nations” (xlii. 6).

In *Jeremiah*:

“The nations shall bless themselves in Him, and in Him shall they glory” (iv. 2).

In the same,

“Who will not fear Thee, O king of nations? . . . and in all their kingdom there is none like unto Thee” (x. 7).

In *Daniel*:

“I was seeing in the night visions, and behold with the clouds of heaven One like the Son of man. . . . And there was given Him dominion, and glory, and a kingdom; and all peoples, nations, and tongues shall worship Him” (vii. 13, 14).

In *David*:

“The peoples shall give thanks unto Thee, O God; all the peoples shall give thanks unto Thee. Let the nations be glad and sing for joy: for Thou shalt judge the peoples with equity, and shalt lead the nations upon earth” (*Psalms* lxvii. 3, 4).

In the same,

“That I may see the good of Thy chosen, and be glad in the joy of Thy nations” (*Psalms* cvi. 5).

In the *Apocalypse*:

The glory and honor of the nations shall be brought into the New Jerusalem (xxi. 26).

In *Isaiah*:

“Ye shall be called priests of Jehovah; ministers of our God, it shall be said to you. Ye shall eat the wealth of the nations, and in their glory shall ye glory” (lxii. 6).

In the *Lamentations*:

“The breath of our nostrils, the Anointed of Jehovah, was taken in their pits; of whom we had said, Under His shadow we shall live among the nations” (iv. 20).

In these passages, by “nations” all who are in love to the Lord, whether within the church where the Word is or out of it, are meant.

[6.] [8.] That by “nations” in a contrary sense those who are in evils are meant, and in the abstract, evils themselves, can be seen from the following passages. In *Jeremiah*:

“I will bring a nation upon you from far, . . . it is a mighty nation; it is a nation of an age, a nation whose language thou shalt not know. . . . It shall eat up thy harvest and thy bread; it shall eat thy sons and thy daughters; . . . it shall eat up thy vine and thy fig tree; it shall impoverish thy cities . . . with the sword” (v. 15, 17).

The vastation of the church is here treated of; and by "nation" is meant the evil that will consummate it; it is therefore said, that "it shall eat up the harvest and the bread," "the sons and daughters," "the vine and the fig tree," and "shall impoverish the cities with the sword;" by which all goods of love and truths of faith are signified; by "harvest" a state of reception of truth from good (see *A.C.*, n. 9295); by "bread" good of love (see *Doctrine of the New Jerusalem*, n. 218); by "sons and daughters" affections for truth and good (see above, n. 166); by "vine" the internal church, thus the internal things of the church (see *A.C.*, n. 1069, 5113, 6376, 9277); by "fig tree" the external church, thus the external things of the church (*A.C.*, n. 5113); by "cities" doctrines (*A.C.*, n. 402, 2449, 2712, 2943, 3216, 4492, 4493); by "sword" falsity destroying (see above, n. 73, 131[δ]). From all this it can be seen that by "nation" is signified the evil that destroys all these. [9.] In the same,

"Behold I lay stumblingblocks before this people, that they may stumble upon them, the fathers and the sons together. . . . Behold a people cometh from the land of the north, and a great nation from the sides of the earth. . . . They have no mercy, their voice roar eth like the sea, and they ride upon horses" (vi. 21-23).

Here also "nation" means evil, and "peoples" falsities, "the stumblingblocks upon which the fathers and the sons stumble" are perversions of good and truth ("fathers" are goods, and "sons" truths therefrom). It is said, "a people from the land of the north and a nation from the sides of the earth," for the "north" signifies falsity from evil, and "the sides of the earth" signify what is out of the church, thus evils remote from the goods of the church. "To roar like the sea, and to ride upon horses," is to persuade by fallacies of the senses, and by reasonings therefrom. [10.] In *Ezekiel*:

"The land is full of the judgment of bloods, and the city is full of violence, wherefore I will bring the worst of the nations, that they may occupy their houses; . . . the king shall mourn, and the prince shall be clothed with stupor" (vii. 23, 24, 27).

The "land" is the church; "full of the judgment of bloods" is to be in falsities that destroy goods; "city" is doctrine; "full of violence" is to use force against good of charity; "the worst of the nations" are direful falsities from evil; "to occupy their houses" is to possess their minds; "the king who shall mourn" is the truth of the church; "the prince who shall be clothed with stupor," is subservient truth. (That the "land" is the church, see *A.C.*, n. 662, 1066, 1068, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643; that "bloods" are falsities destroying good, n. 374, 1005, 4735, 5476, 9127; that "city" is doctrine, n. 2268, 2449, 2451, 2712, 2943, 3216, 4492, 4493; that "violence" is using force against good of charity, n. 6353; that "houses" are the things of man that

belong to his mind, n. 710, 2231, 2233, 2559, 3128, 3538, 4973, 5023, 6690, 7353, 7848, 7910, 7929, 9150; that "the king who shall mourn" is the truth of the church, see above, n. 31[2].) [11.] In David:

"Jehovah bringeth the counsel of the nations to naught, He overthroweth the thoughts of the people" (*Psalms* xxxiii. 10).

"Nations" mean those who are in evils, and "peoples" those who are in falsities; and because both are signified, it is said that "Jehovah bringeth the counsel of the nations to naught, and overthroweth the thoughts of the peoples," which are two expressions, as it were, of one thing, yet they are distinct in the internal sense, in which "nations" signify one thing, and "peoples" another. [12.] In *Luke*:

"Then they shall fall by the edge of the sword, and shall be led captive among all nations, and at length Jerusalem shall be trodden down by the nations, until the time of the nations be fulfilled. Then there shall be signs in sun, moon, and stars, and upon the earth distress of nations, . . . the sea and the waves roaring" (xxi. 24, 25).

The consummation of the age is here treated of, which is the last time of the church, when there is no longer any faith because there is no charity, that is, no truth because there is no good. This is here described by correspondences: "to fall by the edge of the sword" is to be destroyed by falsities; "to be led captive among all nations" is to be possessed by evils of every kind; "Jerusalem, which shall be trodden down," is the church; the "sun" is love to the Lord; the "moon" faith in Him; the "stars" knowledges of good and truth; the "signs" in them mean that these are to perish; "the sea and the waves that shall roar" are fallacies and reasonings therefrom. [13.] In *Matthew*:

"Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. . . . And they shall deliver you unto affliction, . . . and ye shall be hated of all the nations for My name's sake" (xxiv. 7, 9; *Luke* xxi. 10, 11).

These things also were said by the Lord respecting the last time of the church; and by "nation shall rise against nation, and kingdom against kingdom" is signified that there will be conflicts of evils and falsities among themselves; by "famines and pestilences" are signified the failure and wasting of truths; by "earthquakes" the perversion of the church; by "being hated of all nations" is signified to be hated by all who are in evil; "the name of the Lord," for the sake of which they shall be hated, signifies all things of love and faith whereby the Lord is worshipped (see above, n. 102, 136). [14.] In *Ezekiel*:

"Behold Asshur a cedar in Lebanon. . . . He has become high, . . . and his branches have been multiplied. . . . In his branches have all the birds of the heavens built their nests, and under his branches all the beasts of the field have brought forth, and in his shade have dwelt all great nations. . . . But his heart is lifted up in his height; therefore I will give him into the hand of the mighty one of the nations, . . . strangers shall cut him off, the violent of the nations, and they shall cast him down; . . . whence all peoples of the earth have gone down from his shadow, and have left him" (xxxii. 3, 5, 6, 10-12).

These things no one can understand unless he has a knowledge of the spiritual or internal sense of the Word. They may be supposed to be mere comparisons, in which there is no spiritual signification; yet all the particulars therein signify things of heaven and the church; therefore they shall be explained briefly. "Asshur" is the rational of the man of the church which is enlightened; this is called "a cedar in Lebanon," because a "cedar" has the same signification as "Asshur," specifically truth from good in the rational; and "Lebanon" is the mind where the rational resides, because there were cedars in Lebanon. By "his branches that were multiplied" are meant truths therefrom; "the birds of heaven that built their nests in his branches" are affections for truth; and "the beasts of the field that brought forth under his branches" are affections for good; the "great nations that dwelt in his shade" are goods of love; "his heart lifted up in his height" is love of self; "to be given into the hands of the mighty one of the nations," and "to be cast down by the violent of the nations," means that evils from that love will destroy goods and truths; "the peoples of the earth that went down from his shadow and left him" are all truths of the church. From this it is manifest that "nations" signify goods, and in the contrary sense evils; by "the nations that dwelt in his shade," goods; and by the nations that cut him off, and cast him down," evils. (See, moreover, what is said and shown about nations and their signification in the *Arcana Caelestia*, namely, that by "nations" in the Word are meant those who are in good, and consequently goods themselves, n. 1059, 1159, 1258, 1260, 1416, 1849, 6005; "the assembly of the nations," truths and goods, n. 4574, 7830; "the holy nation" the spiritual kingdom, n. 9255, 9256; when it is said "nation and people," by "nation" those who are in celestial good are meant, and by "people" those who are in spiritual good, n. 10288; That by "nations," especially the nations of the land of Canaan, evils and falsities of every kind are meant, n. 1059, 1205, 1868, 6306, 8054, 8317, 9320, 9327).

176. [Verse 27.] "*And He shall rule them with an iron rod*" signifies that He is about to correct evils by means of truths that are in the natural man.—This is evident from the signification of "ruling," as meaning to correct, for it is added that "He would shiver them as pottery vessels," and the evils which are signified

are corrected by means of truths. It is evident also from the signification of "an iron rod," as meaning truths that are in the natural man; a "rod" or "staff" signifies the power by which correction is effected: and "iron" truths in the natural man which correct. (That a "rod" or "staff" is power, see *A.C.*, n. 4013, 4015, 4876, 4936, 6947, 7011, 7026, 7568, 7572; that it is for this reason that kings have a sceptre, which is a short staff, n. 4581, 4876.) "Iron" signifies truths in the natural man, because metals, as well as other things of the earth, by correspondence signify things spiritual and celestial, all which have reference to truths and goods. "Gold" signifies the good of the internal man, "silver" its truth; "copper" or "brass" the good of the external or natural man, "iron" its truth. For this reason the ages were called by the ancients after the names of the metals, namely, Golden, Silver, Copper, and Iron; the Golden Age from the most ancient men, who lived in the good of love; the Silver Age from ancients after them who lived in truths from that good; the Copper Age from their posterity who were in external or natural good; the Iron Age from the posterity of these who were in natural truth alone without good. Natural truth is truth in the memory, not in the life; truth of life is good. (But more about this correspondence in *Heaven and Hell*, n. 104, 115.) [2.] The successive states of the church, even until the coming of the Lord, are meant by the "gold," the "silver," the "brass," and the "iron," of which the statue seen by Nebuchadnezzar in a dream was composed, which is thus described in *Daniel*:

"His head was fine gold, his breast and his arms silver, his belly and his thighs brass, his legs iron, his feet part iron and part clay. . . . A stone was cut" out of the rock, and it "smote the image upon his feet that were iron and clay, and brake them to pieces. . . . Whereas thou sawest the feet . . . partly of potter's clay and partly of iron, it signifies that the kingdom shall be divided; . . . the kingdom shall be partly strong, and partly broken. Whereas thou sawest the iron mixed with miry clay, they shall mingle themselves by the seed of man; but they shall not cleave one to another, even as iron doth not mingle with clay" (ii. 32-34, 41-43).

By "the head which was fine gold," the first state of the church is meant, when men were in good of love to the Lord; by "the breast and arms which were silver," the second state of the church is meant, when they were in truths from that good; by "the belly and thighs which were of brass," the following or third state of the church, when they were no longer in spiritual good but in natural good, for "brass" signifies natural good; by "the legs which were of iron," the fourth state of the church is meant, when natural good was no more, but truth only; but by "the feet which were of iron and clay," the last state of the church is meant

when there are both truth and falsity, truth in the Word and falsity in doctrine; when the truths of the Word are falsified, and doctrine is drawn from truths falsified, the state of the church is "partly iron and partly clay," thus the kingdom is "partly strong and partly broken." "The kingdom" here is the church; it is therefore called also "the kingdom of God." That truths are thus mixed with falsities, but still they do not cohere, is meant by these words, "Whereas thou sawest the iron mixed with miry clay, they shall mingle themselves by the seed of man; but they shall not cleave one to another, even as iron doth not mingle with clay." "The seed of man" is Divine truth, which is in the Word. (That this is signified by "seed," see *A.C.*, n. 3038, 3373, 10248, 10249; that "man" signifies the Lord, from whom is the Word, and also signifies the church, see n. 768, 4287, 7424, 7523, 8547, 9276.) That "potter's clay" signifies the falsities that are in the natural man, will be seen in the following article (n. 177). By "the stone cut out of the rock," which "smote the image upon his feet," the Lord by means of Divine truth is meant, and the destruction of falsities not cohering with truths from the Word. (That a "stone" is truth, and that "the stone of Israel" is the Lord in respect to Divine truth, see *A.C.*, n. 643, 1298, 3720, 6426, 8609, 10376; that "rock" likewise signifies the Lord, n. 8581, 10580, and *The Last Judgment*, n. 57.) Because "iron" signifies truths in the natural man, the "feet of the statue" were seen to be "of iron," for "feet" signify the natural (see *A.C.*, n. 2162, 3147, 3761, 3986, 4280, 4938-4952). [3.] Like things are signified by "gold," "silver," "brass," and "iron," in these words in *Isaiah*:

"For brass I will bring gold, for iron I will bring silver, for woods brass, and for stones iron" (lx. 17).

"To bring gold for brass" means celestial good for natural good; "silver for iron" means celestial truth for natural truth; "brass for woods, and iron for stones," means natural good and truth in great abundance like that of woods and stones. Here the state of the celestial church is treated of. (That "iron" signifies truth in the natural man, see *A.C.*, n. 425, 426.) [4.] These passages are cited that it may be known what is meant by the "iron rod," namely, the power whereby the Lord corrects the evils and disperses the falsities that are in the natural man; for a "rod" or "staff" signifies power (as was said above), and "iron" signifies truths in the natural man. The Lord corrects evils and disperses falsities by means of truths in the natural man, because all evils and the falsities therefrom have their seat in the natural man, and none in the spiritual or internal man. The internal man does not receive evils and falsities, but is closed against them. And as all evils and falsities have their seat in the natural man, they must needs be corrected and dispersed by means

of such things as are there, which are truths in the natural man. Truths in the natural man are scientifics and knowledges, from which man can think, reason, and conclude naturally respecting the truths and goods of the church, and the falsities and evils which are opposed to these, and can consequently be in some natural enlightenment when he reads the Word. For the Word in the letter is not understood without enlightenment; and enlightenment is either spiritual or natural. Spiritual enlightenment is possible only to those who are spiritual; and the spiritual are those that are in the good of love and charity and in truths therefrom; while mere natural enlightenment is possible to those who are natural (see *Heaven and Hell*, n. 153, [425, 455]; and above, n. 140). Moreover, those who are spiritual have, whilst they live in the world, enlightenment in the natural; but this springs from enlightenment in the spiritual; for with them the Lord flows-in through the spiritual or internal man into the natural or external, and thus enlightens it, from which enlightenment man sees what is true and good, and what is false and evil, and when he sees that, the Lord disperses the evils and falsities that are in the natural man, by means of the truths and goods that are also there and that make one with the goods and truths in the spiritual or internal man (see in *Doctrine of the New Jerusalem*, on Sciences and Knowledges, what they effect, n. 51, and on Influx, n. 277, 278).

[5.] From all this it can now be seen what is signified by "the iron rod," with which the Lord is to rule the nations, that is, correct the evils that are in the natural man. These things are said to the angel of this church, because in what is written to this angel the internal and external man and their conjunction are treated of; for when the internal and external or the spiritual and natural are conjoined, the Lord corrects the evils and falsities that are in the natural man, and this by means of knowledges of truth and good. But with those in whom the internal and external man are not conjoined evils and falsities cannot be corrected and dispersed, since they receive nothing from heaven through the spiritual man, but all things they receive are from the world; and these their rational favors, and lends its aid to substantiate. Things similar to those here signified by "the iron rod" are to be found in the following passages. In David:

"Thou shalt bruise [the nations] with an iron sceptre; as a potter's vessel Thou shalt dash them in pieces" (*Psalms* ii. 9).

In *Isaiah*:

"He shall smite the land with the rod of his mouth, and with the breath of His lips shall he slay the wicked" (xi. 4).

In the *Apocalypse* :

The woman "brought forth a man child, who is to rule all nations with an iron rod" (xii. 5).

Out of the mouth of the One sitting on the White Horse "went forth a sharp sword, that with it He should smite the nations; for He shall rule them with an iron rod" (xix. 15).

In *Micah* :

"Arise, . . . O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass, that thou mayest beat in pieces many peoples" (iv. 13).

The "daughter of Zion" is the celestial church; "horn" is power in the natural man; "hoofs" are outmosts there, called sensual scientifics; hence it is evident what is signified by "making the horn iron, and the hoofs brass." (That the "daughter of Zion" is the celestial church, see *A. C.*, n. 2362, 9055; that "horn" is the power of truth from good in the natural man, n. 2832, 9081, 9719, 9720, 9721, 10182, 10186; and that "hoofs" are the scientifics of the sensual man, which are truths in the outmost of order, n. 7729.)

177. "*As earthen vessels shall they be shivered*" signifies the total dispersion of falsities.—This is evident from the signification of "earthen vessels," as meaning such things in the natural man as are from self-intelligence; and all things in the natural man that have respect to heaven and the church that are from self-intelligence are falsities (of which presently). It is evident also from the signification of being "shivered," as meaning to be dispersed: "to disperse" applies to falsities, as "to shiver" applies to earthen vessels. That "earthen vessels" signify the things in the natural man that are from self-intelligence, in matters of heaven and the church, and that these things are falsities, will be shown in what follows; something must first be said to show that the things that have respect to heaven and the church that gain entrance by self-intelligence are falsities. Those who think from self-intelligence think from the world; for man, from his *proprium* [what is his own] loves only the things of the world and of self, and what he loves he also sees and perceives; the things he loves he calls goods, and the things he sees and perceives therefrom he calls truths; but these goods, or what from love he so calls, are evils, and the truths which he sees from that love are falsities, since they pour forth from the loves of self and of the world, which loves are contrary to the loves of heaven, which are love to the Lord and love to the neighbor; and the things that pour forth from contraries are contraries. [2.] Those, therefore, who read the Word solely for repute of erudition, or to acquire fame that they may be exalted to honors or may gain wealth, never see and perceive truths, but

falsities instead; and the truths that stand out before the eyes in the Word they either pass by as if not seen or they falsify them. The reason is, that to read the Word solely for repute of erudition or for fame, that they may be exalted to honors and gain wealth, is to read it for the sake of self and the world as ends, thus from the loves of self and the world. And as these loves are of man's *proprium* [man's self] so the things that man sees and perceives from them are from self-intelligence. [3.] But those who read the Word from a spiritual affection for truth, which affection is a love of knowing truth because it is truth, see truths in the Word, and rejoice in heart when they see them; and this because they are in enlightenment from the Lord. Enlightenment descends from the Lord through heaven from the light there, which light is Divine truth. It is therefore possible for them to see truths from the light of truth, and this in the Word, because the Word is Divine truth, and in it are stored up all the truths of heaven. But those only are in this enlightenment who are in the two loves of heaven, which are love to the Lord and love towards the neighbor; for these loves open the inner or higher mind, which is formed to receive the light of heaven, and through that mind in them the light of heaven flows-in and enlightens. But so long as they live in the world they do not perceive truths in that mind, they see them in a lower mind, the mind of the external or natural man. Such as these do not think from self-intelligence when they read the Word. The especial reason why these do not think from their self-intelligence when they read the Word is, that their interior or spiritual mind looks to the Lord, and the Lord then lifts it up to Himself, and with it the lower or natural mind, thus withdrawing it from man's *proprium* [man's self] which cannot be done with those who have regard first and foremost to themselves and the world. [4.] From all this it can be seen that man from self-intelligence perceives nothing but evils and sees nothing but falsities; but that goods and truths that are of heaven and the church he perceives and sees from the Lord. When the internal or spiritual man, in which is the inner or higher mind of which we have just spoken, is opened, then the Lord subdues the evils and disperses the falsities which are in the external or natural man. These things, then, are what are here meant in the spiritual sense by this, that the Son of man is to "give them power over the nations, and He shall rule them with an iron rod, and as earthen vessels they shall be shivered." [5.] That "earthen vessels" signify such things as are from self-intelligence, thus the falsities that are in the natural man, is evident from various passages in the Word, of which I will cite

the following as proofs. In David :

“Thou shalt bruise” the nations “with an iron sceptre ; as a potter’s vessel thou shalt dash them in pieces” (*Psalms* ii. 9).

In this passage also “to bruise the nations with an iron sceptre” is to correct and subdue the evils that are in the natural man. “Sceptre” here has the same signification as “staff” or “rod.” It is added “as a potter’s vessel,” because that signifies falsity from self-intelligence. In the literal sense, this is a comparison, for it is said “as a potter’s vessel,” and “as earthen vessels ;” but in the internal sense comparisons are not seen as comparisons, since comparisons are equally from things significative (see *A.C.*, n. 3579, 8989). “A potter’s vessel,” or “earthen vessel,” signifies what is false, because a potter is one who forms, and a vessel is what is formed ; and when man forms the vessel it is a falsity, but when the Lord forms it in man it is a truth ; consequently in the Word “a potter’s vessel” signifies either what is false or what is true, and a “potter” signifies one who forms. [6.] The Lord Himself is called in the Word a “potter,” from His forming man by means of truths ; as in *Isaiah* :

“Jehovah our Father ; we are the clay, and Thou art our potter, and we all are the work of Thy hands” (lxiv. 8).

In the same,

“Woe unto him that striveth with his Former ! a potsherd with the potsherds of the earth ! Shall the clay say to its potter, What makest thou ?” (xlv. 9.)

In the same,

“Shall the potter be counted as clay ? Shall the work say of its Former, He made me not, and shall the thing formed say of its potter, He understandeth not ?” (xxix. 16.)

[7.] As the Jews and Israelites falsified all the truths of the Word by applying them to themselves and to their own exaltation above all nations and peoples in the whole world, so their falsities are called “marred vessels” of a potter, as in *Isaiah* :

“Who have said to the seers, See not ; and to those that have vision, See not for us right things, speak unto us smooth things, see illusions ; get you out of the way ; . . . therefore iniquity. . . shall break them as the breaking of the potter’s bottle ; in beating it shall not spare, so that there shall not be found in the fragment thereof a sherd to take fire from the hearth or to draw waters from the cistern” (xxx. 10, 11, 13, 14).

That they wholly deprived themselves of truths, and immersed themselves in falsities, is described by this, “They said to the seers,

See not ; and to those that have vision, See not for us right things, speak unto us smooth things, see illusions ; get ye out of the way." That they had so immersed themselves in falsities that no further interest in truth remained, is described by "the breaking of the potter's bottle, so that there should not be found in the fragment a sherd to take fire from the hearth or to draw waters out of the cistern." By this is signified that enough of truth should not be left to enable them to perceive any good and truth from the Word ; for "fire" signifies good, and "water" truth, "hearth" the Word in respect to good, "cistern" and "fountain" the Word in respect to truth. [8.] In *Jeremiah* :

"The word came to Jeremiah, . . . Arise and go down to the potter's house. . . . Then I went down to the potter's house, and behold he wrought a work on the table. But the vessel that he was making was marred ; . . . and he turned and made it another vessel as was right in the potter's eyes to make" (xviii. 1-4).

This also means that with the Jewish nation there was nothing but falsity ; and "the vessel that was marred in the potter's house" is that falsity ; "the potter's house" is the state in which they were. That the truth of the church should be taken away from them and given to others, is meant by this, that "the potter turned and made it another vessel, as was right in his eyes." [9.] In the same,

"Jehovah said, Go buy a potter's earthen bottle, of the elders of the people and of the elders of the priests ; and go forth into the valley of the son of Hinnom. . . . Then shalt thou break the bottle before the eyes of the men that go with thee ; and shalt say, I will break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again ; and they shall bury in Tophet, because there is no more a place to bury in" (xix. 1, 2, 10, 11).

"The potter's earthen bottle (or vessel) from the elders of the people and of the priests" is here also the falsity in which all of that nation were. That this falsity was such that it could not be dispersed by means of truths is meant by this, that "he should break the vessel before the eyes of the men that went with him, that it could not be made whole again ;" that they should "bury in Tophet, because there was no more a place," signifies where all truths and goods have been destroyed. [10.] In *Nahum*,

"Draw thee waters for the siege ; strengthen thy fortresses ; go into the mire and tread the clay, repair the brick-kiln. There shall the fire devour thee ; the sword shall cut thee off" (iii. 14, 15).

"To draw waters for the siege and to strengthen the fortresses" is to fortify falsities by various means against truths ; "to go into the mire and tread the clay" is to confirm falsities by fictions and

fallacies ; doctrine thence derived is called "a brick-kiln," because infernal love is strengthened by falsifications ; it is therefore said that "the fire shall devour, and the sword cut off;" "fire" is infernal love, and a "sword" is falsity combating and destroying truth. "A potter's vessel" or "earthen vessel" signifies falsity, because it corresponds to something fabricated, and what is fabricated is a product of man's self-intelligence ; it was from this correspondence that the prophets were commanded to do such things as are mentioned above.

178. "*As I also have received from my Father*" signifies *comparatively as the Lord did from His Divine, when He glorified His Human, namely, that He dissipated all evils and falsities arising from the human that He had from the mother.*—By "the Father" here the Divine in Himself, or that which He had from conception, is meant, for this Divine was one with the Father, as He declares. It is said *comparatively*, for as the Lord glorified His Human, so He regenerates man ; that is, as He united His Divine to the Human and the Human to the Divine, so He conjoins the internal to the external and the external to the internal with man. (But as this arcanum cannot be explained in a few words so as to be understood, consult what has been shown respecting it in *The Doctrine of the New Jerusalem*, n. 280-297, and in the passages cited from the *Arcana Caelestia* in that work, n. 185, 298-307, in which it is fully explained.)

179. [Verse 28.] "*And I will give him the morning star*" signifies *intelligence and wisdom from the Lord's Divine Human.*—This is evident from the signification of "stars," as meaning knowledges of good and truth (see above, n. 72) ; and as they signify knowledges of good and truth, they also signify intelligence and wisdom, for all intelligence and wisdom comes by means of knowledges of good and truth. It is evident also from the signification of "morning," as meaning the Lord in respect to His Divine Human, therefore "the morning star" means intelligence and wisdom from Him. "Morning" is often mentioned in the Word, and its signification varies according to the connection in the internal sense ; in the highest sense it signifies the Lord, also His coming ; in the internal sense it signifies His kingdom and church, and their state of peace. Moreover, it signifies the first state of a new church, also a state of love, and a state of enlightenment, consequently a state of intelligence and wisdom, also a state of the conjunction of good and truth, the state in which the internal man is conjoined to the external. "Morning" has such various significations, because in the highest sense it signifies the Lord's Divine Human ; it therefore also signifies all things that go

forth from the Divine Human, for the Lord is in those things that go forth from Him, even so that it is He there. [2.] The Divine Human of the Lord in the highest sense is meant by “morning,” because the Lord is the sun of the angelic heaven, and the sun of that heaven does not advance from morning till evening, or from rising to setting, as the sun of the world apparently does, but stands still in its place, in front above the heavens; consequently it is always morning there, and never evening. And since all the intelligence and wisdom that the angels have comes from the Lord as their sun, their state of love and state of wisdom and intelligence, and in general their state of enlightenment, is signified by “morning;” for these go forth from the Lord as a sun, and what goes forth from Him is Himself, for from the Divine nothing but what is Divine goes forth, and everything Divine is Himself. (That the Lord is the sun of the angelic heaven, and that from Him as a sun springs all love, wisdom, and intelligence, and in general all enlightenment in respect to Divine truths, from which is wisdom, see *Heaven and Hell*, n. 116–125, 126–143, 155, 156.) [3.] From all this it can be seen why “morning” is so often mentioned in the Word when Jehovah or the Lord, His coming, His kingdom and church and the goods thereof, are treated of; as in the following passages, which I will cite by way of illustration. In the *Second Book of Samuel*:

“The God of Israel said, the Rock of Israel spake to me. . . . He is as the light of the morning; the sun riseth, a morning without clouds” (xxiii. 3, 4).

“The God of Israel” and “the Rock” is the Lord in respect to His Divine Human and Divine truth going forth therefrom; “the God of Israel” because Israel is His spiritual church, and “the Rock” because His Divine in the spiritual church is Divine truth (see *A.C.*, n. 3720, 6426, 8581, 10580). As the Lord in the angelic heaven is a sun, and as all the light that angels have is therefrom, and as the sun there is continually in its morning, it is said, “He is as the light of the morning; the sun riseth, a morning without clouds.” [4.] In *David*:

“From the womb of the morning thou hast the dew of thy youth; thou art a priest forever, after the order of Melchizedeck” (cx. 3, 4).

This is said of the Lord as about to come into the world; “from the womb of the morning thou hast the dew of thy youth” means conception from the Divine itself, and the glorification of His Human thereby; “a priest forever after the order of Melchizedeck,” means that Divine good and Divine truth go forth from Him, for the Lord as priest is Divine good, and as king of holiness, that is, “Melchizedeck,” is Divine truth (see *A.C.*, n. 1725). [5.] In *Ezekiel*:

The cherubim "stood at the east door of the gate of the house; the glory of the God of Israel was over them above" (x. 19).

"Cherubim" signify the Lord in respect to providence and guard lest He be approached otherwise than by the good of love; "the east door of the gate of the house" signifies approach; "the house of God" is heaven and the church; the "east" is where the Lord appears as a sun, thus where He is continually as morning; therefore it is said "the glory of the God of Israel was over them above." [6.] In the same,

The angel "brought me to the gate that looketh towards the east; and behold, the glory of the God of Israel came from the way of the east; . . . and the earth was enlightened by His glory. . . . And the glory of Jehovah came into the house by the way of the gate whose face is toward the east" (xliii. 1, 2, 4).

Here, in the internal sense, the influx of the Lord into those who are in His kingdom and church is described; "the God of Israel" is the Lord in respect to the Divine Human and Divine truth going forth therefrom; "the house of God" is His kingdom and the church; "glory" is Divine truth as it is in heaven; "to come by the way of the east into the house" means from the sun, where it is continually in its morning. (That "glory" is Divine truth as it is in heaven, see *A.C.*, n. 4809, 5922, 8267, 8427, 9429; that "the house of God" is heaven and the church in respect to good, and "temple" is the same in respect to truth, n. 3720; and that the "east," in the highest sense, is the Lord, because He is the sun of heaven, which is always in its rising and morning, consequently the "east" is good of love from Him, see n. 3708, 5097, 9668.) [7.] In the same,

The angel afterwards "brought me back to the door of the house, where behold, waters issuing out from under the threshold of the house towards the east. . . shall descend into the plain and come towards the sea, being sent forth into the sea that the waters may be healed; whence it comes to pass that every living soul that creeps, whithersoever the rivers come, shall live, whence there is exceeding much fish, because these waters shall come thither, and they are healed, that everything may live whither the river shall come" (xlvii. 1, 8, 9).

Here also, the influx of the Lord from His Divine Human with those who are of His kingdom and church is described by pure correspondences. By "waters issuing out from under the threshold of the house towards the east," Divine truth going forth from the Lord and flowing in with those that are in the east, that is, that are in good of love to Him, is described. "The waters shall descend into the plain" and "into the sea," and "the waters of the sea are therefore healed," signifies influx into the natural man and into the knowledges which are therein; the "much fish therefrom" signifies truths merely known in the natural man; that "everything shall live whither the river shall come" signifies that they should have

life from Divine truth. That such things are hereby signified no one can see except from the internal sense of the Word, yet every single expression therein involves arcana of man's regeneration by the Lord; but what is involved in each expression here will be disclosed in explaining chapter xxii., verse 1, 2, of *Apocalypse*, where like things are mentioned. [8.] In David:

"I have waited for Jehovah, my soul doth wait, . . . my soul looketh for the Lord more than watchmen for the morning, watchmen for the morning; . . . for with Him is plenteous redemption, and He will redeem Israel" (*Psalms* cxxx. 5-8).

Here the Lord's coming into the world, and His reception by those that are in good of love are treated of. The Lord's coming is signified by "I have waited for Jehovah, my soul doth wait . . . for the Lord, . . . for with Him is plenteous redemption, and He shall redeem Israel;" and His reception by those that are in good of love is signified by "more than watchmen for the morning, watchmen for the morning." Here "morning" in the highest sense signifies the Lord, and in the internal sense His kingdom and church; and "watchmen for the morning" signify those who wait for the Lord's coming, who are those that are in good of love, since to those the Lord is "the morning." [9.] That "morning" signifies the Lord's coming into the world and a consequent new church, is evident from the following passages. In *Daniel*:

"Unto evening and morning, two thousand three hundred, then the holy (*sanctum*) shall be justified. . . . The vision of the evening and the morning, which has been told, is truth" (viii. 14, 26).

"Evening" signifies the last time of the former church, and "morning" the first time of the new church, thus the Lord's coming. In *Isaiah*:

"Crying to me from Seir, Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night" (xxi. 11, 12).

Here also the Lord's coming is treated of; "night" is the last time of the former church, and "morning" the first of the new. (What is signified by "calling out of Seir," see *A.C.*, n. 4240, 4384.) In *Ezekiel*:

"The end is come, the end is come, . . . the morning is come upon thee, O inhabitant of the land; . . . behold the day cometh, the morning is gone forth" (vii. 6, 7, 10).

Here likewise the Lord's coming and the end of the former church and the beginning of a new one are treated of. In *Zephaniah*, where similar things are meant:

"Jehovah . . . in the morning, in the morning, He shall bring His judgment to light, nor shall He fail" (iii. 5).

[10.] As "morning" signifies the Lord, His coming, also His kingdom and church, as well as good of love from Him, what is meant by "morning" in the following passages can be seen. In David :

"Cause me to hear Thy mercy in the morning" (*Psalms* cxliii. 8).

In the same,

"I will sing aloud of Thy mercy in the morning" (*Psalms* lix. 16).

In the same,

"O satisfy us in the morning with Thy mercy ; that we may rejoice and be glad all our days" (*Psalms* xc. 14).

In the same,

"O Jehovah, in the morning shalt Thou hear my voice ; in the morning I will set myself in order for Thee" (*Psalms* v. 3).

In the same,

"God is in the midst of her ; . . . God shall help her at the return of the morning" (*Psalms* xlvi. 5).

In the same,

"O God, my God, in the morning do I seek Thee" (*Psalms* lxiii. 1).

In *Isaiah* :

"In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to blossom" (xvii. 11).

In the same,

"Jehovah, be Thou their arm every morning" (xxxiii. 2).

In the same,

"The Lord Jehovah hath given me the tongue of the learned ; . . . he hath awakened me every morning" (l. 4).

In *Jeremiah* :

"I spake unto you every morning" (vii. 13 ; xi. 7 ; xxv. 3, 4).

From the signification of "morning" it can be seen what is meant by the following :

That manna fell in the morning (*Exod.* xvi. 12, 13, 21) ;

That Jehovah descended in the morning upon Mount Sinai (*Exod.* xix. 16) ;

That the priest kindled wood upon the altar every morning and placed thereon the whole burnt-offering (*Lev.* vi. 12).

Also what is involved in the command respecting the sacrifice of the passover,

"Thou shalt sacrifice the passover . . . at the going down of the sun. . . . Then thou shalt eat it : . . . and thou shalt look to the morning, and go into thy tents" (*Deut.* xvi. 6, 7).

“They should sacrifice the passover when the sun went down,” because “the setting of the sun” signified the last time of the church; that “they should look to the morning” signified the establishment of a new church, thus the Lord’s coming. These things are cited that it may be known what is signified by the “morning star” which the Son of man would give, namely, wisdom and intelligence, from the Lord’s Divine Human. And as those who accept wisdom and intelligence from the Lord also accept Him, for the Lord is in the wisdom and intelligence that are from Him, even so that He is the wisdom and intelligence in them, the Lord Himself also is called “the Morning Star” in the *Apocalypse* :

“I am the root and the offspring of David, the bright and morning Star”
(xxii. 16).
(He is likewise called “a Star,” *Num.* xxiv. 17.)

180. [*Verse 29.*] “*He that hath an ear let him hear what the Spirit saith to the churches*” signifies that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church, as is evident from what was said and shown above (n. 108), where there are like words.

CHAPTER III.

AND to the angel of the church in Sardis write, These things saith He that hath the seven spirits of God, and the seven stars : I know thy works, that thou hast a name that thou livest, and art dead.

2. Be wakeful, and stablish the things remaining that are about to die ; for I have not found thy works full before God.

3. Remember, therefore, how thou hast received and heard, and take heed, and repent ; if, therefore, thou shalt not be wakeful, I will come on thee as a thief, and thou shalt not know in what hour I will come upon thee.

4. Thou hast a few names even in Sardis that have not defiled their garments ; and they shall walk with me in white, for they are worthy.

5. He that overcometh shall be clothed in white garments ; and I will not blot his name out of the book of life ; and I will confess his name before My Father and before His angels.

6. He that hath an ear let him hear what the Spirit saith to the churches.

7. And to the angel of the church in Philadelphia write, These things saith the Holy, the True, He that hath the key of David, He that openeth and no one shutteth, and shutteth and no one openeth :

8. I know thy works ; behold, I have given before thee an opened door, and no one is able to shut it ; for thou hast some power, and hast kept My word, and hast not denied My name.

9. Behold, I will give, from the synagogue of Satan,

of those saying that they are Jews and they are not, but do lie ; behold I will make them to come and worship at thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of My endurance I also will keep thee in the hour of temptation that is to come upon the whole world, to try them that dwell upon the earth.

11. Behold, I come quickly ; hold what thou hast, that no one take thy crown.

12. He that overcometh I will make him a pillar in the temple of My God, and He shall go out thence no more ; and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which is coming down out of heaven from My God, and My new name.

13. He that hath an ear let him hear what the Spirit saith to the churches.

14. And to the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, the Beginning of the working of God :

15. I know thy works, that thou art neither cold nor hot ; would that thou wert cold or hot.

16. So because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of My mouth.

17. Because thou sayest, I am rich and have gotten riches, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked :

18. I counsel thee to buy of Me gold tried by fire, that thou mayest be enriched ; and white garments, that thou mayest be clothed, that the shame of thy nakedness be not manifest ; and anoint thine eyes with eye-salve, that thou mayest see.

19. As many as I love I reprove and chasten ; be zealous, therefore, and repent.

20. Behold, I stand at the door and knock ; if any

one hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

21. He that overcometh, I will give to him to sit with Me in My throne, as I also have overcome and am sitting with My Father in His throne.

22. He that hath an ear let him hear what the Spirit saith to the churches.

EXPOSITION.

VERSES 1-6.

181. "And to the angel of the church in Sardis write, These things saith He that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be wakeful, and stablish the things remaining that are about to die; for I have not found thy works full before God. Remember, therefore, how thou hast received and heard, and take heed, and repent; if, therefore, thou shalt not be wakeful, I will come on thee as a thief, and thou shalt not know in what hour I will come upon thee. Thou hast a few names even in Sardis that have not defiled their garments; and they shall walk with Me in white, for they are worthy. He that overcometh shall be clothed in white garments; and I will not blot his name out of the book of life; and I will confess his name before My Father and before His angels. He that hath an ear let him hear what the Spirit saith to the churches."

1. "And to the angel of the church in Sardis write" signifies *those who live a moral but not a spiritual life, because they have little regard for knowledges of spiritual things and for intelligence and wisdom therefrom* [n. 182]; "These things saith he that hath the seven spirits of God" signifies *the Lord, from whom are all the truths of heaven and of the church* [n. 183]; "and the seven stars" signifies *from whom are all knowledges of truth and good* [n. 184]; "I know thy works" signifies *the things that are of their life* [n. 185]; "that thou hast a name that thou livest, and art dead," signifies *the character of their thought, in that they think themselves to be alive because they are living a moral life, when yet they are dead* [n. 186].
2. "Be wakeful" signifies *that they should acquire for themselves life* [n. 187]. "and stablish the things remaining that are about to die" signifies *in order that the things that belong to the moral life may be vivified* [n. 188]; "for I have not found thy works full before God" signifies *that otherwise the Divine is not in the moral life* [n. 189].
3. "Remember, therefore, how thou hast received and heard, and take heed," signifies *calling to mind and keeping in mind what the Lord teaches in the Word* [n. 190]; "and repent" signifies *consequent spiritual life* [n. 191]; "if, therefore, thou shalt not be wakeful," signifies *if thou dost not acquire spiritual life* [n. 192]; "I will come on thee as a thief" signifies *the unexpected time of death, when all knowledges acquired from the Word that have not received spiritual life will be taken away* [n. 193]; "and thou shalt not know in what hour I will come upon thee" signifies *ignorance of that time and the state then* [n. 194].
4. "Thou hast a few names even in Sardis that have not defiled their garments" signifies *those who live a moral life from a spiritual origin, by applying knowledges of truth and good [from the Word] to the uses of their life* [n. 195]; "and they shall walk with Me in white, for they are worthy" signifies *their spiritual life which they have by means of knowledges of truth and good from the Word* [n. 196].
5. "He that overcometh" signifies *he that is steadfast even until death* [n. 197]; "shall be clothed in white garments" signifies *intelligence and wisdom*

according to truths and their reception [n. 198]; "and I will not blot his name out of the book of life" signifies that they will be in heaven, because they are fitted for it [n. 199]; "and I will confess his name before My Father and before His angels" signifies that they will be in Divine good and in Divine truth therefrom [n. 200].

6. "He that hath an ear let him hear what the Spirit saith to the churches" signifies that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church [n. 201].

182. [Verse 1.] "*And to the angel of the church in Sardis write*" signifies those who live a moral but not a spiritual life, because they have little regard for knowledges of spiritual things and for intelligence and wisdom therefrom.—This is evident from what is written to the angel of this church, from which, when viewed in the internal or spiritual sense, it can be seen that those who live a moral but not a spiritual life, because they have little regard for knowledges of spiritual things and for intelligence and wisdom therefrom, are here treated of. But before unfolding the spiritual sense of the things that follow, it is necessary to explain and make clear what moral life is and what spiritual life is, also what moral life from spiritual life is, and what moral life apart from spiritual life. Moral life is acting rightly, sincerely, and justly in relation to others, in all the affairs and occupations of life; in a word, it is the life that is manifest to men, because it is the life lived with them. But this life has a two-fold origin; it is either from love of self and the world, or it is from love to God and love towards the neighbor. [2.] Moral life from love of self and the world is not in itself moral life, although it seems to be moral; for man then acts rightly, sincerely, and justly for the sake of self and the world only, and the good, sincere, and just serve him as means to an end, which is, either that he may be raised above others and rule over them, or that he may gain wealth; and of these things he thinks when he is thinking in his spirit, that is, by himself secretly; but these things that he thinks he does not dare to avow openly, because they would destroy the good opinion others have of him, and thus nullify the means by which he wishes to attain his ends. From all this it can be seen that there lies within the moral life of such a man no other purpose than to acquire all things in preference to others, thus that he wishes to have all others serve him, or to gain possession of the goods of others; from which it is evident that his moral life is not in itself a moral life; for if he should gain what he aims at, or what he has as an end, he would make others his slaves, and would rob them of their goods. And as all means savor of the end, and in their essence are of the same quality as their ends, for which reason they are called intermediate

ends, therefore such a life, regarded in itself, is nothing but craftiness and fraud. And this becomes clearly evident in the case of those who disregard these restraining considerations, as they do when engaged in law-suits against their fellows, when they desire nothing so much as to subvert justice, and secure the good-will of the judge or the favor of the king, and this secretly, that they may deprive others of their goods; and when they succeed they rejoice in spirit and in heart. This is still more evident in the case of kings who place honor in wars and victories, in their finding the highest joy of their hearts in subjugating provinces and kingdoms, and where resistance is made, in depriving the vanquished of all their goods, and even of life. Such also is the delight of many who engage at such times in military service. This becomes still more evident with all of this character when they become spirits, which takes place as soon as the body dies. As they then think and act from their spirit, they rush into every wickedness in accordance with their love, however morally they may have lived in appearance while in the world. [3.] But spiritual life is wholly different, because it has a different origin. It is from love to God and love towards the neighbor. Consequently, the moral life also of those who are spiritual is different, and is a truly moral life; for these, when they think in their spirit, that is, when they are thinking secretly by themselves, do not think from self and the world, but from the Lord and heaven; for the interiors of their minds, that is, of their thought and will, are actually elevated by the Lord into heaven, and are there conjoined to Him; thus the Lord flows into their thoughts, intentions, and ends, and both governs them and withdraws them from their *proprium* [what is their own], which is solely from the love of self and of the world. The moral life of such persons is, in appearance, like the moral life of those described above, and yet it is spiritual, because it is from a spiritual origin. Their moral life is simply an effect of spiritual life, which is the efficient cause, thus the origin. For they act rightly, sincerely, and justly with their fellows from fear of God and from love of the neighbor; in these loves the Lord keeps their mind and disposition (*mentem et animum*); consequently when they become spirits, which takes place when the body dies, they think and act intelligently and wisely, and are raised up into heaven. Of these it may be said, that with them every good of love and every truth of faith flows in out of heaven, that is, through heaven from the Lord. But this is not true of those described above; for their good is not the good of heaven, nor is their truth the truth of heaven; but what they call good is the delight of the lust of the flesh, and it is falsity therefrom that they call truth; these flow

into them from self and the world. From this it can also be known what moral life from spiritual life is, and what moral life apart from spiritual life is; namely, that moral life from spiritual life is truly moral life, which might be called spiritual, since it has its cause and origin in the spiritual; but that moral life apart from spiritual life is not moral life, and might be called infernal, for so far as love of self and of the world is dominant in it, so far it is fraudulent and hypocritical. [4.] From what has now been said, the character of external sanctity may be inferred (by which is meant worship in churches, prayers, and bodily postures), with such as are in love of self and of the world, and yet in appearance live a moral life, namely, that nothing of these goes up to heaven and is heard there, but that they flow out from some thought of the external or natural man, and thus from the mouth into the world. For the interior thoughts of such, which are of their very spirits, are full of craftiness and fraud against the neighbor; and yet it is through interiors that there is elevation into heaven. Moreover, their worship in churches, and prayers, and postures at such times, are the result of habit from infancy, and are therefore conventional, or they are from a principle that such external things are all that is necessary to salvation, or they are a consequence of the cessation of their business at home and abroad on holy days, or of a fear of being regarded as irreligious by their acquaintances. But worship with those who live a moral life from a spiritual origin is wholly different, for it is truly a worship of God, for their prayers are raised up to heaven and are heard, for the Lord leads their prayers through heaven to Himself. (More may be seen on these subjects in *Heaven and Hell*, n. 468, 484, 529, 530-534; and above, n. 107.) These things are premised, because what is written to the angel of this church treats of those who live a moral but not a spiritual life, for the reason that they have little regard for knowledges of spiritual things.

183[a]. "*These things saith He that hath the seven spirits of God*" signifies *the Lord from whom are all the truths of heaven and of the church*.—It is the Lord who is meant, because it is the Son of man who said these things, as well as those said to the angels of the other churches; and the Son of man is the Lord in respect to the Divine Human (see n. 63, 151). By "the seven spirits of God" all the truths of heaven and of the church are meant, because "the Spirit of God" in the Word signifies Divine truth going forth from the Lord. "Spirit" is mentioned in many passages in the Word, and "spirit," in reference to man,

signifies Divine truth received in the life, thus it signifies man's spiritual life; but in reference to the Lord, by "Spirit" is meant the Divine that goes forth from Him, which is designated by the general term Divine truth. But since few at this day know what is meant by "spirit" in the Word, I will first show by passages from the Word that "spirit," in reference to man, signifies Divine truth received in the life, thus man's spiritual life. But because there are two things that constitute man's spiritual life, namely, good of love and truth of faith, in many passages in the Word mention is made of "heart and spirit," also "heart and soul;" and by "heart" good of love is signified, and by "spirit" truth of faith; the latter is also signified by "soul," for this means in the Word man's spirit. [2.] That "spirit," in reference to man, signifies truth received in the life, is clear from the following passages. In *Ezekiel*:

"Make you a new heart and a new spirit; why will ye die, O house of Israel" (xviii. 31).

In the same,

"A new heart will I give you, and a new spirit will I give in the midst of you" (xxxvi. 26).

And in David:

"Create for me a clean heart, O God, and renew a steadfast spirit in the midst of me. . . . The sacrifices of God are a broken spirit; a broken and contrite heart God doth not despise" (*Psalms* li. 10, 17).

In these passages "heart" signifies good of love, and "spirit" truth of faith, from which man has spiritual life; for there are two things that make the whole of man's life, namely, good and truth; these two when united in man make his spiritual life. [3.] As "heart" signifies good, and "spirit" truth, both received in the life, so "heart," in the contrary sense, signifies evil, and "spirit" falsity; for most expressions in the Word have also a contrary sense. In this sense "heart" and "spirit" are mentioned, in David:

"A generation that doth not set its heart aright, neither is its spirit steadfast with God" (*Psalms* lxxviii. 8).

And in *Ezekiel*:

"Every heart shall melt, . . . and every spirit shall droop" (xxi. 7).

In Moses:

"Jehovah hardened the spirit" of the king of Heshbon, "and made his heart obstinate" (*Deut.* ii. 30).

In *Isaiah* :

“Conceive chaff, bring forth stubble ; your spirit fire shall devour”
(xxxiii. 11).

And in *Ezekiel* :

“Woe unto the foolish prophets that go away after their own spirit”
(xiii. 3).

In the same,

“That which ascendeth upon your spirit shall never come to pass” (xx.
32).

[4.] From this it is clear that the whole of man’s life is meant by “heart and spirit ;” and as his whole life refers itself to these two, namely, good and truth, and in a spiritual sense, love and faith, so these two lives of man are meant by “heart and spirit.” From this also it is that “heart and spirit” signify the will and the understanding of man ; since these two faculties in man make all his life ; nowhere else than in these has man life ; and for the reason that the will is the receptacle of good and its love or of evil and its love, and the understanding is the receptacle of truth and its faith or of falsity and its faith ; and as has been said, all things with man refer themselves to good and truth or to evil and falsity, and in a spiritual sense to love and faith (see *Doctrine of the New Jerusalem*, n. 28–35). In reference to man, “spirit” signifies truth or falsity, and man’s life from one or the other ; because by “spirit” is meant especially the spirit that is in man and that thinks, and it thinks either from truths or from falsities. But as was said above, there are two things that make the life of man, understanding and will ; the life of the understanding is to think either from truths or from falsities, and the life of the will is to affect or inflame with love those things that the understanding thinks. These two lives of man correspond to the two lives of his body, which are the life of the lung’s respiration and the life of the heart’s pulse ; it is by this correspondence that spirit and body in man are united (see above, n. 167 ; and *Heaven and Hell*, n. 446, 447).

[5.] Because of this correspondence the word that means *spirit* in the Hebrew, as well as in many other languages, means *wind* or *breath* ; so also to *expire* [to breathe out] is expressed by the term “to give up the spirit [breath, or ghost] ;” and this also in the Word ; as in David :

“I gathered in their spirit, it expired” (*Psalms* civ. 29).

In *Ezekiel* :

The Lord Jehovah said to the dry bones, “Behold, I bring spirit into

you, that ye may live; . . . and the Lord Jehovih said, From the four winds come, O spirit, and breathe into these slain; . . . and the spirit came into them, and they revived" (xxxvii. 5, 9, 10).

In the *Apocalypse* :

"The two witnesses were slain by the beast that cometh up out of the abyss, but "after the three days and a half the spirit of life from God entered into them, so that they stood upon their feet" (xi. 7, 11).

In *Luke* :

Jesus, taking the hand of the dead girl, "called, saying, Maiden, arise. Therefore her spirit came again, and she rose up immediately" (viii. 54, 55).

[6.] When these passages are understood it can be seen what "spirit" signifies, when predicated of man, in many places in the Word, of which I will cite only these. In *John* :

"Except one be born of water and of spirit he cannot enter into the kingdom of God. . . . The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the spirit" (iii. 5, 8).

In the same,

The Lord breathed on the disciples, and said, "Receive ye the Holy Spirit" (xx. 22).

And in the book of *Genesis* :

"Jehovah . . . breathed into man's nostrils the breath of lives" (ii. 7);

besides other places. [7.] That "spirit," in the spiritual sense, signifies truth, and man's life therefrom, which is intelligence, is clear from the following passages. In *John* :

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth" (iv. 23).

In *Daniel* :

In him "was an excellent spirit of knowledge and understanding. . . . I have heard of thee that the spirit of God is in thee, and that light and understanding and excellent wisdom is found in thee" (v. 12, 14).

In *Moses* :

"Thou shalt speak to all the wise in heart, whom I have filled with the spirit of wisdom" (*Exod.* xxviii. 3).

In *Luke* :

John "grew, and waxed strong in spirit" (i. 80).

And concerning the Lord :

“The child” Jesus “grew, and waxed strong in spirit, and was filled with wisdom” (ii. 40).

[b.] [8.] When it is known what “spirit,” in reference to man, signifies, it can be known what it signifies in respect to Jehovah or the Lord, to whom are attributed all things that a man has, as face, eyes, ears, arms, hands, also heart and soul, and thus spirit, which in the Word is called “the spirit of God,” “the spirit of Jehovah,” “the spirit of His nostrils,” “the spirit of His mouth,” “the spirit of truth,” “the spirit of holiness,” and “the Holy Spirit.” That “spirit” means Divine truth going forth from the Lord is plain from many passages in the Word. Divine truth going forth from the Lord is “the spirit of God,” because from it men have all their life; and those who receive that Divine truth in faith and life have heavenly life. That this is “the spirit of God” the Lord Himself teaches. In *John*:

“The words that I speak unto you are spirit and are life” (vi. 63).

In *Isaiah*:

“There shall go forth a shoot out of the stock of Jesse; . . . the spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might” (xi. 1, 2).

In the same,

“I have given My spirit upon him: he shall bring forth judgment to the nations” (xlii. 1).

In the same,

“He shall come like a flood; the spirit of Jehovah shall lift a standard against Him” (lix. 19).

In the same,

“The spirit of the Lord Jehovah is upon me, therefore Jehovah hath anointed me to preach good tidings to the poor” (lxi. 1).

In *John*:

“He whom the Father hath sent speaketh the words of God, for not by measure hath God given the spirit” (iii. 34).

These things are said of the Lord. [9.] That the Holy Spirit is Divine truth going forth from the Lord can be seen in *John*:

“I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go away I will send Him unto you. . . . When He, the Spirit of truth, is come, He shall guide you into all truth; He shall not speak from Himself, . . . but He shall take of Mine, and shall declare it unto you” (xvi. 7, 13, 14).

That “the Comforter (Paraclete)” here is Divine truth going forth

from the Lord is plainly evident, for it is said that the Lord Himself spake to them the "truth," and declared that, when He should go away, He would send the Comforter, the "Spirit of truth," who should "lead them into all truth," and that He would "not speak from Himself," but from the Lord. It is said "He shall take of Mine," because Divine truth goes forth from the Lord, and what goes forth is called "Mine;" for the Lord Himself is Divine Love, and what goes forth from Him is Divine truth, thus is His (see *Heaven and Hell*, n. 139, 140, and the preceding numbers; and *Doctrine of the New Jerusalem*, n. 307). "Being sent" and "sending" mean going out and going forth (see *A.C.*, n. 2397, 4710, 6831, 10561); the same is meant here by "I will send Him to you." That "the Comforter" is the Holy Spirit is evident in *John*:

"The Comforter, the Holy Spirit, . . . He shall teach you all things" (xiv. 26).

[10.] In the same,

Jesus cried with a loud voice, "saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water. This He saith of the spirit which they that believe on Him were to receive; the Holy Spirit was not yet, because Jesus was not yet glorified" (vii. 37-39).

It is clear from this that the Holy Spirit is Divine truth going forth from the Lord, which flows-in with man, both immediately from the Lord Himself and mediately through angels and spirits; for the Lord says first, that "he who believes on Him, out of his belly shall flow rivers of living water," and then that "He spake this of the spirit which they were to receive;" for "water," in the spiritual sense, signifies truth, and "rivers of living water," Divine truth from the Lord in abundance; the same is therefore meant by "the spirit which they were to receive." (That "water" signifies truth, and "living water" Divine truth, see above, n. 71.) And as Divine truth goes forth from the glorified Human of the Lord, and not immediately from His Divine itself, for this in itself was glorified from eternity, so it is here said, "The Holy Spirit was not yet, because Jesus was not glorified." That to "glorify" is to make Divine, and that the Lord fully glorified His Human, that is, made it Divine by His last temptation and victory on the cross, see *Doctrine of the New Jerusalem* (n. 293-295, 300-306).

[c.] [11.] It is greatly wondered at in heaven that the man of the church is not aware that the Holy Spirit, which is Divine truth, goes forth from the Lord's Human, and not immediately from

His Divine, when the doctrine received in the whole Christian world teaches that

As is the Father so also is the Son, uncreate, infinite, eternal, omnipotent, God, Lord; neither of them first or last, nor greatest or least. Christ is God and man: God from the nature of the Father, and man from the nature of the mother; but although He is God and man, yet they are not two, but one Christ; He is one, not by changing the Divine into the Human but the Divine took the Human to itself. He is altogether one, not by a mingling of two natures, but He is a single person, because as body and soul are one man, so God and man is one Christ. (This from the *Creed of Athanasius*.)

Now as the Divine and the Human of the Lord are not two, but a single person, and are united as soul and body, it may be known that the Divine which is called the Holy Spirit goes out and forth from His Divine through the Human, thus from the Divine Human; for nothing whatever can go forth from the body except from the soul through the body, since all the life of the body is from its soul. And since "As is the Father so is the Son, uncreate, infinite, eternal, omnipotent, God and Lord, and neither of them is first or last, nor greatest nor least," it follows that the proceeding Divine, which is called the Holy Spirit, goes forth from the Divine itself of the Lord through His Human, and not from another Divine that is called the Father; for the Lord teaches that He and the Father are one, and that the Father is in Him, and He in the Father (see below, n. 200). But the reason why most of those in the Christian world think otherwise in their hearts, and so believe otherwise, is, the angels said, because they think of the Lord's Human as separate from His Divine, although this is contrary to the doctrine which teaches that the Divine and Human of the Lord are not two persons, but a single person, and united as soul and body. That this should be the doctrine of the whole Christian world was provided by the Lord, because it is the essential of the church, and the essential of the salvation of all. But they have divided the Divine and the Human of the Lord into two natures, and have said that the Lord is God from the nature of the Father, and man from the nature of the mother, because they do not know that when the Lord fully glorified His Human, He put off the human from the mother, and put on a Human from the Father (according to what is shown in *The Doctrine of the New Jerusalem*, n. 295. That this distinction was made in a certain council, by those who were there, for the pope's sake, that he might be acknowledged as the Lord's vicar, see *A.C.*, n. 4738). [12.] That the "spirit of God" is Divine truth,

and therefore spiritual life to the man who receives it, is further evident from these passages. In *Micah* :

“I am full of power with the spirit of Jehovah and of judgment” (iii. 8).

And in *Isaiah* :

“I will pour out waters upon him that is thirsty, and streams upon the dry ground, and My spirit upon thy seed” (xliv. 3).

In the same,

“In that day shall Jehovah Zebaoth be for . . . a spirit of judgment to him that sitteth on judgment, and for strength to them . . .” (xxviii. 5, 6).

In *Ezekiel* :

“And ye shall know . . . that I will put My spirit in you that ye may live” (xxxvii. 14).

In *Joel* :

“I will pour out My spirit upon all flesh, . . . and upon the servants and upon the handmaids” (ii. 28, 29).

In the *Apocalypse* :

“The testimony of Jesus is the spirit of prophecy” (xix. 10).

Since the “spirit of God” signifies Divine truth, it is called

“The spirit of the mouth of Jehovah” (*Psalms* xxxiii. 6) ;

“The spirit of His lips” (*Isa.* xi. 4) ;

“The breath of God,” and “the spirit of His nostrils” (*Lam.* iv. 20 ; *Psalms* xviii. 15 ; *Job* iv. 9).

Again in *Matthew* :

John said, “I baptize you with water unto repentance ; but He that cometh after me, . . . He shall baptize you with the Holy Spirit and with fire” (iii. 11).

In the spiritual sense, “to baptize” signifies to regenerate ; the “Holy Spirit” is Divine truth, and “fire” Divine good. (That to “baptize” signifies to regenerate, see above, n. 71 ; and that “fire” signifies good of love, n. 68.) [13.] From all this it can now be seen what is meant by the words of the Lord to His disciples,

“Go ye, . . . baptize into the name of the Father, and of the Son, and of the Holy Spirit” (*Matt.* xxviii. 19).

Here “the Father” is the Divine itself, “the Son” is the Divine Human, and “the Holy Spirit” is the proceeding Divine which is Divine truth ; thus there is one Divine, and yet there is a trine. That this is so the Lord teaches in *John* :

“Henceforth ye know” the Father, “and have seen Him. . . . He that

seeth Me seeth the Father. . . . I am in the Father, and the Father in Me" (xiv. 7, 9, 10).

[14.] Since the proceeding Divine, which is Divine truth, flows in with men immediately, as well as mediately through angels and spirits, it is believed that the Holy Spirit is a third person, distinct from the two called Father and Son. But I can assert that no one in heaven knows any other Holy Divine than Divine truth going forth from the Lord. And since Divine truth is also communicated to men mediately through angels, it is said in David,

"Jehovah God . . . maketh His angels spirits" (*Psalms* civ. 1, 4).

These passages have been cited that it may be known that "the seven spirits" signify all truths of heaven and of the church from the Lord. It is made still more manifest that "the seven spirits" are all truths of heaven and of the church, from these passages in the *Apocalypse* :

"The seven lamps of fire burning before the throne . . . are the seven spirits of God" (iv. 5).

And again,

"In the midst of the elders a Lamb standing, . . . having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth" (v. 6).

It is plain that the spirits here are not spirits, from the fact that the "lamps" and the "eyes of the Lamb" are called spirits. "Lamps" signify Divine truths, and "eyes" understanding of truth ; and when predicated of the Lord, His Divine wisdom and intelligence (see above, n. 152).

184. "*And the seven stars*" signifies *from whom are all knowledges of truth and good*.—This is evident from the signification of "seven," as meaning fulness and all things (see above, n. 20, 24), also from the signification of "stars" as meaning knowledges of truth and good (see also above, n. 72). It is said to the angel of this church, "These things saith He that hath the seven spirits of God, and the seven stars," because those within the church who are living a moral but not a spiritual life, because they have little regard for knowledges of spiritual things and for intelligence and wisdom therefrom, are here treated of ; for "the seven spirits of God" signify all the truths of heaven and of the church, and "the seven stars" knowledges of truth and good ; and through these two come all intelligence and wisdom. What is written to the angel of each church is prefaced by something re-

specting the Lord, which indicates what is treated of (see above n. 113).

185. "*I know thy works*" signifies *the things that are of their life*.—This is evident from the signification of "works," as meaning the things that are of man's life, both the good and the evil. "Works" signify the things that are of the life because they are effects of the life, for they come out of the life of every one. If the life is good the works are good, but if the life is evil the works are evil. The life that is in works is the intention, which is of the will, and of the thought therefrom; and this life is the life of man's spirit; for it is the spirit in man that intends and thinks. Without this life in works they would be only motions like those of an automaton. For this reason the wise do not think about works, but about the life that is in the works, namely, about the intention. This is especially true of the angels who are with man; they do not see his works, they see only the intentions of his mind, and conclude therefrom what the man's state is. From this it can be seen that "works" in the spiritual sense mean the life; and as the life of man is diverse, depending mainly upon his love, it is his love especially that is signified by "works" (see above, n. 98, 116). This is why it is said to the angel of each church in the beginning, "I know thy works;" which therefore means that the Lord knows the whole life of man, and its quality in respect to love.

186[a]. "*That thou hast a name that thou livest, and art dead,*" signifies *the character of their thought, in that they think themselves to be alive, because they are living a moral life, when yet they are dead*.—This is evident from the signification of "name," as meaning quality of state (see above, n. 148); also from the signification of "living," as meaning to have spiritual life (of which presently); also from the signification of "being dead," as meaning not to have spiritual life, but only moral life without it. This is "being dead," because in the Word "life" signifies the life of heaven in man, which is also there called "life eternal;" while "death" signifies the life of hell, which life is called "death" in the Word, because it is privation of the life of heaven. Here, therefore, "thou hast a name that thou livest, and art dead," signifies thinking that they have spiritual life, and thus are saved, because they are living a moral life, when yet they are spiritually dead. But how this is to be understood can be seen from what was said above (n. 182) of each life, spiritual and moral, namely, that moral life apart from spiritual life is a life of love of self and love of the

world, while moral life that is from spiritual life is a life of love to the Lord and love towards the neighbor; this life is the life of heaven, but the other life is what is called spiritual death. When this is understood (see above, n. 182,) it can be known what is meant here by "being alive and yet being dead." [2.] That "to live," or "being alive," signifies spiritual life in man, and "being dead" deprivation of that life, and damnation, can be seen from many passages in the Word, of which I will cite the following. Thus in *Ezekiel*:

"When I shall say unto the wicked, In dying thou shalt die, and thou shalt not give him warning, nor speak to dissuade the wicked one from his evil way, that he may be made alive, the wicked shall die in his iniquity, But if thou shalt give warning to the wicked, and he shall not turn from his wickedness nor from his evil way, he shall die in his iniquity; yet hast thou delivered thy soul. . . . So if thou shalt give warning to a righteous man that he sin no more, and he sin not, living he shall live, because he gave heed to the warning" (iii. 18-21).

Here "dying he shall die" is to perish in eternal death, which is damnation, for it is said of the wicked; and "living he shall live" is to enjoy eternal life, which is salvation, for it is said of those who repent, and of the righteous. [3.] In the same,

"Ye have profaned Me with My people, to slay the souls that should not die, and to make alive the souls that should not live, whilst ye lie to My people, to them that hear a lie" (xiii. 19).

This treats of the falsification of truth, which is meant by "Ye have profaned Me with My people," and by "ye lie to the people, to them that hear a lie." Here "a lie" signifies what is false, and what is falsified. "To slay the souls that should not die" is to deprive them of the life that comes from truths; and "to make alive the souls that should not live" is to persuade them that life eternal is from falsities. That this is here meant by "making alive" is evident from the preceding verse. [4.] In David:

"Behold the eye of Jehovah is upon them that fear Him, to deliver their soul from death, and to keep them alive in famine" (*Psalms* xxxiii. 18, 19).

In the same,

"Thou hast delivered my soul from death, and my feet from stumbling that I may walk before God in the light of the living" (*Psalms* lvi 13).

In *Jeremiah*:

"Behold, I set before you the way of life and the way of death" (xxi. 8).

In *John* :

Jesus said: "Verily, verily, I say unto you, he that heareth My Word . . . hath eternal life, and shall not come into condemnation, but shall pass from death into life" (v. 24).

[5.] It is clear that in these passages "death" means damnation, and "life" salvation. Because "death" is damnation it is also hell, for which reason hell is commonly called "death" in the Word, as in these passages. In *Isaiah* :

"Hell will not acknowledge Thee, nor will death praise Thee; they that go down into the pit will not hope respecting Thy truth. The living, the living, he shall acknowledge Thee" (xxxviii. 18, 19).

In the same,

"We have made a covenant with death, and with hell we have made vision" (xxviii. 15).

In *Hosea* :

"I will ransom them from the hand of hell; I will liberate them from death. O death, I will be thy plague! O hell, I will be thy destruction!" (xiii. 14.)

In David :

"In death there is no remembrance of Thee; in hell who shall give thanks to Thee?" (*Psalms* vi. 5.)

In the same,

"The cords of death compassed me, . . . and the cords of hell" (*Psalms* xviii. 4, 5).

In the same,

"Like sheep shall they be laid in hell; death shall feed them" (*Psalms* xlix. 14).

In the same,

"Jehovah, thou hast brought-up my soul from hell; Thou hast made Me to live" (*Psalms* xxx. 3).

In the *Apocalypse* :

"A pale horse, and he that sat upon him his name was death, and hell followed him" (vi. 8).

And in another place,

"Death and hell were cast into the lake of fire" (xx. 14).

[b.] [6.] As "death" signifies damnation and hell, its meaning in the following passages is evident. In *Isaiah* :

"He will swallow up death for ever; and the Lord Jehovah will wipe away tears from off all faces" (xxv. 8).

In the same,

"That he might give the wicked to their sepulchre, and the rich in their deaths" (liii. 9).

In David :

"Jehovah, . . . Thou liftest me up from the gates of death" (*Psalm* ix. 13).

In the same,

"Thou shalt not be afraid . . . for the arrow that flieth by day, . . . nor for the death that wasteth at noonday" (*Psalm* xci. 5, 6).

In *John* :

"If a man keep My word he shall never see death" (viii. 51).

In the *Apocalypse* :

"He that overcometh shall not be destroyed in the second death" (ii. 11).

In another place,

"Many men died of the waters, because they were made bitter" (viii. 11).

In the same,

"The second angel poured out a vial upon the sea, and it became blood as of one dead, whence every living soul died in the sea" (xvi. 3).

[7.] From these passages it can be seen what is meant by "the dead," namely, those who have not in themselves the life of heaven, and consequently are in evils and in falsities therefrom. These are meant also in the following passages. In David :

"They joined themselves also unto Baal-peor, and ate the sacrifices of the dead" (*Psalm* cvi. 28).

In the same,

"He hath made me to sit in darkness, like the dead of eternity" (*Psalm* cxliii. 3).

In *Matthew* :

One of His disciples said, "Lord, suffer me first to go and bury my father. Jesus said, Follow Me, and let the dead bury the dead" (viii. 21, 22).

On account of this signification of "the dead,"

The sons of Aaron were forbidden to touch any dead body (*Levit.* xxi. 2, 3, 11);

Likewise the priests, the Levites (*Ezek.* xliv. 25);

Likewise the Nazirite (*Num.* vi. 6, 7);

And whoever of the sons of Israel touched the dead must be cleansed by the water of separation (*Num.* xix. 11 to the end).

[C.] [8.] As "death" signifies damnation and hell, so on the other

hand "life" signifies salvation and heaven; as in the passages that follow. In *Matthew* :

"Narrow is the gate and straitened is the way which leadeth unto life" (vii. 14).

In the same,

"It is good to enter into life with one eye, rather than having two eyes to be cast into hell fire" (xviii. 9).

In the same,

"If thou wilt enter into life, keep the commandments" (xix. 17).

In *John* :

"They shall come forth; they that have done good unto the resurrection of life" (v. 29).

From this it is that salvation is called "eternal life"

(as in *Matt.* xix. 16, 29; xxv. 46; *Mark* x. 30, 31; *Luke* x. 25; xviii. 18, 30; *John* iii. 14-16, 36; xvii. 2, 3; and other places).

For the same reason heaven is called "the land of the living," as in David :

"O Jehovah, . . . Thou art my reliance, my portion in the land of the living" (*Psalms* cxlii. 5).

In the same,

"That thou mayest see the good of Jehovah in the land of the living" (*Psalms* xxvii. 13).

In the same,

"O bless our God, ye peoples, . . . who places our soul among the living" (*Psalms* lxvi. 8, 9).

[9.] That the Lord alone has life in Himself, and that every man has life from Him, He Himself teaches in the following passages.

In *John* :

"As the Father raiseth the dead and maketh them alive, even so the Son maketh alive whom He will. . . . For as the Father hath life in Himself, so hath He given to the Son to have life in Himself" (v. 21, 26).

In the same,

"Jesus said, I am the resurrection and the life; he that believeth in Me, though he die, shall live" (xi. 25, 26).

In the same,

"I am the way, the truth, and the life" (xiv. 6).

In the same,

"I am the bread of life . . . that cometh down out of heaven, and giveth life unto the world" (vi. 33, 35, 47, 48).

From this it is that the Lord is said to be "Living" and "the Living One"

(*Apoc.* iv. 9, 10; v. 14; vii. 2; x. 6).

The same is said of Jehovah in many passages in the prophets. [10.] And as the Lord is life, so all have life from Him; this also the Lord teaches. In *John*:

"He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life" (iii. 36).

In the same,

Jesus said, "I came that" the sheep "may have life. . . . I give unto them eternal life" (x. 10, 28).

In the same,

"He that believeth on Me, though he die, shall live" (xi. 25, 26).

In the same,

"Ye will not come to Me, that ye may have life" (v. 40).

[11.] "Life" signifies the Lord, and therefore salvation and heaven, because everything of life is from one only Fountain, and that only Fountain of life is the Lord, while angels and men are merely forms receiving life from Him. The Life itself that goes forth from the Lord and fills heaven and the world, is the life of His love, and in heaven this appears as light, and because this light is life it enlightens the minds of angels, and enables them to understand and be wise. From this it is that the Lord calls Himself not only "the Life" but also "the Light." As in *John*:

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . In Him was life; and the life was the light of men. . . . That was the true light, which lighteth every man coming into the world" (i. 1, 4-12).

In the same,

Jesus said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life" (viii. 12).

In David:

Jehovah, "with Thee is the fountain of life, in Thy light shall we see light" (*Psalms* xxxvi. 9).

The light which is life from the Lord in heaven is there called Divine truth, because it shines in the minds of those who are there, and thence shines before their eyes. From this it is that in the Word "light" signifies Divine truth, and intelligence and wisdom therefrom, and that the Lord Himself is called "the Light." (But this

is shown more fully in *Heaven and Hell*, n. 126-140, 275, which see.) [12.] The Lord is the source (*a quo*) of everything of life, because He is the sun of the angelic heaven, and the light of that sun is Divine truth, and its heat is Divine good; the two are life. From that origin is life in heaven and in the world. The spiritual that flows into nature, and gives life there, is from no other source; but it gives life according to reception. (On this also see *Heaven and Hell*, n. 116-125.) From all this it is now evident why it is that the Lord calls Himself "the Life," and why it is that those are said to have life and to live who receive light which is Divine truth, from the Lord, and why those who do not receive it are said not to live, but to be dead. (That there is one only Fountain of life, and that the Lord is that Fountain, see *Heaven and Hell*, n. 9; and *Doltrine of the New Jerusalem*, n. 278.)

187[α]. [*Verse 2.*] "*Be wakeful*" signifies that they should acquire for themselves life.—This is evident from the signification of "being wakeful," as meaning to be in spiritual life; but here, since those whose life is moral and not yet spiritual are treated of, "Be wakeful" means that they should acquire for themselves spiritual life. This life is meant by "wakefulness" and "being awake," because spiritual life is to moral life, apart from spiritual life, as wakefulness is to sleep, or as the noonday light is to the evening, and even to darkness. But that this is so is not known or perceived by those who are in natural life alone, neither by those who are in moral life apart from spiritual life, which life also is natural life. They do not know or perceive this, because they are in natural lumen only, and this lumen in comparison with spiritual light is as the darkness of evening to the light of noon-day. Moreover, to such the darkness of evening seems like light; for their interior sight, which is that of the thought, is adapted to that darkness, just as the sight of owls, bats, and other birds that fly by night, is adapted to the evening shades. Consequently they believe themselves to be in light because they are able to reason, when in fact they are in darkness. That this is so is manifest from the state of such after death, when they become spirits. They then believe, when with their companions, that they are in light, because they not only see all things that are about them, but also are able to think and talk about any matter whatever; and yet their light, as soon as the light of heaven flows in upon them, is changed into darkness, and they become so blind in respect to understanding as not to be able to think at all. Moreover, when angels who are in the heavens look down on those who are in such lumen, they see nothing there but mere darkness. That spiritual life compared

with moral life apart from spiritual life is as wakefulness compared with sleep, can be further seen from this, that those who are in spiritual light are in angelic wisdom and intelligence, which is such as to be incomprehensible and inexpressible to those who are in natural lumen alone, and this not only whilst men are living in the world, but also when after death they become spirits, and when intelligence and wisdom constitute wakefulness. From this it can now be seen that "Be wakeful" here signifies that they should procure for themselves spiritual life.

[b.] [2.] To "be awake" has a similar signification in the following passages. In *Matthew*:

"Be awake, therefore, for ye know not in what hour your Lord cometh" (xxiv. 42).

In *Mark*:

"Be ye awake, for ye know not when the lord of the house cometh, at evening, or at midnight, or at cock-crowing; . . . lest, coming suddenly, he find you sleeping. What I say unto you I say unto all. Be awake" (xiii. 35-37).

If one is ignorant of the internal sense of the Word he must believe that these words refer to the last judgment, and that every one should be prepared for that; but man's state in respect to love and faith when he dies is what they refer to, for then is his judgment. "Evening," "night," and "cock-crowing" signify such states; "evening" signifying a state of waning faith and charity, which is man's state when he comes into the exercise of his own judgment, and is extinguishing in himself the things that he imbibed in childhood; "night" signifying a state of no faith or charity; "cock-crowing" or "daylight" the state when faith and charity are beginning, that is, when man loves truths and wishes to be reformed by them. In whatever state a man dies he remains, and according to that he is judged. From this it is evident what is meant by "Be ye awake, lest the Lord coming suddenly find you sleeping. What I say unto you I say unto all, Be awake," namely, that "to be awake" means to receive life from the Lord, which life is spiritual life, and that "sleeping" means living a natural life apart from a spiritual life. (That "evening" signifies a state of waning faith and charity, see *A.C.*, n. 3056, 3197, 3833, 8431, 10134, 10135; "night" a state of no faith or charity, n. 221, 709, 2353, 6000, 7870, 7947; and "day-break" before morning, or "cock-crowing," the state when faith and charity are beginning, n. 10134.) [3.] In *Luke*:

"Blessed are those servants whom the Lord when he cometh shall find awake; verily I say unto you, He shall gird himself, and make them sit down to meat, and drawing near will serve them. . . . Be

ye ready ; for in an hour that ye think not the Son of man will come" (xii. 37, 40).

Here also, those that are awake mean those who are spiritually awake, that is, those who receive spiritual life from the Lord, for these come into the light of intelligence and wisdom respecting Divine truths ; but those who do not receive spiritual life remain in obscurity and thick darkness respecting those truths ; these, therefore, are asleep, while the former are awake. His "girding himself, making them sit down to meat, and drawing near to serve them," signifies to communicate to them the goods of heaven, which are all from the Lord. [4.] In *Matthew* :

"The kingdom of the heavens is likened unto ten virgins. . . ., five of them were wise, and five were foolish. . . . While the bridegroom tarried, they all slumbered and slept ; . . .but the bridegroom coming, they all arose and trimmed their lamps." And when the foolish came, who had no oil in their lamps, and said, "Lord, Lord, open to us," the Lord answered, "I say unto you, I know you not. Be awake, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (xxv. 1-13).

By "the ten virgins" all who are of the church are meant ; by "five" some of them are meant ; this is what these numbers signify ; by "lamps" things of faith are signified ; by "oil" things of love. By "the five wise virgins," therefore, those who are in love and in faith therefrom are meant ; but by "the five foolish virgins" those who are in no love, but in faith alone. As such are in no spiritual life (for only those who are in love and charity have spiritual life, because they only are in faith), so because such as these are shut out of heaven, it is said unto them, "I say unto you, I know you not." From this it is most evident what is signified by "Be awake, therefore, for ye know neither the day nor the hour wherein the Son of man cometh," namely, that they should receive spiritual life, which those have who are in love and in faith therefrom. (These things may be seen more fully explained in *A.C.*, n. 4635-4638.) [5.] In *Luke* :

"Be wakeful, therefore, praying at every season, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (xxi. 36).

Here, also, "to be wakeful" means to receive spiritual life ; "to pray at every season" signifies to prepare oneself. [6.] In the *Apocalypse* :

"Behold, I come as a thief. Blessed is he that is awake, and keepeth his garments, lest he walk naked" (xvi. 15).

Here again, "to be awake" signifies to receive spiritual life from the

Lord, as is evident from its being said, "Blessed is he that is awake and keepeth his garments, lest he walk naked;" "garments" signifying knowledges of truth and good by means of which man has spiritual life; and "to walk naked" signifying life without such knowledges as means, thus life not spiritual but merely natural. (That "garments" signify knowledges of truth and good, see below, n. 195, and that by "naked" is signified deprivation of these, see *A.C.*, n. 1073, 5433, 5954, 9960.) [7.] In *Lamentations*:

"Arise, cry out in the night, in the beginning of the watches; . . . lift up thy hands to the Lord respecting the souls of thy young children, who have fainted through hunger at the head of every street" (ii. 19);

here, as above, "night" signifies a state of no faith; "the beginning of the watches" signifies the state when faith begins, thus a state of enlightenment, which comes when man becomes spiritual. By "young children" are meant those who love truths, and long for them; "to faint through hunger at the head of every street" is to be deprived of spiritual life through a lack of the knowledges of truth and good. (That "hunger" means a lack of knowledges and a longing for them, see *A.C.*, n. 1460, 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5893; and that "streets" are truths of doctrine, n. 2336.) [8.] Because "to be awake" signifies to receive spiritual life, so "sleeping" signifies natural life apart from spiritual life, since natural life compared with spiritual life is as sleep compared with wakefulness, as has been said above. This is what "sleeping" signifies in *Matthew*:

"The kingdom of the heavens is like unto a man that sowed good seed in his field; but while men slept the enemy came and sowed tares among the wheat" (xiii. 24, 25).

In *Jeremiah*:

"When they have grown warm, I will set their feasts, and I will make them drunken, that . . . they may sleep the sleep of an age, and not awake" (li. 39, 57).

In David:

"Consider and hear me, Jehovah my God! lighten mine eyes lest I sleep death" (*Psalms* xiii. 3).

In the same,

"The strong in heart have become a spoil, they have slept their sleep; . . . before Thy rebuke both the chariot and the horse have fallen into a deep sleep" (*Psalms* lxxvi. 5, 6).

"Chariot and horse" signify the doctrine of the church and understanding of doctrine; these are said "to fall into a deep sleep" when truths are lacking, and when consequently the man of the church is without spiritual life by means of truths. (That "chariots and horses" in the Word signify doctrine and the intellectual, see *The White Horse*, n. 1-5).

188. “*And stablish the things remaining that are about to die*” signifies *in order that the things that belong to the moral life may be vivified*.—This is evident from the signification of “stablishing,” as meaning to vivify the moral life by means of truths; for truths from the Word are what vivify it; and when it is vivified it is also stablished, for it then acts as one with the spiritual life; for spiritual life and moral life act as one in those who are spiritual, as will and action do; will is of the spiritual man and its life, and action is of the moral (see above, n. 182). It is said, “stablish the things remaining that are about to die,” which signifies lest the moral life be destroyed by evils and falsities; for moral life apart from spiritual life is nothing else than natural life; since all the good things that man does from a moral life, apart from the spiritual, are from no other origin than love of self and the world, that is, *proprium* [one’s own], and from *proprium* [one’s own] nothing flows out except evil and falsity; man, indeed, wishes to be esteemed moral, because by feigning goodness, sincerity, and righteousness in outward form, he may gain ends that have respect to self and the world. From this it is that all things pertaining to him are in themselves dead, that is, are “about to die,” unless they are made alive by truths and goods, which may bring about an opening of the internal spiritual man; for it is by this means that the Lord takes away the evils and falsities that are in the natural.

189. “*For I have not found thy works full before God*” signifies *that otherwise the Divine is not in the moral life*.—This is evident from the signification of “works,” as meaning the things of life (of which see above, n. 185); here of moral life, because that is here treated of; also from the signification of “not full before God,” as meaning that the Divine is not in that life. The things of moral life, which are here signified by “works,” are said to be “full before God,” when they are from a spiritual origin, but “not full” when they are not from that origin; for moral life, which is the external life of man, must be either from a spiritual origin or from an origin not spiritual; it is not permitted to be from both, that is, something of it from one origin, and something from the other, or something from heaven and something from hell, since this would be to “serve two masters, God and Mammon;” and then the man is “lukewarm, neither cold nor hot.” “Works,” therefore, must be either “full before God,” or they are nothing before God. This is why “I have not found thy works full before God” signifies that the Divine is not in the moral life. The meaning is the same whether it is said a moral life from a spiritual origin

or from the Divine, since all spiritual life is from the Divine, for the spiritual means the same as the proceeding Divine, and is the Divine truth in heaven; and all angels of heaven, because they are recipients of this, are spiritual; and the same is true of men who receive Divine truth in faith and life. (What the spiritual is, see *Doctrine of the New Jerusalem*, n. 48, 49).

190. [*Verse 3.*] "**Remember, therefore, how thou hast received and heard, and take heed,**" signifies *calling to mind and keeping in mind what the Lord teaches in the Word.*—This is evident from this, that what is written to the angel of this church treats of those who are in a moral, not a spiritual life; and these are here told to acquire for themselves spiritual life, that their moral life may be made alive, which is signified by the words just preceding, "Be wakeful, and stablish the things remaining that are about to die;" from which it can be seen that "Remember, therefore, how thou hast received and heard, and take heed," signifies calling to mind and keeping in mind what the Lord teaches in the Word. "To take heed" signifies to keep in mind, as those do who are in spiritual affection for truth; for when these read the Word they do not look at it from the doctrine of the church in which they are born, but they look at it as if they were separated from that doctrine; for their wish is to be enlightened, and to see truths inwardly in themselves, and not from others. Those who are in such a state are enlightened by the Lord, and it is granted to them to formulate doctrine for themselves out of the truths that they see; and this doctrine is implanted in them, and abides in their spirit to eternity. [2.] But those who read the Word from doctrine received from others are not able to see truths in the light of their own spirit, thus inwardly in themselves, but only outside of themselves; for they regard a thing as true because others have seen it, and therefore they attend only to what corroborates it; other things they pass by as if not seen, or they bring them over to the support of what their doctrine declares. Such as these cannot be enlightened, as any one can see; for they only store up corroborations in the memory, which belongs to their natural man, and from this memory they henceforth speak; consequently they stay natural as before, and do not become spiritual; for to become spiritual is to imbue one's spirit with truths from the Word; and the spirit is not imbued with truths except as it desires to know truth wherever it is in the Word, and delights in it when it sees and perceives it; this affection is the spiritual affection for truth, that has been frequently spoken of before. This, then, is what is meant in the spiritual sense by "Remember, therefore, how thou has received and heard,

and take heed." That it is the part of a wise man to see and perceive truth from the light of heaven, and not to corroborate what others may say, see *A.C.*, n. 1017, 4741, 7012, 7680, 7950; that to see and perceive truth in the light of heaven is possible only to those that love truth because it is truth, and are therefore in spiritual affection for truth, n. 8521; that the light of corroboration is not spiritual but natural light, which the evil may have, n. 8780.)

191. "*And repent*" signifies *consequent spiritual life*.—This is evident from what has been said above, without further explanation.

192. "*If therefore thou shalt not be wakeful*" signifies *if thou dost not acquire spiritual life*.—This is evident from the signification of "be wakeful," as meaning to acquire for oneself spiritual life (of which see above, n. 187).

193[a]. "*I will come on thee as a thief*" signifies *the unexpected time of death, when all knowledges acquired from the Word that have not received spiritual life will be taken away*.—This is evident from the signification of "coming as a thief," when said of those who are not wakeful, that is, who are not acquiring for themselves spiritual life, as meaning that all knowledges acquired from the Word that have not received spiritual life will be taken away from them. These words signify also the unexpected time of death, because death comes unexpectedly, and after death man continues to eternity in the state of his life that he acquired for himself in the world; for this reason man must be wakeful. As it is known to few that all knowledges acquired from the Word that have not received spiritual life are taken away, it is necessary to explain how this is. All things that are in man's spirit remain with him to eternity; but the things that are not in man's spirit, after death, when he becomes a spirit, are dispersed. Those things remain in the spirit of man that he has thought from himself, that is, the things that he has thought from his own love when he was alone, for his spirit then thinks from itself and not from the things in the memory of his body that do not make one with his love. There are two states of man, one when he thinks from his spirit, and the other when he thinks from the memory of his body; when these two states do not make one, man can think in one way by himself, and can think and speak in another way with others. [2.] A preacher, for instance, may love himself and the world above all things, and care nothing for the Divine, even denying it in heart, and therefore scheming evils of every kind, in consort with the crafty and deceitful of the world; and yet when he is speaking with others, especially when he is preaching, he may be able to speak from a seeming zeal for the Divine, and for Divine

truths, and even at such times may be able to think in like manner; but this state is a state of his thought from the memory of the body, and is evidently separated from the state of his thought from the spirit, since when left to himself he thinks contrary to these things. This is the state that remains with man after death, but the other state does not remain, because it belongs to his body and not to his spirit; consequently when he becomes a spirit, which takes place when he dies, all knowledges that he acquired for himself from the Word that do not agree with the life of his spirit's love, he casts away from him. But it is otherwise with those who, when left to themselves, think aright about the Divine, and about the Word and the truths of the church therefrom, and who love truths even to the life, that is, so that they wish to live according to them. The thoughts of these in their spirit make one with their thoughts from the memory of the body, thus make one with knowledges of truth and good which they have from the Word; and so far as these make one, these knowledges receive spiritual life, for they are raised up by the Lord from the external or natural man into the internal or spiritual man, and constitute the life, that is, the understanding and will, of the spiritual man. Truths, in the spiritual man, are living truths, because they are Divine, and from these man has life there. That this is so it has been granted me to know from much experience; if I were to adduce it all it would fill many pages. (Something may be seen in *Heaven and Hell*, n. 491-493, 499-511; and above, n. 114.) [3.] From this it can now be seen what is meant in the spiritual sense by "I will come on thee as a thief," namely, that after death all knowledges acquired from the Word that have not received spiritual life will be taken away. The same is meant by the following in the *Apocalypse*:

"Behold I come as a thief; blessed is he that is wakeful, and keepeth his garments, lest he walk naked" (xvi. 15);

it is said "as a thief" because evils and falsities therefrom in the natural man take away and cast out the knowledges of truth and good that are there from the Word; for the things that are not loved are cast out. With every man there is either a love of evil and of falsity therefrom, or a love of good and of truth therefrom. These two loves are contrary to one another; consequently he who is in one of them cannot be in the other, for "no one can serve two masters," without loving the one and hating the other (*Matt.* vi. 24). [4.] Because evils and falsities therefrom penetrate from within, and break through as it were the wall that is between the state of man's thought from the spirit and the state of his thought from the body, and cast out the knowledges of good and truth that have

their abode in man in his outward part, therefore such evils and falsities are what are meant by "thieves" in the following passages also. In *Matthew*:

"Lay not up for yourselves treasures upon the earth, . . . but in **heaven**, where thieves do not dig through nor steal" (vi. 19, 20).

"Treasures" are knowledges of truth and good; "laying them up in heaven" is in the spiritual man, for the spiritual man is in heaven. (That "treasures" are knowledges of good and truth, see *A. C.*, n. 1694, 4508, 10227; and that the internal spiritual man is in heaven, see *Doctrine of the New Jerusalem*, n. 36-50.) [5.] In the same,

"Be wakeful, therefore, for ye know not at what hour your Lord will come. But know this, that if the master of the house knew in what hour the thief would come he would be wakeful, and would not suffer him to dig through his house" (xxiv. 42, 43).

This means that if man knew the hour of his death he would get himself ready, not from a love of is what true and good, but from a fear of hell; and whatever a man does from fear does not remain with him, but what he does from love remains; therefore he should be getting ready all the time (see *Doctrine of the New Jerusalem*, n. 143, 168). [6.] In *Obadiah*:

"If thieves come to thee, if destroyers by night, how wilt thou be cut off will they not steal till they have enough?" (verse 5).

Here also falsities and evils are called "thieves," and are said to "steal;" falsities are "thieves," and evils are "destroyers by night;" it is said "by night," because "night" signifies a state of no love or faith. [7.] In *Joel*:

"They shall run to and fro in the city; they shall run upon the wall, they shall climb up into the houses, they shall enter in through the windows like a thief" (ii. 9).

The vastation of the church by means of falsities from evil is here treated of; "city" and "wall" signify things of doctrine; "houses" and "windows" things pertaining to a mind that receives; "houses" that part of the mind that is called the will, where good is, and "windows" that part of the mind that is called the understanding, where truth is. (That "city" in the Word is doctrine, see *A. C.*, n. 402, 2449, 2712, 2943, 3216, 4492, 4493; that "wall" is truth of doctrine defending, n. 6419; that "house" is that part of the mind that is called the will, where good is, n. 2231, 2233, 2559, 3128, 5023, 6690, 7353, 7910, 7929, 9150; and "windows" that part of the mind that is called the understanding where truth is, n. 655, 658, 3391.) From this it is clear what is signified by "running upon the wall," "climbing up into the houses," and "entering in through the windows like a thief." [8.] In *Hosea*:

"I healed Israel, then the iniquity of Ephraim was discovered, and the

evils of Samaria, for they have committed falsehood, and the thief cometh in, and the troop spreadeth itself without" (vii. 1).

The "iniquity of Ephraim" signifies falsities of the understanding; and the "evils of Samaria" evils of the will; "committing falsehood" is thinking and willing falsity from evil; "thief" is falsity taking away and dispersing truth; and "the troop spreading itself without" is evil casting out good. (That "Ephraim" is the intellectual of such things as are of the church, see *A.C.*, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296; that "falsehood" is falsity from evil, n. 8908, 9248; that "troop" is good casting out evil, and in a contrary sense, evil casting out good, n. 3934, 3935, 6404, 6405.)

[*b.*] [9.] These things are adduced to make known what "thief" in the Word signifies, namely, falsity vastating, that is, taking away and destroying truth. It was shown above, that after death all knowledges of truth and good from the Word that have not received spiritual life are taken away; consequently they are taken away from those who have not been made spiritual by knowledges from the Word. The same is signified by many other things in the historical parts of the Word; but this no one can see unless he is acquainted with the spiritual sense of the Word. This was the significaton of the children of Israel's borrowing from the Egyptians gold, and silver, and garments, and taking them away as it were by theft, which is thus described in Moses:

It was commanded that they should borrow "of the Egyptians vessels of silver, and vessels of gold, and raiment. And Jehovah gave the people favor in the sight of the Egyptians, so that they lent to them; and thus they spoiled the Egyptians" (*Exod.* xii. 35, 36).

The "Egyptians" represented those who are merely natural and yet possess many knowledges. By "the children of Israel" are meant those who are spiritual; "vessels of gold and of silver," and also "raiment," signify knowledges of truth and good, which the spiritual apply to good, but which the natural apply to evil and thus destroy. That nations were given up to the curse, and at the same time all things belonging to them were either burnt with fire or plundered, to which there is frequent reference in the book of *Joshua*, and in the books of *Samuel* and *Kings*, has a like signification; for the nations of the land of Canaan represented those who are in evils and falsities, and the children of Israel those who are in truths and goods. [10.] That knowledges of good and truth from the Word will be taken away from those who have not acquired spiritual life for themselves, is what is meant also in the Lord's parables respecting the talents and pounds given to the servants that they might trade and make gain, and respecting the servant who traded not and gained nothing, of whom it is written in the parables:

Unto him who hid his talent in the earth his lord said, "Thou wicked and slothful servant, . . . thou oughtest to have put my money to the bankers, in order that at my coming I might have received mine own with interest. Take therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, that he may have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye out the unprofitable servant into outer darkness" (*Matt. xxv. 14-30*).

And in another place :

"He came who had received the one pound, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin." The lord said, "Wherefore gavest not thou my money into the bank, that coming I might have regained mine own with interest. And He said. . . ., Take from him the pound, and give to him that hath ten pounds. . . . I say unto you, To every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him" (*Luke xix. 13-26*).

Here "talents," "pounds," and "money," signify knowledges of truth and good from the Word; "to trade," "to make gain," "to put it to the bankers," or "in the bank," signifies to acquire for oneself thereby spiritual life and intelligence; "hiding these in the earth" or "in a napkin" signifies in the memory of the natural man only; of such it is therefore said that from them should be taken away that which they have, according to what has been explained in the beginning of this article. [11.] This takes place with all in the other life who have acquired for themselves knowledges from the Word, and have not committed them to the life, but only to the memory. He who has knowledges from the Word in the memory only, be they ever so many, if he has not committed them to the life, remains natural as before. Committing knowledges from the Word to the life is thinking from them, when one, left to himself, thinks from his spirit, and also willing them and doing them; for this is loving truths because they are truths; and those who do this are those who become spiritual by means of knowledges from the Word.

194. "*And thou shalt not know in what hour I will come upon thee*" signifies *ignorance of that time and of the state then.*—This is evident from the signification of "hour," as meaning the time when man is to die, also his state then; and from the signification of "not knowing" it, as meaning ignorance. It is said "in what hour I will come upon thee," namely, "as a thief," and this means, in the sense of the letter, that the Lord will so come; but in the spiritual sense, it means that evils and falsities will steal away the knowledges that they have from the Word. For in the literal sense of the Word doing evil is attributed to Jehovah, that is, to the

Lord, but in the spiritual sense the meaning is that He does evil to no one, but that man does evil to himself (see *A.C.*, n. 2447, 5798, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8227, 8228, 8284, 8483, 8632, 9010, 9128, 9306, 10431). [2.] "Hour," moreover, signifies state, because all times in the Word, as a day, a week, a month, a year, an age, signify states of life, likewise "an hour" (the reason of this may be seen in *Heaven and Hell*, n. 162-169, where Time in Heaven is treated of). But as "hour" means both time and state, where "hour" occurs in the Word it can scarcely be seen that it signifies anything except time. As in *Matthew* :

A householder hired laborers into his vineyard, who labored from the third hour, the sixth, the ninth, and the eleventh, and received equal reward (xx. 1-16).

These "hours" mean, in the world, times, but in heaven, states of life, since in heaven there are no hours, because times there are not measurable and divided into days and these into hours, as in the world; consequently instead of these times the angels perceive the states of life of those who die, as old men, young men, youth, or children, and who have all acquired for themselves spiritual life; "laboring in the vineyard" is acquiring for oneself spiritual life by knowledges of good and truth from the Word applied to the uses of life; the "third," the "sixth," and the "ninth hours" signify a like state of life, for all numbers in the Word are significative, and these numbers have a common signification. (That "vineyard" in the Word signifies the spiritual church, and spiritual life with man, see *A.C.*, n. 9139, 3220. That "three" signifies a full state, or what is complete even to the end, n. 2788, 4495, 7715, 8347, 9825; likewise "six" and "nine." But "eleven" signifies a state not yet full, and yet a receptive state such as pertains to well-disposed children and infants. The "twelfth hour," to which all labored, signifies truths and goods in their fulness, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. That all numbers in the Word are significative, n. 4495, 4670, 5265, 6175, 9488, 9659, 10217, 10253; and that composite numbers have a signification like that of the simple numbers from which they arise by multiplication, thus "three," "six," and "nine," have a common signification, n. 5291, 5335, 5708, 7973.) [3.] Since "twelve" signifies truths and goods in their fulness, thus man's state of light or intelligence from these, the Lord says,

"Are there not twelve hours in the day? If a man walk in the day he stumbleth not" (*John* xi. 9).

Elsewhere, also, "hours" signify states of life, as in the *Apocalypse* :

"The four angels were loosed, which were prepared for the hour and day and month and year, that they should kill the third part of men" (ix. 15).

The times here mentioned mean states of evil with man, as will be seen in the explanation of these words hereafter. From this

it is now evident that "Thou shalt not know in what hour I will come upon thee," means that one is ignorant not only of the time of death but also that the state of life at that time will continue to eternity; for as the state of man's life is throughout, even to the end, such he remains to eternity. [4.] Like things are said by the Lord in many places in the Evangelists. In *Matthew* :

"Ye know not in what hour your Lord will come; . . . be ye ready; for in an hour that ye think not, the Son of man cometh" (xxiv. 42, 44).

"The lord of the servant shall come in a day when he expecteth not, and in an hour that he knoweth not" (xxiv. 50).

In the same,

"Be wakeful, therefore, for ye know not the day, neither the hour, wherein the Son of man shall come" (xxv. 13).

It should be known that man remains to eternity such as his whole life is to the end, and by no means such as he is at the hour of death; repentance at that time with the evil is of no avail, but with the good it strengthens.

195[α]. [*Verse 4.*] "*Thou hast a few names even in Sardis, that have not defiled their garments,*" signifies *those who live a moral life from a spiritual origin, by applying knowledges of truth and good from the Word to the uses of their life.*—This is evident from the signification of "name," as meaning the quality of the state of man's life (see above, n. 148); here, therefore, "names" signify men who are such. It is evident also from the signification of "the church in Sardis," as meaning those who live a moral life but not a spiritual life, because they have little regard for knowledges of truth and good from the Word (see above, n. 148, 182); but here those are meant who live a moral life from a spiritual origin, for it is said, "that have not defiled their garments." It is evident also from the signification of "garments," as meaning truths known (*scientifica*) and knowledges in the natural man (of which presently). "Not defiling their garments," therefore, signifies living as a moral man not for the sake of self and the world, which is for the sake of the body and its life only, but for the sake of the Lord and of heaven, which is for the sake of the soul and its life. From this it is clear that "Thou hast a few names even in Sardis that have not defiled their garments," signifies such as live a moral life from a spiritual origin, by applying knowledges of truth and good from the Word to their life. [2.] But as few know what it is to live a moral life from a spiritual origin, and what it is to apply knowledges of truth and good from the Word to the uses of their life, it shall be told. Man lives a moral life from

a spiritual origin when he lives it from religion ; that is, when he thinks, when anything evil, insincere, or wrong presents itself, that this must not be done because it is contrary to the Divine laws. When one abstains from doing such things in deference to Divine laws he acquires for himself spiritual life, and his moral life is then from the spiritual ; for by such thought and faith man communicates with angels of heaven, and by communication with heaven his internal spiritual man is opened, the mind of which is a higher mind, such as the angels of heaven have, and he is thereby imbued with heavenly intelligence and wisdom. From this it can be seen that to live a moral life from a spiritual origin is to live from religion, and within the church, to live from the Word ; for those who live a moral life from religion and from the Word are raised above their natural man, thus above what is their own (*proprium*), and are led by the Lord through heaven ; consequently they have faith, the fear of God, and conscience, also a spiritual affection for truth, which is an affection for knowledges of truth and good from the Word, for to such men these are Divine laws, according to which they live. Many of the heathen live such a moral life, for they think that evil must not be done because it is contrary to their religion ; this is why so many of them are saved. [3.] But on the other hand, to live a moral life not from religion, but only from fear of the law in the world, and of loss of fame, honor, and gain, is to live a moral life not from a spiritual but from a natural origin ; therefore to such there is no communication with heaven. And as they think insincerely and wrongly regarding the neighbor, although they speak and act otherwise, their internal spiritual man is closed, and the internal natural man only is open ; and when this is open they are in the light of the world, but not in the light of heaven. For this reason such persons have little regard for Divine and heavenly things, and some deny them, believing nature and the world to be everything. (From this it can now be seen what it is to live a moral life from a spiritual origin, and what it is to live it from a natural origin ; but these things may be seen set forth in clearer light in *Heaven and Hell*, n. 528-535.) Of those who live a moral life from a natural origin only, it may be said that "they defile their garments," for "garments" mean that which is outside the man himself and which clothes him, thus his natural man with the things that are in it, which are things known (*scientifica*) and knowledges ; and when these are from the Word they are defiled by the fact that he learns and holds them only for the sake of reputation, that he may be thought learned or well informed, or that he may thereby acquire honors and gain wealth ; and but for such ends he has no regard for them. Thus it is that knowledges

from the Word are polluted and defiled by the loves of self and the world, for these knowledges are made to dwell in the same place with the evils and falsities that gush out from those loves as from their fountains. [4.] It was said above, that man becomes spiritual by means of knowledges of truth and good from the Word applied to uses of life. Why men become spiritual by means of knowledges from the Word, and not by means of other knowledges, shall now be explained. All things that are in the Word are Divine, and they are Divine for the reason that they have in them a spiritual sense, and by that sense communicate with heaven and with the angels there. When, therefore, man has knowledges from the Word and applies them to life, through these he has communication with heaven and by that communication becomes spiritual; for man becomes spiritual by his being in like or corresponding truths with the angels of heaven. It is said in *corresponding* truths, because each and all things in the sense of the letter of the Word are correspondences, for they correspond to the truths that angels have. But knowledges derived from other books, which set forth and by various means establish the doctrines of the church, do not effect communication with heaven except by such knowledges from the Word as they contain; such knowledges do give communication if they are rightly understood and are applied to life, and not to faith alone. Every one can see that this is so from this, that the Word in itself is Divine, and what is Divine in itself can become Divine in man by his applying it to life. *Becoming Divine in man* means the Lord's having His abode with man (*John* xiv. 23), thus dwelling in him in what is His own (that the Lord dwells in His own in man and angel, and not in what is their own (*proprio illorum*), see *Heaven and Hell*, n. 12). The Lord dwells in His own when He dwells in those things in man that are from the Word, for the Lord is the Word (*John* i. 1, 2, 14); and the words that He spake, that is, that are in the Word,

"Are spirit and life" (*John* vi. 63, 68; xii. 50).

[b.] [5.] That "garments" signify the things that are in the natural man, which are things known (*scientifica*), true or false, or knowledges, is from the spiritual world; for in the spiritual world all, however many, appear clothed according to their moral life; consequently those who have lived a moral life from a spiritual origin appear clothed in shining white garments, like fine linen; but those who have lived a moral life from a natural origin only, appear according to the nature of that life, those who have polluted their life by evils and falsities appearing in dark garments, mean, torn

and hideous to behold (see *Heaven and Hell*, n. 177-182). From this it is that "garments" in the Word signify truths from good, and in the contrary sense falsities from evil, both of them in the natural man; truths and falsities in the natural man are called things known (*scientifica*) and knowledges. [6.] That "garments" in the Word signify truths or falsities can be clearly seen from the following passages. In *Isaiah* :

"Awake, awake, put on thy strength, O Zion, put on the garments of thy beauty, O Jerusalem; . . . for henceforth there shall no more come to thee the uncircumcised and the unclean" (lii. *)

"Zion" in the Word signifies the Lord's celestial kingdom, thus the celestial church, and "Jerusalem" the spiritual kingdom and the spiritual church (what the celestial kingdom is, and the spiritual kingdom, see *Heaven and Hell*, n. 20-28). The "garments of beauty that Jerusalem must put on" are Divine truths; the "uncircumcised and the unclean that will not come to them" are those who are in evils and falsities. [7.] In *Ezekiel* :

"Jerusalem, I clothed thee with brodered work, I shod thee with badger's skin, I girded thee about with fine linen. . . . I adorned thee with ornament, and I put bracelets upon thy hands, and a chain on thy neck, and a jewel upon thy nose, and earrings upon thine ears, yea, a crown of ornament upon thy head. Thus wast thou decked with gold and silver, and thy garments were fine linen, silk, and brodered work, . . . whence thou becamest exceeding beautiful, and didst prosper unto royal estate. . . . But thou didst take of thy garments, and didst make to thee high places adorned with divers colors, that thou mightest commit whoredom upon them; . . . thou also didst take garments of thy brodered work, and didst cover images of a male, with which thou didst commit whoredom" (xvi. 10-13, 16-18).

Here what the church was when it was first established by the Lord is described; the "garments" that are mentioned are truths from good; "brodered work" is truth known (*scientificum*); "fine linen and silk" are truths from a celestial source; the "bracelets," "chain," "jewel," "earrings," and "crown," are decorations signifying things spiritual of various kinds; the "gold and silver" with which she was decked are the good of love and its truth. Then the same church when perverted is described; that "she took of the garments, and didst make to herself high places adorned with divers colors," signifies truths falsified; and that "she took the garments of brodered work, and covered images of a male," signifies that they applied the truths of the sense of the letter of the Word to so confirm falsities as to make them appear like truths; "committing whoredom with them" and "under them" signifies making doctrine and worship out of falsities (that this is to "commit whoredom," see above, n. 141, 161). (That "Jerusalem" is the church

where there is true doctrine, see *A.C.*, n. 402, 3654, 9166. That "broidered work" is what is known (*scientificum*), n. 9688. That "fine linen" is truth from a celestial origin, n. 5319, 9469. That "bracelets" are truths and goods of the church, n. 3103, 3105. That "a chain [for the neck]" is representative of the conjunction of interior and exterior things, n. 5320; that "jewels [for the nose]" and "earrings" are representatives of perception and obedience, n. 4551. That a "crown" means wisdom, see above, n. 126. That "gold" is good of love, see *A.C.*, n. 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881; that "silver" is truth from that good, n. 1551, 1552, 2954, 5658. That "high places adorned with divers colors" are truths falsified, n. 796, 4005. That the "male" or "masculine" is truth, n. 749, 2046, 4005, 7838; therefore "images of a male" are appearances of truth.) [8.] In the same,

"Fine linen in broidered work from Egypt was thy spreading forth, . . . blue and purple from the isles of Elishah was thy covering. . . . Syria was thy merchant . . . in purple, and broidered work, and fine linen, with the chrysoprasus. . . . Dedan was thy merchant with garments of liberty for the chariot; . . . Asshur and Chilmad . . . with bales of blue and of broidered work, and with treasures of precious garments" (xxvii. 7, 16, 20, 23, 24).

Here Tyre and her wares are treated of, and "Tyre" signifies knowledges of truth and good, and "trading" and "trafficking," signify acquiring for oneself and communicating such knowledges; "purple and blue" signify celestial love of good and truth; "Egypt," what is known (*scientificum*), belonging to the natural man; by "broidered work from Egypt" the same; "Syria" the church in respect to the knowledges of truth and good; "Asshur" the rational of that church; "Dedan" those who are in knowledges of celestial things. From this it can be seen that the "wares of Tyre," treated of in the whole of that chapter, do not mean wares, but each and all these things mean spiritual things, which man ought to acquire, be imbued with, and communicate. (That "Tyre" signifies the knowledges of good and truth, see *A.C.*, n. 1201. That "Egypt" signifies what is known (*scientificum*) belonging to the natural man, n. 1164, 1165, 1186, 1462, 5700, 5702, 6015, 6651, 6679, 6682, 6683, 6692, 7296, 9340, 9391. That "Syria" is the church in respect to knowledges of truth and good, n. 1232, 1234, 3664, 3680, 4112. That "Dedan" signifies those who are in knowledges of celestial things, n. 3240, 3241. That "Asshur" is the rational therefrom, n. 119, 1186. That "purple" is the celestial love of good, n. 9467. That "blue" is the celestial love of truth, n. 9466, 9687, 9833; likewise "chrysoprasus," n. 9868. What "fine linen" and "broidered work" signify, see just above.) [9.] In David:

"The king's daughter is all glorious within, her clothing is inwrought with gold. She shall be brought unto the king in broidered work" (*Psalms* xlv. 13, 14).

The "king's daughter" signifies spiritual affection for truth, and therefore a church consisting of those who are in that affection; "king" signifies the Lord in respect to Divine truth; "clothing inwrought with gold," intelligence and wisdom from that truth; the "broidered work" in which she should "be brought to the

king" signifies knowledges of truth. (That "daughter" signifies affection for truth, and the church therefrom, see *A.C.*, n. 2362, 2623, 3373, 3963, 4257, 6729, 6775, 6779, 8649, 9055, 9807. That "king" signifies the Lord in respect to Divine truth, see above, n. 31.) [10.] In the *Second Book of Samuel*:

"Daughters of Israel, weep over Saul, who clothed you in scarlet with dainty things, and who put an ornament of gold upon your apparel" (i. 24).

This is in the lamentation of David over Saul, which he wrote

"To teach the sons of Judah the bow" (verse 18):

by "bow" is signified truth combating against falsities (see *A.C.*, n. 2686, 2709); "Saul" here, as a king, signifies such truth; the "sons of Judah" signify those who are in truths from good; "to clothe the daughters of Israel in scarlet," and "to put ornaments of gold upon the apparel," is to impart intelligence and wisdom to those who are in a spiritual affection for truth. [11.] In *Matthew*:

"When the king came in to behold the guests, he saw there a man that had not on a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment? He was speechless. Then said the king . . . , Bind him hand and foot, and cast him out into outer darkness" (xxii. 11-13).

A "wedding garment" signifies the intelligence of the spiritual man, which is from knowledges of truth and good; but "he that had not on a wedding garment" signifies a hypocrite, who by a moral life counterfeits a spiritual life when yet he is merely natural; "to bind him hand and foot" signifies deprivation of knowledges from the Word, by which he has put on the likeness of a spiritual man; "to be cast out into outer darkness" signifies among those who are in falsities from evil (for "outer darkness" signifies falsities from evil). [12.] In *Zephaniah*:

"I will visit upon the princes, and upon the king's sons, and upon all that are clothed with the garments of the stranger" (i. 8).

"Princes" and "king's sons" signify those who are in truths, and in a contrary sense, as here, those who are in falsities; these are said to be "clothed with the garment of the stranger," because "garment" signifies falsity, and "stranger" those who are out of the church and do not acknowledge the truths of the church. [13.] In *Matthew*:

"Beware of false prophets, who come to you in sheep's clothing; inwardly they are ravening wolves" (vii. 15).

"False prophets in sheep's clothing, who inwardly are ravening wolves," are those who teach falsities as if they were truths, and who in appearance live a moral life, but who by themselves, when

they think from their spirit, think of nothing but themselves and the world, and are eager to deprive all others of truths. [14.] In *John*:

Jesus said to Peter, "When thou wast young thou girdedst thyself and walkedst whither thou wouldst; but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee, and lead thee whither thou wouldst not" (xxi. 18).

What these words signify in the spiritual sense may be seen above (n. 9); namely, that by "Peter" is meant the faith of the church; when he "was young and girded himself and walked whither he would" means the faith of the church at the beginning, when men are in the good of charity, that they then think about the truths of the church from the spiritual man, which is to think from their spirit, thus from a spiritual affection for truth, that is, from freedom. But by "Peter when old, that he should stretch forth his hands and another should gird him," is meant the faith of the church at its end, when faith would be without charity, that they then would think nothing about the truths of the church from themselves, but only from others, thus from doctrine only and not from the Word, which is relatively a servile state. For to believe what another says is servile, but to believe what one himself thinks from the Word is freedom; according to the Lord's words in *John*:

"If ye abide in My Word, ye are truly My disciples; and ye shall know the truth, and the truth shall make you free" (viii. 31, 32).

[15.] In *Luke*:

"No man putteth a piece of a new garment on an old garment; else the new will rend the old, and the piece from the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and itself be spilt, and the bottles be destroyed" (v. 36, 37; *Matt.* ix. 16, 17; *Mark* ii. 21, 22).

Because a "garment" signifies truth, the Lord compared the truths of the previous church, which was a church representative of spiritual things, to a piece of an old garment, and the truths of the new church, which were spiritual truths themselves, to a piece of a new garment; He compared them likewise to bottles of wine, because "wine" in like manner signifies truth, and "bottles" mean the knowledges that contain truth. (That "wine" in the Word signifies truth, see *Doctrine of the New Jerusalem*, n. 219.)

[c.] [16.] From this it can now be seen what is signified in the Word elsewhere by "garments," which are often mentioned, as in the following passages. In the *Apocalypse*:

"And upon the thrones four-and-twenty elders sitting, arrayed in white garments" (iv. 4).

Again,

The armies of the One sitting upon the white horse "followed Him, . . . clothed in fine linen, white and pure" (xix. 14)

Again,

Those who stood before the throne in sight of the Lamb, "were clothed in white robes" (vii. 9).

Again,

The seven angels from the temple "were clothed in linen clean and shining" (xv. 6).

Again,

"White robes were given to every one of those under the altar" (vi. 11).

Again,

"Buy gold. . . and white garments" (iii. 18).

In *Ezekiel*:

"If he giveth his bread to the hungry, and covereth the naked with a garment" (xviii. 16).

"To give bread to the hungry" signifies in the spiritual sense to instruct from good of charity those who long for truths; "to cover the naked with a garment" signifies to instruct, in like manner, those who are not in truths. [17.] In the same,

The enemies "shall strip thee of thy garments, and shall take away the jewels of thine adorning" (xxiii. 26).

In *Zechariah*:

"Joshua was clothed with filthy garments, and thus stood before the angel. And he said to those that stood before him, Take away the filthy garments from off him. And he said, Behold I have made thine iniquity to pass from off thee, in clothing thee with changed garments" (iii. 3-5).

In *Lamentations*:

"They have wandered blind in the streets, they have been polluted with blood; what they cannot pollute they touch with their garments" (iv. 14).

From the signification of "garments" it can be known what is meant by several statutes pertaining to the children of Israel,

That they should not put on mixed garments (*Lev.* xix. 19; *Deut.* xxii. 11)

That a woman should not wear what belonged to a man, nor a man be clothed with the garments of a woman (*Deut.* xxii. 5);

That they should wash their garments that they might be purified, and thus sanctified (*Exod.* xix. 14; *Lev.* xi. 25, 28, 40; xiv. 8, 9; *Num.* xix. 11 to the end);

and elsewhere:

That in mourning for their transgression against Divine truths the

should put off their garments and put on sackcloth (*Isa.* xv. 3 ; xxii. 12 ; xxxvii. 1, 2 ; *Jer.* iv. 8 ; vi. 26 ; xlviii. 37 ; xlix. 3 ; *Lam.* ii. 10 ; *Ezek.* xxvii. 31 ; *Amos* viii. 10 ; *Jonah* iii. 5, 6, 8) ;

And that they should rend their garments (*Isa.* xxxvii. 1 ; and elsewhere).

Also what this signifies,

That the disciples laid their garments upon the ass and the colt when the Lord was going to Jerusalem, and that the people strowed their garments in the way (*Matt.* xxi. 7-9 ; *Mark* xi. 7, 8 ; *Luke* xix. 35, 36).

can be seen above (n. 31[*b*]). [18.] That "garments" signify truths has its origin in this, that the light of heaven is Divine truth going forth from the Lord as a sun there, and all things that have existence in the heavens have existence from the light there, and this is true of the garments in which the angels appear clothed. It is from this

That the angels who sat at the Lord's sepulchre had a garment white as snow (*Matt.* xxviii. 3) ;

And that their garments were shining (*Luke* xxiv. 4).

(That the garments in which the angels appear clothed correspond to their intelligence, and that they have intelligence according to their reception of Divine truth from the Lord, see *Heaven and Hell*, n. 177-182 ; and that Divine truth going forth from the Lord is light in heaven, n. 126-135.) From this it can be seen what "garments" signify in reference to the Lord, namely, Divine truth going forth from Him ; and as Divine truth is signified, the Word also is signified, for the Word is Divine truth from the Lord on earth and in the heavens. This was represented by the Lord's "garments" when He was transfigured before Peter, James, and John, which are thus described in the Evangelists,

When Jesus was transfigured, "His face did shine as the sun, and His garments became white as the light" (*Matt.* xvii. 2) ; and "white, dazzling" (*Luke* ix. 29) ; and "glistening white as snow, so as no fuller on earth can whiten them" (*Mark* ix. 3).

The same is said of the Ancient of Days in *Daniel* :

"The Ancient of Days did sit, and His garment was like white snow" (vii. 9).

"The Ancient of Days" is the Lord from eternity. As "light" is Divine truth, and this in reference to the Lord is signified by "garments," it is said in David :

Jehovah "covereth Himself with light as with a garment" (*Psalms* civ. 2).

[19.] From this it can be seen what the Lord's garments mentioned elsewhere in the Word signify. As in David :

"He hath anointed all thy garments with myrrh and aloes and cassia" (*Psalms* xlv. 7, 8).

where the Lord is treated of. In Moses :

“He will wash His garment in wine, and His covering in the blood of grapes” (*Gen.* xlix. 11).

This is also said of the Lord. “Wine” and “the blood of grapes” signify Divine truth. Because the Lord’s garments signified Divine truth,

Those who touched the border of His garment were healed (*Matt.* ix. 20, 21 ; *Mark* v. 27, 28, 30 ; vi. 56 ; *Luke* viii. 44).

In *Isaiah* :

“Who is this that cometh from Edom, His garments sprinkled from Bozrah ; this that is honorable in His apparel? . . . Wherefore art Thou red in Thine apparel, and Thy garments as of one treading in the wine press? . . . Their victory is sprinkled upon My garments, and I have stained all My raiment” (lxiii. 1-3).

This is also said of the Lord ; “garments” here signify the Word, which, as has been said, is Divine truth from the Lord on earth and in the heavens ; the violence offered to Divine truth, that is, to the Word by those who were then of the church, is described by this, that “He was red in apparel as one treading in the wine-press,” and that “victory was sprinkled upon His garments,” and that “He had stained all His raiment.” [20.] In the *Apocalypse* :

He who sat on the white horse “arrayed with a garment dyed with blood ; and His name is called the Word of God” (xix. 13).

Here it is plainly declared that He who sat on the white horse was called “the Word of God ;” and it is clear that this is the Lord, for it is immediately said of Him,

“He hath on His garment and on His thigh a name written, King of kings and Lord of lords” (verse 16).

It is therefore the Word in the letter that is signified by the “garment dyed with blood,” since violence was done to it, but not to the Word in the spiritual sense ; violence could not be done to this, because they knew nothing about it. [21.] That violence was done to the Word in the sense of the letter, but not to the Word in the spiritual sense, is signified also by the soldiers dividing the Lord’s garments, but not His tunic, of which it is said in *John* :

“The soldiers . . . took His garments, and made four parts, to every soldier a part, also the tunic. Now the tunic was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but let us cast lots for it, whose it shall be. . . . These things therefore the soldiers did” (xix. 23, 24).

And in David :

“They parted My garments, and cast lots upon My vesture” (*Psalm* xxii. 18).

“The garments of the Lord which they parted” signify the Word in the letter ; His “tunic” the Word in the spiritual sense ; “soldiers” signify those of the church who should fight in behalf of Divine truth ; therefore it is said, “These things therefore the soldiers did.” (That “tunic” signifies Divine truth, or the Word in the spiritual sense, see *A.C.*, n. 9826, 9942 ; that “soldiers” signify those who are of the church, and who should fight in behalf of Divine truth, see above, n. 64, at the end, where these things are more fully explained.) It should be known that each detail related in the Evangelists respecting the Lord’s passion, involves and signifies how the church at that time, which was among the Jews, had treated Divine truth, thus the Word, for this was Divine truth with them ; the Lord also was the Word, because He was Divine truth (*John* i. 1, 2, 14). But what each detail involves and signifies cannot be known except by the internal sense. Here it will be told only what “the Lord’s garments” signified, because the meaning of “garments” is here treated of, namely, that they signify truths, and in reference to the Lord, Divine truths. [22.] “The garments of Aaron and of his sons” have a like signification, because Aaron with his sons represented the Lord in respect to Divine good, and their garments the Lord in respect to Divine truth. (But these things may be seen set forth and shown in the *Arcana Caelestia* ; as that Aaron represented the Lord in respect to Divine good, n. 9806, 9946, 10017 ; also what each of their garments signified, the breastplate, the ephod, the cloak, the tunic wrought with checker work, the mitre, and the belt, n. 9814, 9823-9828, seq.)

196. “*And they shall walk with Me in white, for they are worthy,*” signifies *their spiritual life, which they have by means of knowledges of truth and good from the Word.*—This is evident from the signification of “to walk,” as meaning to live (see above, n. 97) ; from the signification of “in white,” as meaning in truths, for “whiteness” and “brightness” in the Word are predicated of truths (of which presently) ; therefore by these words, “they shall walk with me in white,” is signified spiritual life, since spiritual life is a life of truth, that is, a life according to truths, thus according to the precepts of the Lord in the Word. This is evident also from the signification of “for they are worthy,” as meaning because they have spiritual life from the Lord. So far as any one receives from the Lord is he worthy ; but so far as he receives from self, that is, from what is his, or from what is his own (*proprium*) he is not worthy. Nothing else constitutes spiritual life with man but knowledges of truth and good from the Word applied to the life ; and they are

applied to the life when man holds them as the laws of his life, for he then looks to the Lord in everything, and with such the Lord is present, and gives intelligence and wisdom and an affection for these and delight in them. For the Lord is in His truths with man since every truth goes forth from the Lord, and what goes forth from the Lord this is His, even so that it is He; therefore the Lord says,

“I am . . . the truth and the life” (*John* xiv. 6).

He that doeth the truth cometh to the light, [that his works may be made manifest] that they have been wrought in God” (*John* iii. 21).

“The Word was with God, and the Word was God. . . . In Him was life; and the life was the light of men. . . . That was the true light, that lighteth every man. . . . And the Word was made flesh” (*John* i. 1, 4, 9, 14).

The Lord is called “the Word” because the Word means Divine truth; He is also called “the Light” because Divine truth is light in the heavens; He is also called “the Life,” because everything that lives, lives from that light; from that also angels have intelligence and wisdom, in which their life consists. He who would derive life from any other source than the Divine that goes forth from the Lord, which in heaven is called Divine truth and is there seen as light, is greatly mistaken. From this it can be seen how it is to be understood that “God was the Word,” that “in Him was life, and that the life was the light of men.” [2.] “White” in the Word is predicated of truths, because Divine truth is the light of heaven, as was just said, and whiteness and brightness are from the light of heaven. From this it was

That when the Lord was transfigured before Peter, James, and John, His face appeared as the sun, and His garments as light (*Matt.* xvii. 2), “white, dazzling” (*Luke* ix. 29), “glistening as snow, so as no fuller on earth could whiten” (*Mark* ix. 3);

That the angels at the Lord’s sepulchre had a garment white as snow (*Matt.* xxviii. 3), and shining (*Luke* xxiv. 4);

That there appeared to John seven angels from the temple clothed in linen clean and shining (*Apoc.* xv. 6);

That those who stood before the throne of the Lamb were clothed in white robes (*Apoc.* vi. 11; vii. 9, 13, 14; xix. 8);

That the armies of the One sitting upon the white horse followed Him on white horses, clothed in fine linen, white and pure (*Apoc.* xiv. 14).

From this also it was

That the garments of Aaron were of linen, and that he put them on when he went within the vail before the mercyseat (*Lev.* xvi. 1-5, 32).

“Linen” also signifies truth, because of its whiteness (*A.C.*, n. 7601, 9959). As “white” signifies truth, and truths are what disclose falsi

ties and evil in man and thus purify him, it is said in David :

“Behold, Thou desirest truth in the reins, and in the hidden part Thou makest me to know wisdom. Thou shalt purge me with hyssop; that I may be made clean; Thou shalt wash me and I shall be whiter than snow” (*Psalms* li. 6. 7).

[3.] Because the Nazirites represented the Lord in respect to Divine truth in outmosts, which on earth is the Word in the sense of the letter, and this with the Jews was falsified and perverted, it is said of them in *Lamentations* :

“The Nazirites were whiter than snow, they were brighter than milk their bones were more ruddy than pearls, their polishing was sapphire; but their form is darkened, that they are not known in the streets” (iv. 7, 8).

(That “Nazirites” represented the Lord in respect to Divine truth, see *A.C.*, n. 6437; that “the crown of the head of the Nazirites” means Divine truths in outmosts, or the Word in the letter, n. 6437, 9407. That the “hair” which was of the Naziriteship, and was called “the crown of the head of the Nazirite,” is Divine truth in outmosts, n. 3301, 5247, 10044. That one has strength and power in Divine truths in the outmosts, n. 9836; that therefore the strength of Samson was in his hair, n. 3301.) [4.] From this it is clear what is signified by “the Nazirites were whiter than snow and brighter than milk,” and “sapphire was the polishing of their bones; their form was darkened, that they were not known in the streets;” for “whiteness” and “brightness” signify Divine truth in its light (as was said above); and “bones,” as they are man’s outmosts, being the supports of his whole body, correspond to outmosts in heaven. (For all things of man correspond, see *Heaven and Hell*, n. 87-102; consequently “bones” signify the outmosts in the spiritual world, which are also the outmosts of Divine truth or the Word, *A.C.*, n. 5560-5564, 8005; that “sapphire” signifies what is translucent from truths, n. 9407; and “not to be known in the streets” signifies that Divine truth is no more to be seen, since “streets” signify where there are truths of doctrine, n. 2336.)

197. [*Verse* 5.] “*He that overcometh*” signifies *he that is steadfast even until death*.—This is evident from the signification of “overcoming” as meaning to be steadfast in spiritual affection for truth even to the end of life (see above, n. 128).

198. “*Shall be clothed in white garments*” signifies *intelligence and wisdom according to truths and their reception*.—This is evident from what was said above (n. 195, 196), where it was shown that “white garments” are Divine truths. “To be clothed with them” signifies intelligence and wisdom according to truths and their reception, because all intelligence and wisdom are from Divine truths according to the perception of them and their reception in the life. To see truths, and to see what they are, is of perception; and to live according to them is of reception; and accord-

ing to perception and reception man has intelligence and wisdom. Such intelligence and wisdom as is not from Divine truths, but from worldly things only, is not intelligence and wisdom but merely knowing (*scientia*) and a power to reason therefrom; for intelligence is seeing inwardly in oneself whether a thing be true or not; but they who are wise from worldly things only do not see truths inwardly in themselves, but from others; and to see from others is merely to know (*scire*); and such things come no farther under the mind's vision than that they may be confirmed. In such a state are most persons at this day within the church who make faith alone, separate from life, to be saving; consequently truths do not enter into their spirit, but merely into the memory of the natural man; and yet the light of heaven, which is Divine truth, can enter by no other way into man than by the way of his spirit or soul; and man's spirit is such as his life is, but not such as his memory apart from his life is; and the light of heaven enters into man's spirit when he is in the good of love and charity from the Lord, and when he is in that good he is also in faith. (That man has no faith when he has no love or charity, see *Last Judgment*, n. 33-40. Moreover, what true intelligence is, what spurious, and what false, see *Heaven and Hell*, n. 346-356.)

199. "*And I will not blot his name out of the book of life*" signifies *that they will be in heaven because they are fitted for it.*—This is evident from the signification of "name," as meaning the quality of man's state of life (see above, n. 148); and from the signification of "the book of life," as meaning heaven (of which presently); therefore, "not to blot his name out of the book of life" signifies that they will be in heaven because their state in respect to love and faith is heavenly, thus because they are fitted for heaven. "The book of life" signifies heaven, because a man who is in love to the Lord and faith in Him is a heaven in least form, and this heaven of man corresponds to heaven in greatest form; therefore he who has heaven in himself comes into heaven, for he is fitted for it. (That there is such correspondence, see *Heaven and Hell*, n. 51-58, 73-77, 87-102; and *Doctrine of the New Jerusalem*, n. 230-236.) From this it is that "the book of life" is that in man that corresponds to the heaven in him. Because this remains with man to eternity, if he has become spiritual by means of knowledges of truth and good applied to life in the world, it is said, "I will not blot his name out of the book of life." In the world it may be blotted out if man does not continue spiritual to the end of life; but if he does so continue it cannot be blotted out, because he is conjoined to the Lord by love and faith, and such conjunction with the Lord as there has been in the world remains with man after

death. [2.] From all this it can be seen that "the book of life" means that from the Lord which has been written in man's spirit, that is, in his heart and soul, or what is the same, in his love and faith; and what is written by the Lord in man is heaven. From this it is clear what is meant by "the book of life" in the following passages. In *Daniel* :

"The Ancient of Days sat, . . . and the books were opened" (vii. 9, 10).

In the same,

"The people shall be delivered, every one that shall be found written in the book" (xii. 1).

In David :

"Let them be blotted out of the book of lives, and not be written with the righteous" (*Psalms* lxix. 28).

In Moses :

Moses said, "Blot me, I pray Thee, out of the book which Thou hast written. And Jehovah said, Whosoever hath sinned against Me, him will I blot out of the book" (*Exod.* xxxii. 32, 33).

In the *Apocalypse* :

"All shall worship the beast whose names have not been written in the Lamb's book of life" (xiii. 8; xvii. 8).

Again,

"I saw . . . that the books were opened; and another book was opened, which is of life; and the dead were judged out of the things which were written in the books, according to their works. . . . And if any was not found written in the book of life he was cast into the lake of fire" (xx. 12, 15).

Again,

There shall enter into the New Jerusalem "only they that are written in the Lamb's book of life" (xxi. 27).

In David :

"My bone was not hidden from Thee when I was made in secret. . . . Upon Thy book all the days were written in which they were formed, and not one of them is wanting" (*Psalms* cxxxix. 15, 16).

"All the days were written" means all states of life. (That each and all things that man has thought, willed, spoken, and done, even all that he has seen and heard, are with him in his spirit as if written therein, so that nothing whatever is wanting, see *Heaven and Hell*, n. 462, 463; and *A.C.*, n. 2469-2494, 735²; and that this is man's "book of life," see n. 2474, 9386, 9841, 10505; and likewise, n. 5212, 8067, 9334, 9723, 9841.)

200. "And I will confess his name before My Father and before His angels" signifies that they will be in Divine good and in Divine truth therefrom.—This is evident from the signification of "I will confess his name," as meaning that things are to be in

agreement with the quality of their state of life; for "I will confess," when said by the Lord, means making things to be; for what the Lord says or confesses respecting a man or angel who is in the good of love and faith, He grants and provides, since every good of love and faith is from Him. Therefore in the Word, "to speak," when predicated of the Lord, signifies to instruct, to enlighten, and to provide (see *A.C.*, n. 5361, 6946, 6951, 7019, 8095, 10234, 10290). That "name" means quality of the state of life, see above (n. 148). This is evident also from the signification of "Father," when it is said by the Lord, as meaning the Divine good, which is in the Lord and from Him (of which in what follows); and from the signification of "angels," as meaning Divine truth, which is also from the Lord (of which above, n. 130). From this it is clear that "I will confess his name before My Father and before His angels," signifies that they will be in Divine good and in Divine truth. [2.] "Father," when it is said by the Lord, means the Divine good, which is in the Lord and from the Lord, because the Divine, which was in the Lord from conception, and which was the *Esse* of His life, to which Divine he united His Human when He was in the world; this He called "His Father." That the Divine that was in Him from conception was what the Lord called "Father," can be clearly seen from His teaching that He is one with the Father. As in *John* :

"I and the Father are one" (x. 30).

In the same,

Believe "that the Father is in Me, and I in the Father" (x. 38).

In the same,

"He that beholdeth Me beholdeth Him that sent Me" (xii. 45).

In the same,

"If ye had known Me ye would have known My Father also; and from henceforth ye have known Him, and have seen Him. Philip said unto Him, Lord, show us the Father. . . . Jesus saith, Am I so long time with you, and thou dost not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? . . . The Father that abideth in Me doeth the works. Believe Me, that I am in the Father, and the Father in Me" (xiv. 7-11).

In the same,

"If ye had known Me ye would have known My Father also" (viii. 19).

In the same,

"I am not alone, because the Father is with Me" (xvi. 32).

- [3.] Because the Lord is one with the Father He also declares,
 That all things of the Father are His, and His are the Father's (*John* xvii. 10);
 That all things whatsoever that the Father hath are His (*John* xvi. 15);
 That the Father hath given all things into the hands of the Son (*John* iii. 35; xiii. 3);
 And that all things have been delivered unto Him by the Father; that no one knoweth the Son save the Father, neither doth any one know the Father save the Son (*Matt.* xi. 27; *Luke* x. 22).
 That no one hath seen the Father except the Son, who is in the bosom of the Father (*John* i. 18; vi. 46).
 That the Word was with God, that the Word was God, . . . and the Word became flesh (*John* i. 1, 14).

From this last passage also it is clear that they are one, for it is said, "The Word was with God, and the Word was God." It is plain, too, that the Human of the Lord is God, for it is said, "And the Word became flesh." Because all things of the Father are also the Lord's, and because He and the Father are one, the Lord when He ascended into heaven said to his disciples,

"All power hath been given unto Me in heaven and on earth" (*Matt.* xxviii. 18);

by which He taught that men should approach Him alone, because He alone can do all things; as He also said to them before,

"Without Me ye can do nothing" (*John* xv. 5).

This makes clear how these words are to be understood,

"I am the way, the truth, and the life; no one cometh unto the Father but through Me" (*John* xiv. 6);

namely, that the Father is approached when the Lord is approached. [4.] The Lord so often spoke of the Father as another than Himself, for this, as one of many reasons, that by "Father," in the internal or spiritual sense, is meant the Divine good, and by "Son," the Divine truth, each in the Lord and from the Lord; for the Word is written by correspondences, and is thus both for men and for angels. The "Father" therefore is mentioned, that the Lord's Divine good may be perceived by angels who are in the spiritual sense of the Word; and "Son of God" and "Son of man" are mentioned, that the Divine truth may be perceived (as can be seen from what has been shown in the *Arcana Caelestia*, namely, that "Father" in the Word signifies good, n. 3703, 5902, 6050, 7833, 7834; that "father" signifies the church in respect to good, thus the good of the church, and "mother" the church in respect to truth, thus the truth of the church, n. 2691, 2717, 3703, 5581, 8897. That the Divine good that was in Him from conception, and was the *Esse* of life, from which was His Human, the Lord called "Father," n. 2803, 3704, 7499, 8328, 8897; that the Lord is acknowledged as the Father in heaven because they are one, n. 15, 1729, 2690; that the Lord is also called "Father" in the Word, n. 2005. that the Lord is a Father to those who are being regenerated, since they are receiving new life from Him, and His life, n. 2293, 3690, 6492; that "Son of

God," and "Son of man," are the Lord in respect to the Divine Human and the proceeding Divine truth, see above, n. 63, 151, 166.) Since, then, all who come into heaven must be not only in good but also in truth (for no one can be in the one unless he is also in the other, since good is the *esse* of truth, and truth is the *existere* of good); and since "the Father" signifies Divine good, and "angels" Divine truth, both from the Lord, it is said, "I will confess his name before My Father and before His angels." So, too, in the Evangelists:

"Every one who shall confess Me before men, him will I confess before My Father who is in the heavens" (*Matt.* x. 32).

"Every one who shall have confessed Me before men, him shall the Son of man also confess before the angels of God" (*Luke* xii. 8).

[5.] Since "Father" signifies Divine good, and "angels" Divine truth, the Lord also says,

"When the Son of man shall come in His glory and the glory of the Father and of the holy angels" (*Luke* ix. 26; *Matt.* xvi. 27).

Here the Lord calls His glory "the glory of the Father and of the angels," for He says, "in His glory and the glory of the Father and of the holy angels;" but in another place, "in the glory of the Father with the angels;" and elsewhere, "in His glory with the angels." As in *Mark*:

"When He shall come in the glory of His Father with the holy angels" (viii. 38).

And in *Matthew*:

"When the Son of man shall come in His glory, and all the holy angels with Him" (xxv. 31).

Let it be added further that if it is accepted as a doctrine and acknowledged, that the Lord is one with the Father, and that His Human is Divine from the Divine in Himself, light will be seen in every particular of the Word; for that which is accepted as doctrine and acknowledged from doctrine is in light when the Word is read; moreover, the Lord, from whom is all light and who has all power, will enlighten those who acknowledge this. But on the other hand, if it is accepted and acknowledged as a doctrine that the Divine of the Father is another Divine than the Lord's, nothing will be seen in light in the Word; since the man who is in that doctrine turns himself from one Divine to the other, and away from the Divine of the Lord which he can see (which is done by thought and faith), to a Divine that he cannot see; for the Lord says,

"Ye have neither heard the Father's voice at any time, nor seen His form" (*John* v. 37; also i. 18);

and to believe in a Divine and love a Divine that cannot be thought of under any form is impossible.

201. [*Verse 6.*] "**He that hath an ear let him hear what the Spirit saith to the churches**" signifies that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church, as is evident from what has been said above (n. 108), where there are like words.

VERSES 7-13.

202. "*And to the angel of the church in Philadelphia write, These things saith the Holy, the True, He that hath the key of David, He that openeth and no one shutteth, and shutteth and no one openeth: I know thy works; behold, I have given before thee an opened door, and no one is able to shut it; for thou hast some power, and hast kept My word, and hast not denied My name. Behold, I will give, from the synagogue of Satan, of those saying that they are Jews and they are not, but do lie; behold, I will make them to come and worship at thy feet, and to know that I have loved thee. Because thou hast kept the word of My endurance, I also will keep thee in the hour of temptation that is to come upon the whole world, to try them that dwell upon the earth. Behold, I come quickly; hold what thou hast, that no one take thy crown. He that overcometh I will make him a pillar in the temple of My God, and he shall go out thence no more; and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which is coming down out of heaven from My God, and My new name. He that hath an ear let him hear what the Spirit saith to the churches.*"

7. "*And to the angel of the church in Philadelphia write*" signifies those of the church who are in the faith of charity [n. 203]; "*these things saith the Holy, the True,*" signifies from whom is that faith [n. 204]; "*He that hath the key of David*" signifies who has power by means of Divine truth [n. 205]; "*He that openeth and no one shutteth, and shutteth and no one openeth,*" signifies power to admit into heaven all who are in the faith of charity, and to remove from heaven all who are not [n. 206].
8. "*I know thy works*" signifies a life of charity [n. 207]; "*behold, I have given before thee an opened door, and no one is able to shut it,*" signifies that they will be admitted into heaven, and that to no one of that character will it be refused [n. 208]; "*for thou hast some power, and hast kept My word, and hast not denied My name,*" signifies that they have power from the Lord over evils and falsities, in the measure in which they make truths from the Word to be of their life, and acknowledge the Divine of the Lord in His Human [n. 209].
9. "*Behold, I will give, from the synagogue of Satan,*" signifies those who are in the doctrine of faith alone, and in no charity [n. 210]; "*of those saying that they are Jews and they are not, but do lie,*" signifies who believe themselves to be in truths, when yet they are in falsities [n. 211]; "*Behold, I will make them to come and worship at thy feet,*" signifies the state of such after death, that they will be out of heaven, and cannot be admitted [n. 212]; "*and to know that I have loved thee*" signifies a consequent knowledge that the Lord is present in charity, and not in faith apart from charity [n. 213].
10. "*Because thou hast kept the word of My endurance*" signifies that they have lived according to the Lord's commandments [n. 214]; "*I also will keep thee in the hour of temptation that is to come upon the whole world, to try them that dwell upon the earth,*" signifies the time of the last judgment, when there will be visitation upon those who are in the former heaven, and that they will then be saved [n. 215].

11. "*Behold, I come quickly,*" signifies that this is certain [n. 216]; "*hold what thou hast*" signifies steadfastness in a state of faith from charity even unto the end [n. 217]; "*that no one take thy crown*" signifies lest intelligence should perish [n. 218].
12. "*He that overcometh I will make him a pillar in the temple of My God*" signifies that those who are steadfast will be in Divine truth in heaven [n. 219, 220]; "*and he shall go out thence no more*" signifies that they shall be in it to eternity [n. 221]; "*and I will write upon him the name of My God*" signifies their quality in respect to Divine truth implanted in the life [n. 222]; "*and the name of the city of My God, the New Jerusalem, which is coming down out of heaven from My God,*" signifies the doctrine of the new church, which is in the heavens [n. 223]; "*and My new name*" signifies that they will also acknowledge the Lord's Divine Human [n. 224].
13. "*He that hath an ear let him hear what the Spirit saith to the churches*" signifies that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church [n. 225].

203. [*Verse 7.*] "*And to the angel of the church in Philadelphia write*" signifies those of the church who are in the faith of charity.—This is evident from the things written to the angel of this church understood in the internal sense, for (as was said above, n. 20) the "seven churches" mean, not seven churches, but all persons whatever who are of the church, or all things whatsoever with man that constitute the church; since "seven" in the Word means all persons and all things; in fact, every number in the Word signifies something either of thing or state, as can be most plainly seen in this prophetic book, in which numbers are so frequently mentioned; also in *Ezekiel* (chaps. xl.—xlvi.), where the new temple and the new earth are described, which is done by measurements given in numbers. The "new temple" and "new earth," here mean a new church, and each measurement or each number signifies something pertaining to the church. (That all numbers in the Word signify things and states, see *Heaven and Hell*, n. 263.)

204[*a*]. "*These things saith the Holy, the True,*" signifies from whom is that faith.—This is evident from the signification of "the Holy, the True," as meaning, in reference to the Lord, He from whom are charity and faith. He is called "holy" because charity is from Him, and "true" because faith is from Him. That the Lord is called "holy" because charity is from Him, consequently that "holy" in the Word is predicated of charity and of faith therefrom will be seen presently. The Lord is called "true" because faith is from Him, and consequently "true" in the Word is predicated of faith, for the reason that all truth is of faith; for that is called "true" which is believed; other things are not of faith because they are not believed. But because the faith

of charity is here treated of, something shall first be said about faith and what it is. [2.] There is spiritual faith, and there is faith merely natural. Spiritual faith is wholly from charity, and in its essence is charity. Charity, or love towards the neighbor, is to love truth, sincerity, and right, and to do them from the will. For the neighbor in the spiritual sense is not every man, but it is that which is in man; if this be truth, sincerity, and right, and the man is loved on account of these, the neighbor is loved. That this is what charity means, in the spiritual sense, any one may know if he will but reflect. Every one loves another, not for the sake of his person, but for the sake of what is in him; this is the ground of all friendship, all good will, and all honor. From this it follows, that to love men for the sake of the truth, sincerity, and right in them is spiritual love; for truth, sincerity, and right are spiritual things, because they are out of heaven from the Lord. For no man thinks, wills, and does any good thing that is good in itself,—it is all from the Lord; and truth, sincerity, and right are good things that are good in themselves when they are from the Lord. These things, then, are the neighbor in the spiritual sense; from which it is clear what is meant in that sense by loving the neighbor, that is, by charity. From that is spiritual faith; for whatever is loved is called truth when it is thought. Every one can see that this is so if he will reflect upon it, for every one corroborates that which he loves by many things in the thought, and all things by which he convinces himself he calls truths; the truth that any one has is from no other source. From this it follows, that the truths a man has are such as is the love in him; consequently, if the love in him is spiritual, the truths will also be spiritual, since the truths act as one with his love. All truths, because they are believed, are called in one complex, faith. From this it is clear that spiritual faith in its essence is charity. So far concerning spiritual faith. [3.] Faith merely natural is not a faith of the church, although it is called faith; it is merely knowing (*scientia*). It is not a faith of the church, because it does not proceed from love to the neighbor, or charity, which is the spiritual itself from which faith comes, but proceeds from some natural love that has reference either to love of self or love of the world, and whatever proceeds from these loves is natural. Love forms the spirit of man; for man in respect to his spirit is wholly as his love is; from that he thinks, from that he wills, and from that acts; therefore he makes no other truth to be of his faith than that which is of his love; and truth that is of love of self or the world is merely natural, because it

comes from man and from the world, and not from the Lord and from heaven ; for such a man loves truth, not from a love of truth but from a love of honor, of gain and of fame, which he serves ; and as his truth is such, his faith is the same. This faith, therefore, is not a faith of the truth of the church, or faith in a spiritual sense, but only in a natural sense which is a mere knowing (*scientia*). And because nothing of this is in man's spirit but only in his memory, associated with other things of this world, therefore after death it is dissipated. For only that which is of man's love remains with him after death, for (as has been said) it is love that forms man's spirit, and man in respect to his spirit is wholly such as his love is. (Other things respecting charity and faith therefrom may be seen in *The Doctrine of the New Jerusalem*, where Charity and Faith are treated of, n. 84-106, 108-122 ; also in *Last Judgment*, where it is shown that there is no faith where there is not charity, n. 33-39.) [4.] That "holy" in the Word is predicated of Divine truth, and therefore of charity and its faith, is evident from the passages where it is spoken of. There are two things that go forth from the Lord and are received by angels, Divine good and Divine truth. These two go forth from the Lord as one, but they are received by angels variously ; some receive Divine good more than Divine truth, and some receive Divine truth more than Divine good. Those who receive Divine good more than Divine truth constitute the Lord's celestial kingdom and are called celestial angels, and in the Word are called "the righteous ;" but those who receive Divine truth more than Divine good constitute the Lord's spiritual kingdom, and are called spiritual angels, and in the Word "holy" [or "saints"]. (Of these two kingdoms and their angels, see *Heaven and Hell*, n. 20-28.) From this it is that "the righteous" and "righteousness" in the Word mean the Divine good and what proceeds therefrom, and that "the holy" and "holiness" mean Divine truth and what proceeds therefrom. From this can be seen what is meant in the Word by "being made righteous," and "being made holy." As in the *Apocalypse* :

"He that is righteous let him be made righteous still, and he that is holy let him be made holy still" (xxii. 11).

And in *Luke* :

"To serve Him . . . in holiness and righteousness" (i. 74, 75).

[5.] Since Divine truth going forth from the Lord is meant by "holy," the Lord is called in the Word "the Holy One," "the Holy One of God," "the Holy One of Israel," "the Holy One of Jacob ;"

and it is from this that angels are called "holy," and also prophets and apostles; and it is from this that Jerusalem is called "holy." That the Lord is called "the Holy One," "the Holy One of God," "the Holy One of Israel," and "the Holy One of Jacob," may be seen in

Isa. xxix. 23; xxxi. 1; xl. 25; xli. 14, 16; xliii. 3; xlix. 7; *Dan.* iv. 13; ix. 24; *Mark* i. 24; *Luke* iv. 34.

He is also called "King of the holy [of saints]" in the *Apocalypse* :

"Righteous and true are Thy ways, Thou King of Saints" (xv. 3).

The Lord is called "the Holy One," "the Holy One of God," "the Holy One of Israel," and "the Holy One of Jacob," because He alone, and no one else, is holy, which is also declared in the *Apocalypse* :

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy" (xv. 4).

[6.] Angels, prophets, and apostles are called "holy" because by them, in the spiritual sense, is meant Divine truth; and Jerusalem is called "the holy city," because by that city, in the spiritual sense, is meant the church in respect to doctrine of truth. That angels in the Word are called "holy," see

Matt. xxv. 31; *Mark* viii. 38; *Luke* ix. 26;

the prophets,

Mark vi. 20; *Luke* i. 70; *Apoc.* xviii. 20;

the apostles,

Apoc. xviii. 20;

that Jerusalem is called "the holy city,"

Isa. xlvi. 2; lxvi. 20, 22; *Dan.* ix. 24; *Matt.* xxvii. 53; *Apoc.* xxi. 2, 10.

(That by "angels" in the Word Divine truth going forth from the Lord is meant, see above, n. 130, 200; the same by "prophets," see *A.C.*, n. 2534, 7269; likewise by "apostles," see above, n. 100; that by "Jerusalem" in the Word the church in respect to the doctrine of truth is meant, see *Doctrine of the New Jerusalem*, n. 6.) From all this it can be seen why it is that Divine truth going forth from the Lord is called "the Spirit of truth," and "the Holy Spirit" (see above, n. 183[8]), also why heaven is called the "habitation of holiness"

(*Isa.* lxiii. 15; *Deut.* xxvi. 15);

and why the church is called "the sanctuary"

(*Fer.* xvii. 12; *Lam.* ii. 7; *Psalms* lxviii. 35).

[*b.*] [7.] That “holiness” is predicated of Divine truth is evident from the following passages. In *John* :

Jesus when praying said, “Sanctify them [make them holy] in Thy truth, Thy Word is truth, . . . and for their sakes I sanctify Myself, that they also may be sanctified in the truth” (xvii. 17, 19).

Here “being made holy” is plainly said in respect to truth, and “those made holy” in respect to those who receive Divine truth from the Lord. In *Moses* :

“Jehovah came from Sinai, . . . out of the myriads of holiness ; from His right hand the fire of the law unto them ; even He who loveth the peoples ; in Thy right hand are all His saints, and they are prostrated at Thy foot ; he shall receive of Thy words” (*Deut.* xxxiii. 2, 3).

“Sinai” signifies heaven where the Lord is, from whom is Divine truth, or from whom is the “law,” both in a limited and a broad sense ; “myriads of holiness” signifies Divine truths ; “the law” signifies, in a limited sense, the ten precepts of the Decalogue, and in a broad sense, the whole Word, which is Divine truth ; those are called “peoples” in the Word who are in truths, and those of them that are in truths are called “saints.” “Being prostrated at Thy foot,” and “receiving of Thy words,” is a holy receiving of Divine truth in outmosts, which is the Word in the sense of the letter, and being instructed therefrom. From all this it can be known what the particulars in that prophecy signify in the spiritual sense. (That “Sinai” in the Word signifies heaven where the Lord is, from whom is Divine truth, or from whom is the law, both in a limited and a broad sense, see *A. C.*, n. 8399, 8753, 8793, 8805, 9420. That “the law” signifies, in a limited sense, the ten commandments of the Decalogue, and in a broad sense, the whole Word, n. 2606, 3382, 6752, 7463. That those are called “peoples” who are in truths, and “nations” who are in goods, n. 1259, 1260, 2928, 3295, 3581, 6451, 6465, 7207, 10288. That “foot,” a “place of feet,” and “foot-stool,” signify, in reference to the Lord, Divine truth in outmosts, thus the Word in the letter, n. 9406.) From this it is clear that “myriads of holiness” are Divine truths, and that those here called “holy [saints]” are those who are in Divine truths. [*8.*] In *Moses* :

“Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I Jehovah [God] of Israel am holy” (*Lev.* xix. 2).

This chapter treats of the statutes, judgments, and precepts which they were to keep ; and as these signify Divine truths, it is said that those who keep them “shall be holy.” Moreover, “Israel” signifies the spiritual church, or the church which is in Divine truths, therefore it is said, “I Jehovah [God] of Israel am holy.” In the same,

“Ye shall sanctify yourselves, and ye shall be holy. . . . And ye shall keep My statutes that ye may do them” (*Lev. xx. 7, 8*)

Here also the statutes, judgments and precepts which are to be kept are treated of. In the same,

If they have kept My statutes and judgments, they shall be “a holy people unto Jehovah” (*Deut. xxvi. 16-19*).

In David :

“We shall be satisfied with the goodness of Thy house, with the holiness of Thy temple” (*Psalms lxxv. 4*).

It is said “to be satisfied with the goodness of Jehovah’s house and with the holiness of His temple,” because the “house of God” in the highest sense signifies the Lord in respect to Divine good, and “temple” in respect to Divine truth (see *A.C.*, n. 3720). In *Zachariah* :

“In that day there shall be upon the bells of the horses, Holiness unto Jehovah” (*xiv. 20*).

The establishment of a new church is here treated of, and “bells” signify truths merely known (*scientifica*) which are from the intellectual. (That “bells” signify such truths, see *A.C.*, n. 9921, 9926; and that “horse” signifies the intellectual, see *The White Horse*, n. 1-4.) [9.] From this it can be seen what it represented and signified,

That upon the mitre which was upon the head of Aaron was placed a plate of gold, upon which was engraved Holiness to Jehovah (*Exod. xxviii. 36-38*; *xxxix. 30, 31*);

for the “mitre” signifies wisdom, which is of Divine truth (see *A.C.*, n. 9827, 9949); also what it represented and signified,

That Aaron, his sons, their garments, the altar, the tabernacle, with everything pertaining thereto, were anointed with oil, and thus made holy (*Exod. xxix. 1-36*; *xxx. 22-30*; *Lev. viii. 1* to the end);

for “oil” signified the Divine good of the Divine Love, and “sanctification” the proceeding Divine; for it is Divine good that makes holy, and Divine truth is what is holy therefrom. [10.] That the word “holy” is predicated of charity can be seen from what was said above respecting the angels of heaven, namely, that there are some who receive Divine good more than Divine truth, and some who receive Divine truth more than Divine good; the former constitute the Lord’s celestial kingdom, and are those who are in love to the Lord, and because they are in love to the Lord are called “righteous;” but the latter constitute the Lord’s spiritual kingdom, and are those who are in charity towards the neigh-

bor, and because these are in charity towards the neighbor, they are called "holy [or saints]." (That there are two loves that make heaven, namely, love to the Lord, and love towards the neighbor or charity, and that the heavens are thereby distinguished into two kingdoms, namely, a celestial kingdom and a spiritual kingdom, see *Heaven and Hell*, n. 13-19; 20-28.)

• **205.** "*He that hath the key of David*" signifies *who has power by means of Divine truth*.—This is evident from the signification of "key," as meaning the power of opening and shutting, here heaven and hell, for it follows, "He that openeth and no one shutteth, and shutteth and no one openeth;" therefore "key" means here the power of saving (as above, n. 86), since to open heaven and to shut hell is to save. It is evident also from the representation of "David," as meaning the Lord in respect to Divine truth. By "David" in the Word the Lord is meant, because by "kings" in the Word the Lord in respect to Divine truth is represented, and by "priests" the Lord in respect to Divine good. The Lord is represented especially by king David, because David was much concerned with matters of the church, and also wrote the *Psalms*. (That "kings" in the Word signify Divine truth, and "priests" Divine good, see above, n. 31; moreover, that all names of persons and places in the Word signify spiritual things, which are things pertaining to the church and to heaven, see above, n. 19, 50, 102[a].) It is said, "He that hath the key of David," because David (as was just said) represented the Lord in respect to Divine truth, and the Lord has all power in the heavens and on earth from Divine good through Divine truth; for in general good without truth has no power, neither has truth without good any power, for good acts through truth. From this it is that Divine good and Divine truth go forth from the Lord as one, and so far as they are conjointly received by angels, so far the angels have power. This then, is why it is said "the key of David." (That all power is in truths from good, see *Heaven and Hell*, n. 228-233, where the Power of the Angels of Heaven is treated of; also n. 539.) [2.] That by "David" in the Word the Lord is meant is clearly evident from certain passages where he is mentioned in the prophets. As in *Ezekiel*:

"They shall be to Me for a people, and I will be to them for a God, and My servant David king over them, that they may all have one shepherd. . . . They shall dwell upon the land, . . . they and their sons and their son's sons even to eternity; and David My servant shall be a prince to them to eternity" (xxxvii. 23-25).

In *Hosea*:

"The sons of Israel shall return, and shall seek Jehovah their God, and David their king; and with fear shall they come to Jehovah and to His goodness in the end of days" (iii. 5).

It is said "They shall seek Jehovah their God, and David their king,"

because "Jehovah" in the Word means the Lord in respect to Divine good, which is the Divine *Esse*, and "David a king" means the Lord in respect to Divine truth, which is the Divine *Existere*. (That "Jehovah" in the Word means the Lord in respect to Divine good, see *A.C.*, n. 732, 2586, 2807, 2822, 3921, 4253, 4402, 7010, 9167, 9315.) [3.] In *Zechariah*:

"Jehovah shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not exalt itself above Judah. In that day shall Jehovah defend the inhabitant of Jerusalem, . . . and the house of David shall be as God, and as the angel of Jehovah before them. . . . And I will pour upon the house of David, and upon the inhabitant of Jerusalem, the spirit of grace. . . . In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem" (xii. 7, 8, 10; xiii. 1).

Here the Lord's coming is treated of, and the salvation at that time of those who are of His spiritual kingdom. "Tents of Judah" mean the celestial kingdom; and the "house of David and the inhabitant of Jerusalem," the spiritual kingdom. The spiritual kingdom is constituted of those in heaven and on earth who are in Divine truth, and the celestial kingdom of those who are in Divine good (see just above, n. 204[*h*]). From this it can be seen what these words mean, namely, that these two kingdoms shall act as one, and that one shall not exalt itself above the other. (Of these two kingdoms, see *Heaven and Hell*, n. 20-28.) That "Judah" signifies the Lord in respect to celestial love and the Lord's celestial kingdom may be seen above (n. 119). And that "Jerusalem" signifies the Lord's spiritual kingdom, see in the *Arcana Caelestia* (n. 402, 3654, 9166). The same is therefore signified by "house of David;" consequently it is here said, "the house of David shall be as God, and as the angel of Jehovah;" "God" also means the Lord in respect to Divine truth (see *A.C.*, n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167); and the same is meant by the "angel of Jehovah" (see above, n. 130[*h*], 200). [4.] "David" and his "house" have a like signification in the following passages. In *Isaiah*:

"Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given Him as a witness to the peoples, a prince and a lawgiver to the nations*" (lv. 3, 4).

These things are said of the Lord, who is here called "David." In David:

* Latin *gentibus*, Schmidius the same. In other places *populis*.

“In the heavens thou shalt establish thy truth : I have made a covenant with My chosen ; I have sworn to David My servant, even to eternity will I establish thy seed, and will build up thy throne to generation and generation ; and the heavens shall confess Thy wonder, O Jehovah ; Thy truth also in the congregation of the holy ones” (*Psalms* lxxxix. 2-5).

These things also were said of the Lord, and not of David ; for it is said, “I have sworn to David My servant, even to eternity will I establish thy seed, and will build up thy throne to generation and generation ;” this is not applicable to David, whose seed and throne were not established to eternity, and yet Jehovah swore, and an oath from Jehovah is irrevocable confirmation from the Divine (see *A.C.*, n. 2842). The “seed of David” in the spiritual sense, means those who are in the truths from good from the Lord, and in an abstract sense, truths themselves that are from good (see *A.C.*, n. 3373, 3380, 10249, 10445) ; and “throne” means the Lord’s spiritual kingdom (see *A.C.*, n. 5313, 5922, 6397, 8625). David is called “My servant” (as also above in *Ezekiel* xxxvii. 23-25), because “servant” in the Word is used of every person and every thing that serves and ministers (see *A.C.*, n. 3441, 7143, 8241), and Divine truth going forth serves and ministers to Divine good from which it goes forth. That it is the Lord in respect to Divine truth, or Divine truth going forth from the Lord that is meant by “David,” is evident, for it is said, “In the heavens thou shalt establish Thy truth, and the heavens shall confess . . . Thy truth in the congregation of the holy ones.” That those also are called “holy” who are in Divine truths, see just above (n. 204). [5.] In the same,

“I will not profane My covenant, and what is pronounced by My lips will I not change. Once have I sworn by My holiness ; I will not lie unto David. His seed shall be to eternity, and his throne as the sun before Me. It shall be established as the moon to eternity, a faithful witness in the clouds” (*Psalms* lxxxix. 34-37).

That these things are said of the Lord is evident from the whole Psalm, for it treats of His coming, and afterwards of the repudiation of Him by the Jewish nation. That the Lord is here treated of, and that He is here meant by “David” is plain from these words in the same Psalm :

“I have found David My servant ; with the oil of My holiness have I anointed him. . . . I will set his hand also on the sea, and his right hand on the rivers. He shall call Me, Thou art my Father, my God, and the rock of my salvation. I also will make him the first-born, high above the kings of the earth. . . . I will set his throne as the days of the heavens” (verses 20, 25-27, 29).

The Lord is meant also by “David,” by “the anointed,” and by

“king,” in other passages in the *Psalms*, as can be clearly seen by those who understand the Word spiritually, and obscurely by those who understand it only naturally. As in these words in David :

“Thy priests shall be clothed with righteousness, and Thy saints shall shout for joy ; for Thy servant David’s sake turn not away the face of Thine anointed. . . . There will I make the horn of David to bud : I will set in order a lamp for Mine anointed ; . . . upon himself shall his crown flourish ” (*Psalms* cxxxii. 9, 10, 17, 18).

Here also the Lord is meant by “David” and by “the anointed ;” for the Lord is treated of in this Psalm, as is clear from what goes before, where it is said,

“He swore unto Jehovah, . . . I will not give sleep to mine eyes . . . until I find out a place for Jehovah, habitations for the mighty One of Jacob. Lo, we have heard of it at Ephrath (Bethlehem). . . . We will go into His habitations, we will worship at His footstool ” (verses 2, 4-7).

[6.] That David might represent the Lord in respect to Divine truth, it was the Lord’s will to be born of the house of David, and also to be called “the son of David,” “his Root and Offspring,” also “the root of Jesse.” But when the Lord put off the human from the mother, and put on the Human from the Father, which is the Divine Human, He was no longer David’s son. This is meant by the Lord’s words to the Pharisees :

“Jesus said to the Pharisees, How does it seem to you respecting the Christ? whose Son is He? They said unto Him, David’s. He said unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou at My right hand, until I place thine enemies as a stool of thy feet? If David then calleth Him Lord, how is He his Son ” (*Matt.* xxii. 42-45 ; *Luke* xx. 41-44).

That the Lord glorified His Human, that is, put off the human from the mother, and put on a Human from the Father, which is the Divine Human, see *Doctrine of the New Jerusalem* (n. 293-295, 298-310). For this reason He was not David’s son, nor yet the son of Mary, whom therefore He did not call His mother, but “woman”

(*Matt.* xii. 46-49 ; *Mark* iii. 31 to the end ; *Luke* viii. 19-21 ; *John* ii. 4 ; xix. 25, 26).

The same is meant by “the key of Peter,” as by “the key of David,” namely, that the Lord has all power, and that He has this power through His Divine truth, as will be seen in the article that now follows.

206. “He that openeth and no one shutteth, and shutteth and

no one openeth" signifies *power to admit into heaven all who are in the faith of charity, and to remove from heaven all who are not.*—This is evident from the signification of "that openeth and no one shutteth," as meaning, in reference to the Lord, to admit into heaven (of which presently); and from the signification of "and shutteth and no one openeth," as meaning to remove from heaven. The former means to admit into heaven, and the latter to remove from heaven, because the Lord alone opens heaven to those who are admitted. This no man, spirit, or angel can do from himself. How this is shall be explained in a few words. When a man after death is in such a state that he can be admitted into heaven there appears to him a way that leads to the heavenly society in which he is to be; until he is in this state the way thither does not appear to him; this way is opened to him by the Lord only. Such is each one's introduction and admission into heaven. The same is true of the evil man after death. When he is in the state for passing into hell, a way appears to him that leads to the infernal society in which he is to be; until he is in this state the way thither does not appear to him. The reason of this is that ways in the spiritual world appear to each one according to the intention of his thought, thus according to the affection of his love. When, therefore, a spirit has been brought into his reigning love (for every one after death is brought into that love), then ways to the society where his love reigns appear. From this it is clear that it is love itself that opens; and as all love of good and truth is from the Lord, it follows that the Lord opens the ways to those who are admitted into heaven. On the other hand, as all love of evil and of falsity is from man or spirit only, it follows that the spirit himself opens for himself a way to hell. (These things are more clearly set forth in *Heaven and Hell*, n. 545-550, where it is shown that the Lord casts no one into hell, but that it is the spirit who casts himself thither. That ways in the spiritual world appear to every one according to the intention of his thought, thus according to the affection of his love, see in the same work, n. 479, 590.) [2.] As regards the hells, they are all shut, and can in no wise be opened except by the Lord's permission; they are shut because of the evils and falsities that are continually striving to break out from them and do harm to those who are in goods and truths from the Lord (about which see also *Heaven and Hell*, n. 584-592). From this it is clear how it is and how it is to be understood that, "He that hath the key of David" is He that "openeth and no one shutteth, and shutteth and no one openeth." Heaven is opened to those who are in the faith of charity, and is shut to those who are not, for those who are in the faith of charity are here treated of (see above, n. 203), and those who are in the faith of char-

ity are in Divine truth from the Lord, and Divine truth from the Lord has all power, as was shown in the articles that immediately precede. [3.] Similar to what is here meant by the "key of David" is the signification of the "key of Peter," thus referred to in *Matthew* :

"I say unto thee, Thou art Peter, and upon this rock I will build My church ; and the gates of hell shall not prevail over it. And unto thee will I give the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens ; and whatsoever thou shalt loose on earth shall be loosed in the heavens" (xvi. 18, 19).

"Peter" here, in like manner as "David," signifies in the highest sense, Divine truth going forth from the Lord's Divine good, and in the internal sense, every truth from good that is from the Lord. The "rock (*petra*)" that is spoken of in the Word in connection with Peter, and from which Peter's name is derived, has a like signification. The Lord's twelve disciples represented all goods and truths of the church in the complex ; Peter represented truth or faith, James charity, and John works of charity. But here Peter represents faith from charity, or truth from good which is from the Lord, because Peter here acknowledged the Lord in heart, saying

"Thou art the Christ, the Son of the living God. And Jesus answering, said, Blessed art thou, Simon Bar-Jonah ; for flesh and blood hath not revealed it unto thee, but My Father, who is in the heavens. I say unto thee, Thou art Peter," etc. (verses 16-18, and the following).

(This may be seen illustrated in *Last Judgment*, n. 57.) [4.] There is a like meaning in the Lord's words to the rest of the disciples, in *Matthew* :

Jesus said to His disciples, "Whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven" (xviii. 18).

These things are said to the disciples because they represented all truths and goods in the complex that are from the Lord. (That those things were represented by the twelve disciples, also by the twelve tribes of Israel, see *A.C.*, n. 2129, 3354, 3488, 3858, 6397.) This is what is meant by the disciples where it is said, that

They "shall sit upon twelve thrones, and shall judge the twelve tribes of Israel" (*Matt.* xix. 28 ; *Luke* xxii. 30) ;

(see *A.C.*, n. 2129, 6397). And the same is meant by "Eliakim," who was to succeed Shebna over the house of the king, in *Isaiah* :

"I will give dominion into his hands, that he may be as a father to the inhabitant of Jerusalem, and to the house of Judah; and the key of the house of David I will lay upon his shoulder, that he may open and none shut, and that he may shut and none open" (xxii. 21, 22).

By "the house of the king" over which he was to be, is signified a church that is in truth out of good from the Lord; "opening and shutting," and "binding and loosing," mean in general to save (see above, n. 86).

207. [Verse 8.] "*I know thy works*" signifies a life of charity—This is evident from the signification of "works," as meaning those things that are of man's love, thus of his life (see above, n. 98, 116, 185); here, therefore, the things that are of charity, since that is what is treated of in what is written to this church.

208[a]. *Behold I have given before thee an opened door, and no one is able to shut it,*" signifies that they will be admitted into heaven, and that to no one of that character will it be refused.—This is evident from the signification of "giving an opened door," as meaning to admit into heaven (of which presently); and from the signification of "no one is able to shut," as meaning that it will not be refused; for when a door is shut entrance is refused, but when it is not shut it is not refused. This refers to those who are in charity, because those are treated of in what is written to this church (see above, n. 203). From this it is clear that "I have given before thee an opened door, and no one is able to shut it," signifies that all such will be admitted into heaven, and that to none of these will entrance be refused. It is plain from the common use of language, that "to give an opened door" signifies to admit into heaven; and still this is from correspondence; for a house and all things pertaining to a house correspond to the interiors of man's mind, and from that correspondence they signify in the Word things of the mind. That this is so can be seen from representatives and appearances in heaven, where there are palaces, houses, rooms, bedchambers, courts, hallways, and within them a variety of things for uses; these things the angels have from correspondence; and for this reason the wiser angels have palaces more magnificent than the less wise have (but respecting these, see *Heaven and Hell*, n. 183-190, where The Habitations of the Angels of Heaven are treated of); and as palaces, houses, and all things pertaining to a house have a correspondence, so evidently do doorways, doors, and gates, which correspond to entrance and admission; and when the doorway appears open, it is a sign that there is opportunity to enter, and when it is closed, that there is no opportunity. [2.] Moreover, when newly arrived spirits are introduced into

a heavenly society, the way that leads to it is opened to them by the Lord; and when they come thither there appears a gate with a door at the side, where there are guards who admit them, and afterwards there are others who receive and introduce them. From this it can now be seen what "doorways," "doors," and "gates," signify in the Word, namely, admission into heaven; and as the church is the Lord's heaven on earth, they also signify admission into the church; and as heaven or the church is within man, "doorways," "doors," and "gates" signify approach and entrance in man (of which presently). And because all things that signify heaven and the church signify also the things of heaven and the church, and here the things that introduce, which are truths out of good from the Lord, and because these truths are from the Lord, and are therefore His, yea, are Himself in them, "doorway," "door," and "gate" to heaven and the church, mean in the highest sense the Lord. This makes clear the signification of what the Lord says in *John* :

Jesus said, "Verily I say unto you, he that entereth not through the door into the sheep fold, but climbeth up another way, the same is a thief and a robber. But he that entereth in through the door is the shepherd of the sheep; to him the porter openeth. . . . I am the door of the sheep, . . . through Me if any one enter in, he shall be saved, and shall go in and go out, and find pasture" (x. 1-3, 7, 9).

Here "to enter in through the door" is evidently to enter in through the Lord, for it is said, "I am the door of the sheep." To enter in through the Lord is to go to Him, acknowledge Him, believe in Him, and love Him, as He teaches in many passages; thus is man admitted into heaven, and in no other way; consequently the Lord says, "Through Me if any man enter in, he shall be saved;" also "he that climbeth up another way, the same is a thief and a robber." [3.] Therefore he that goes to the Lord, acknowledges Him, and believes in Him, is said to open the door to the Lord, that He may enter in. In the *Apocalypse* :

"Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (iii. 20).

What this means will be told in what follows where this part of the chapter will be explained. Here something shall be said about doors or gates, in respect to man, since it is said, "I stand at the door and knock." To man's rational two ways lead, one from heaven, the other from the world. By the way from heaven good is introduced, by the way from the world truth is introduced. So

far as the way from heaven is opened in man, so far he is affected by truth and becomes rational, that is, sees truth by the light of truth. But if the way from heaven is shut, man does not become rational; for he does not see truth, and it is truth from the light of truth that makes the rational; he can, indeed, reason about truth, and from reasoning or from memory can talk about it; but he is not able to see whether truth is truth. To think aright about the Lord and about the neighbor opens the way from heaven; while to think not aright about the Lord and to think evil about the neighbor shuts that way. As there are two ways that lead into man, so there are two doorways or gates through which entrance is effected. Through the gate or doorway that is open from heaven spiritual affection for truth from the Lord enters, because through that door (as was said above), good enters, and all spiritual affection for truth is from good; but by the gate or doorway that is open from the world all knowledge from the Word and from preaching from the Word enters, since by this way truth enters (as was also said above), and knowledges from the Word and from preaching therefrom are truths. A spiritual affection for truth joined with such knowledges constitutes man's rational, and enlightens it according to the quality of the truth conjoined to good, and according to the quality of the conjunction. Let this suffice respecting the two doorways or gates pertaining to man.

[b.] [4.] As "doorways," "doors," and "gates," signify admission into heaven and into the church, they signify also truths from good which are from the Lord, because by them admission is effected; as in the following passages. In *Isaiah*:

"Open ye the gates, that the righteous nations keeping fidelities may enter in" (xxvi. 2).

This means, in the sense of the letter, that they will admit those who are righteous and faithful into cities; but in the internal sense, that they will admit them into the church; for "gates" signify admission; "righteous nation" signifies those who are in good; "keeping fidelities" signifies those who are in truths from good. [5.] In the same,

"They shall open thy gates continually; they shall not be shut day nor night, that the hosts of the nations may be brought unto thee, and their kings shall be led; for the nation and kingdom that will not serve thee shall perish. . . . Thou shalt call thy walls Salvation, and thy gates Praise" (lx. 11, 12, 18).

This treats of the Lord and of the church about to be established by Him, and these words describe the unceasing admission of

those who are in good and in truths therefrom. "The gates shall be open continually, and shall not be shut day nor night," signifies unceasing admission; "the host of the nations" signifies those who are in good, and "kings" those who are in truths; and that all shall serve the Lord is meant by "the nation and kingdom that will not serve thee shall perish." That "nation" or "nations" signify those who are in good, may be seen above (n. 175[2]), and that "kings" signify those who are in truths (n. 31). [6.] In the same,

"Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; that I may loose the loins of kings, to open before him the doors that the gates may not be shut. . . . And I will give him the treasures of dark places, and hidden riches of secret places" (xlv. 1, 3).

This likewise treats of the Lord and of the church to be established by Him. "To open the doors that the gates may not be shut" signifies unceasing admission; "nations and kings" signify those who are in goods and truths, and in the abstract, goods and truths (as above); "treasures of dark places and hidden riches of secret places" signifies interior intelligence and wisdom from heaven, for the things that enter by the gate that is open from heaven (of which above) come in secretly and affect all things that are with man; from this comes the spiritual affection for truth, through which things before unknown are revealed. [7.] In *Jeremiah*:

"If ye bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, . . . then shall there enter in by the gates of this city kings and princes, sitting upon the throne of David, riding upon the chariot and on horses, . . . and the city shall be inhabited to eternity" (xvii. 24, 25).

Anyone can see what is meant by these things in the sense of the letter; but that something more holy is contained in them may be known, for this is the Word, and everything in the Word contains things that relate to heaven and the church, and these alone are holy; thus what is holy in the meaning is known from the internal sense. "The sabbath day" in that sense means the conjunction of the Lord's Divine Human with heaven and the church; "the city" which here is Jerusalem, means the church; "to bring in no burden through the gates of this city" means not to admit that which is from man's own (*proprium*), but that which is from the Lord. "Kings and princes that shall enter in by the gates of the city" mean Divine truths which they should then have; "sitting upon the throne of David" means truths from the Lord; "riding upon the chariot and on horses" means that from these

they should be in the doctrine of truth and intelligence; "to be inhabited to eternity" means life and eternal salvation. (That "sabbath" signifies the conjunction of the Lord's Divine Human with heaven and the church, see *A.C.*, n. 8494, 8495, 8510, 10356, 10360, 10367, 10370, 10374, 10668, 10730. That "Jerusalem" signifies the church, see n. 402, 3654, 9166. That "burden" or "work" on the sabbath day signifies not to be led by the Lord but by one's own (*proprium*), n. 7893, 8495, 10360, 10362, 10365. That "kings and princes" signify those who are in Divine truths, and in the abstract, Divine truths, see above, n. 29, 31. That "chariot" signifies doctrine of truth, and "horses" the intellectual, see *The White Horse*, n. 1-5.) [8.] In the *Apocalypse*:

The New Jerusalem, "having a wall great and high, and twelve gates, and above the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the children of Israel. . . . The twelve gates were twelve pearls. . . . The gates shall not be shut" (xxi. 12, 21, 25).

That "gates" signify Divine truths introducing into the New Church, thus those who are in truths from good from the Lord, can be seen from the explanation of these words in *The New Jerusalem* (n. 1, seq.). It is clear also from its being said that there were "twelve gates," "twelve angels upon the gates," and "the names of the twelve tribes written thereon," and that the "twelve gates were twelve pearls." (For "twelve" signifies all, and is predicated of truths from good, see *A.C.*, n. 577, 2089, 2129, 2130, 3272, 3858, 3913; in like manner "angels," see above, n. 130[6], 200; likewise the "twelve tribes of Israel," n. 3858, 3926, 4060, 6335; and likewise "pearls.") [9.] In *Jeremiah*:

"Out of the north an evil shall be opened, . . . that they may come and set every one his throne at the door of the gates of Jerusalem, and against all its walls round about, . . . because they have forsaken Me" (i. 14-16).

This treats of the destruction of the church; the "north" signifies falsity, here falsity from which is evil; "to come and set every one his throne at the door of the gates of Jerusalem" is to destroy truths introductory to the church by means of falsities; "and against all the walls round about" means to destroy all protecting truths. [10.] In *Isaiah*:

"Howl, O gate; cry, O city; thou whole Philistia art melted away, for from the north cometh smoke" (xiv. 31).

In the same,

"The choicest of thy valleys are full of chariots, and the horsemen have set themselves in array even to the gate; he hath stripped away the covering of Judah" (xxii. 7, 8).

In these passages also the destruction of the church is treated of; and "gates" here signify introductory truths which are destroyed; these truths are called "the covering of Judah," because "Judah"

signifies celestial love (see above, n. 119), and these truths cover and protect that love. [11.] In the same,

“The remnant in the city is a waste, and the gate shall be beaten even to devastation” (xxiv. 12).

In *Jeremiah*:

“Judah hath mourned, and the gates thereof have been made to languish” (xiv. 2).

In the *Book of Judges*:

“The villages have ceased in Israel; . . . he hath chosen new gods; there was fighting at the gates” (v. 7, 8).

In *Ezekiel*:

“Tyre hath said about Jerusalem, Aha, she is broken, the doors of the peoples; she is brought unto me” (xxvi. 2).

Here also the destruction of the church is treated of; “Tyre” signifies knowledges of truth and good, which are introductory truths; and “Jerusalem” the church in respect to the doctrine of truth; this shows why Jerusalem is here called the “doors of the peoples;” also what this signifies, “Tyre says, Aha, Jerusalem is broken, the doors of the people; she is brought unto me, I shall be filled.” [12.] Since, as was said above, “doors” and “gates” signify admission, and in particular, introductory truths, which are truths from good from the Lord, it is clear what “doors” and “gates” signify in the following passages. In David:

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, that the King of glory may come in” (*Psalm* xxiv. 7, 9).

In the same,

“Recount the praises of Jehovah “in the gates of the daughter of Zion” (*Psalm* ix. 14).

In the same,

“Jehovah loveth the gates of Zion, more than all the dwellings of Jacob” (*Psalm* lxxxvii. 2).

By “Zion” and “the daughter of Zion” the celestial church is meant. In *Isaiah*:

“Thy Redeemer, the Holy One of Israel; the God of the whole earth He is called. . . . I will make thy windows of agates, and thy gates of carbuncles” (liv. 5, 12).

In *Matthew*:

The five wise virgins went in to the marriage feast, “and the door was shut;” and the five foolish virgins came and knocked, but the door was not opened to them (xxv. 10-12).

In *Luke*:

Jesus said, "Strive to enter in through the narrow gate; for many . . . shall seek to enter in, and shall not be able. When once the Master of the house is risen up and hath shut to the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say, I know you not whence you are" (xiii. 24, 25).

These two passages treat of the state of man after death, showing that those who are in faith and not in love cannot then be admitted into heaven, although they may wish to be admitted because they have so believed; this is meant by the "door's being shut," and admission refused when they knocked. [13.] Because "gates" signify introductory truths, it was ordained among the statutes,

That the elders should sit at the gates and judge (*Deut.* xxi. 19; xxii. 15, 21; *Amos* v. 12, 15; *Zech.* viii. 16);

it was also commanded

That they should write the commandments upon the posts and gates (*Deut.* vi. 8, 9);

it was likewise among the statutes,

That the ear of the servant who was not willing to go out free in the seventh year should be bored through at the door (*Exod.* xxi. 6; *Deut.* xv. 17).

"Servants" from the sons of Israel signified those who were in truths and not in good; and "freemen" those who are in good and in truths therefrom. That "the ear should be bored through at the door" signified perpetual obedience and servitude, when one is unwilling to be introduced by means of truths into good: for those who are in truths and this not from good, are perpetually in a servile state, because they are not in a spiritual affection for truth; and it is the affection that is of the love that makes man free (see *The Doctrine of the New Jerusalem*, n. 141-149). Introductory truths in respect to their quality are described also by the covering of the door of the tent, and by the covering of the door of the tabernacle

(*Exod.* xxvi. 14, 36, 37; xxxviii. 18, 19);

also by the measurements in numbers of the doors and gates of the house of God and of the temple

(*Ezek.* xl. 6, 8-11, 13-15, 18-20, 24, 27, 28, 32, 35, 37; xli. 1-3, 11, 17-20, 23-25; xlii. 2, 12, 15; xliii. 1-4; xliv. 1-3, 17; xlvi. 1-3, 8, 12, 19; xlvii. 1, 2; xlviii. 31-34).

He who knows what these particular numbers signify, may know many arcana respecting these truths. The gates of the house of

Jehovah towards the north and towards the east are also spoken of in the same prophet (viii. 3, 4; x. 19).

209. *“For thou hast some power, and hast kept My word, and hast not denied My name,”* signifies that they have power from the Lord over evils and falsities, in the measure in which they make truths from the Word to be of their life, and acknowledge the Divine of the Lord in His Human.—This is evident from the signification of “having power,” as meaning power from the Lord over evils and falsities; and as this refers to those who are in faith from charity, it is said that they “have some power” (of which presently). It is evident also from the signification of “to keep My word,” as meaning to make truths from the Word to be of the life; for to keep truths or commandments means not only to know and perceive them but also to will and do them, that is, to obey them; and those who will and do, make the truths that they know and perceive from the Word to be of their life (see above, n. 15). It is evident also from the signification of “not denying My name,” as meaning to acknowledge the Divine of the Lord in His Human (see above, n. 135). [2.] It should be known that there are two fundamentals of the church, namely, acknowledgment of the Lord’s Divine in His Human, and making truths from the Word to be of one’s life; moreover, no one can be in the one of these unless he is at the same time in the other; for all truths that are made to be of the life are from the Lord, and this is done with those who acknowledge the Divine in His Human. For the Lord flows-in with all, both in the heavens and on the earth, from His Divine Human, and not from the Divine separately, nor from the Human separately. Consequently those who in their thought separate the Divine of the Lord from His Human, and look to the Divine of the Father not as in the Human but as near it or above it, thus separated from it, receive no influx from the Lord nor from heaven, for all who are in the heavens acknowledge the Lord’s Divine Human (see further, in *Heaven and Hell*, n. 2-12, 59-72, 78-86, seq., 212). From this it is clear that all truths that are made to be of the life are from the Lord with those who acknowledge the Divine in His Human, that is, the Divine Human. Truths are made to be of the life when one loves them, thus when he wills them and does them, for he who loves, wills and does; in a word, truths are made to be of the life when man from affection lives according to them. Such truths are from the Lord because the Lord flows into the love with man, and through the love into truths and thus makes them to be of the life. [3.] Something shall now be said about the power that man has from the Lord over evils and falsities. All

power that angels have and that men have is from the Lord; and the measure in which they receive the Lord is the measure of their power. He who believes that any power over evils and falsities comes from what is man's own (*proprium*) is greatly mistaken; for it is evil spirits, conjoined to the hells, that induce evils and their falsities in men, and these spirits are numerous, and each one of them is conjoined to many hells, in each of which also there are many spirits, and no one except the Lord can turn these away from man, for the Lord alone has power over the hells, and man has no power at all from himself or from what is his own (*proprium*); therefore he has power to the extent that he is conjoined to the Lord by love. There are two loves that reign in the heavens and constitute the heavens, namely, love to the Lord and love towards the neighbor; love to the Lord is called celestial love, and love toward the neighbor is called spiritual love. Those who are in celestial love have much power, but those who are in spiritual love have some power; and because what is written to the angel of this church, treats of those who are in love towards the neighbor, that is, in charity and in faith therefrom, which love is spiritual love, it is said "Thou hast some power." [4.] But it is to be noted, that all the power that angels and men have from the Lord is from the good of love; and since the good of love does not act from itself but through truths, all power is from the good of love through truths, and with those who are spiritual, from the good of charity through the truths of faith. For good takes on a quality through truths, good without truths having no quality, and where there is no quality there is neither force nor power. From this it is clear, that good has all power through truths, or charity through faith, and neither charity apart from faith nor faith apart from charity has any power. This is meant also by the keys given to Peter, for "Peter" there means, in the spiritual sense, truth from good which is from the Lord, thus faith from charity; and the "keys" given to him, power over evils and falsities. These things were said to Peter when he acknowledged the Divine of the Lord in His Human; which means, that those have power who acknowledge the Divine of the Lord in His Human, and from Him are in good of charity, and in truths of faith therefrom. That these things were said to Peter when he acknowledged the Lord is shown in *Matthew* :

Jesus said to the disciples, "Who say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answering said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed this unto thee, but My Father who is in the heavens. And I also say unto thee. Thou

art Peter, and upon this rock I will build My church ; and the gates of the hells shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens" (xvi. 15-19).

(But of Peter and his keys, see what is said above, n. 9; also what is shown in *The Last Judgment*, n. 57, and in *The Doctrine of the New Jerusalem*, n. 122; and that truth has all power from good, which is from the Lord, in *Heaven and Hell*, n. 228-233, 539, and *A.C.*, n. 3091, 3387, 3563, 4592, 4933, 6344, 6423, 7518, 7673, 8281, 8304, 9133, 9327, 9410, 10019, 10182.)

210. [*Verse 9.*] "*Behold, I will give from the synagogue of Satan,*" signifies *those who are in the doctrine of faith alone, and in no charity.*—This is evident from the signification of "from the synagogue of Satan," as meaning those who are in the doctrine of all falsities (see above, n. 120). Here, "from the synagogue of Satan" means those who are in the doctrine of faith alone, and in no charity, since what is written to the angel of this church treats of those who are in faith from charity. These are said to be "from the synagogue of Satan" because they are not in faith, although they think they are, and because they reject charity as a means of salvation, and yet the Lord flows into faith through charity, and not into faith separate from charity; for faith separate from charity is merely knowing (*scientia*) in which there is no life from the Divine. From this it is that those who are in the doctrine of faith alone and not in charity, are in no enlightenment; they are therefore in the doctrine of many falsities, which is specifically signified by "the synagogue of Satan." (That there is no faith where there is no charity, see in *The Last Judgment*, n. 33-39; and what faith and what charity are, in *The Doctrine of the New Jerusalem*, n. 84-107, 108, 122.) That such as these are in the doctrine of many falsities will be seen in the following article.

211. "*Of those saying that they are Jews, and they are not, but do lie,*" signifies *who believe themselves to be in truths, when yet they are in falsities.*—This is evident from the signification of "Judah," which means, in the highest sense, the Lord in respect to celestial love; in the internal sense the Lord's celestial kingdom and the Word, and in the external sense, doctrine from the Word which belongs to the celestial church (of which see above, n. 119). From this it is that "to say that they are Jews" signifies to believe themselves to be in genuine doctrine, thus in truths themselves. This is evident also from the signification of "to lie," as meaning to be in falsities, for "lying" signifies in the Word falsity of doctrine (about which see *A.C.*, n. 8908, 9248). Those who are in faith alone and in no charity, are ignorant that they are in falsities, because they believe themselves to be in truths, when yet, out of the false principle, which is that faith alone saves, falsities flow in a continual series.

for a principle draws all things to its own side, since they must connect with it; and this is the cause of their great ignorance in regard to the things of heaven and the church. That those who are in faith alone are so ignorant is clear from this, that they do not know what celestial love is, which is love to the Lord; what spiritual love is, which is charity towards the neighbor; what the neighbor is, what good is, what conjunction of good and truth is, what spiritual life is, what spiritual affection is, what conscience is, what freedom of choice is, what regeneration is, what spiritual temptation is, what baptism and the holy supper are, and why they are commanded, what the spiritual sense of the Word is, what heaven and hell are, and that both of them are from the human race; and many other things. From this ignorance of their falsities flow whenever these subjects are thought about, since they are unable to think, as was said above, from any enlightenment or to have any internal sight respecting anything spiritual. (See, moreover, what is shown on this subject in *A.C.*; that faith separate from charity is no faith, n. 654, 724, 1162, 1176, 2049, 2116, 2343, 2349, 3849, 3868, 6348, 7039, 7822, 9780, 9783; that such faith perishes in the other life, n. 2228, 5820; that when faith alone is taken as the principle, truths are contaminated by a false principle, n. 2435; that such persons will not suffer themselves to be persuaded, because it is against their principle, n. 2385; that the doctrinals of faith alone destroy charity, n. 6353, 8094; that those who separate faith from charity, are inwardly in the falsities of their own evil, although they are ignorant of it, n. 7790, 7950; that therefore good cannot be conjoined to them, n. 8981, 8993; that faith separate from love and charity, is as the light of winter, in which all things of the earth become torpid, and there is no production of corn, fruits, and flowers; but that faith from love or charity is as the light of spring and summer, in which all things flourish and are productive, n. 2231, 3146, 3412, 3413; that the light of winter, which is that of faith separate from charity, is turned into dense darkness when light out of heaven flows in; and that those who are in such faith then become blind and stupid, n. 3412, 3413; that those who separate faith from charity in doctrine and life are in darkness, thus in ignorance of truth and in falsities, n. 9186; that they cast themselves into them, and into evils therefrom, n. 3325, 8094; the errors and falsities into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224; that the Word is closed to them, n. 3773, 4783, 8780; that they do not see or attend to all that the Lord so often said about love and charity, and about fruits or good things in act, n. 1017, 3416; that they do not know what good is, thus what celestial love is, nor what charity is, n. 2417, 3603, 4126, 9995; that the simple in heart, who still are wise, know what the good of life is, thus what charity is, but not what faith is separate from charity, n. 4741, 4754.)

212. "*Behold, I will make them to come and worship at thy feet,*" signifies *the state of such after death, that they will be out of heaven, and cannot be admitted.*—This is evident from the connection with what precedes and follows. This verse treats of those who say that they are in truths when yet they are in falsities, because in no charity. Of such it is said in the Word that they will come to the door and knock, but will not be admitted. "To come

to the door and knock," is "to worship at the feet." It is said, "at thy feet," because heaven in the whole complex resembles a man; the highest or third heaven answers to the head, the middle or second heaven to the body, and the lowest or first heaven to the feet; therefore, to stand at the feet and worship, is to be out of heaven and to wish to be admitted, but cannot be. (That the heavens in one complex resemble a man, see *Heaven and Hell*, n. 59-67, seq.; that there are three heavens, n. 29-40; and that the highest heaven forms the head, the middle the body, and the lowest the feet, n. 65.) This makes clear why those who are out of heaven are said to stand "at the feet." They cannot be admitted for the reason that the whole heaven is formed according to affections of good and truth, and is divided into societies according to all the differences of those affections; therefore, those who are not in charity are not in any affection which constitutes heaven, for charity or love towards the neighbor is an affection; consequently those who are not in charity have no place in heaven, but are out of it; and such of them as have been in evils and falsities are conjoined, according to their loves or affections, to those who are in the hells, and thither they are cast down. [2.] That such a lot awaits those who are in faith alone and in no charity, was foretold by the Lord in many passages. Thus in *Matthew*:

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire; therefore by their fruits ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father who is in the heavens. Many shall say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many powers? And then will I confess unto them, I never knew you; depart from Me all ye workers of iniquity. Every one that heareth My words and doeth them, I will liken to a prudent man, who built his house upon a rock. . . . And every one that heareth My words and doeth them not, shall be likened to a foolish man who built his house upon the sand" (vii. 19-27).

Here those who are in faith from charity, and those who are in faith and in no charity are described; those who are in faith from charity, by "the tree bearing good fruit," and by "the house that was built upon a rock;" "fruits" signify in the Word works of charity and a "rock" faith from charity; but those who are in faith separate from charity are meant by "the tree that bringeth not forth good fruit," and by those "building a house upon the sand;" "evil fruit" signifies in the Word evil works, and "sand" faith separate from charity. Of such it is said that they will say, "Lord, Lord, open to us," but that the reply will be, "I never knew you; depart from Me, all ye workers of iniquity." [3.] In *Luke*:

“Strive to enter in through the narrow gate; for many . . . shall seek to enter in and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say, I know you not whence ye are; then shall ye begin to say, We did eat and drink in Thy presence, and thou didst teach in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity” (xiii. 24-27)

Here again those are treated of who are in faith and not in charity, of whom it is said that they “will stand without, knocking at the door,” but that they will not be admitted; “to eat and to drink in the presence of the Lord, and to be taught in the streets” signifies to listen to the Word and preachings from the Word, and to know what ought to be matters of faith; but as such are in no charity, it is said of them, “I know you not whence ye are, depart from Me;” for the Lord knows all from love and not from faith separate. [4.] The same is meant by

The five foolish virgins, who had not oil in their lamps, concerning whom also it is said that they came, “saying, Lord, Lord, open to us; but He answered, Verily I say unto you, I know you not” (*Matt.* xxv. 1-12).

“Virgins” signify in the Word those who are of the church; “lamps” the things that belong to faith, and “oil” the good of love; therefore by “the five foolish virgins, who had no oil in their lamps,” are signified those who are in faith and not in love. The like is signified also by

The goats on the left hand to whom it was said that He hungered and thirsted and they gave Him not to eat and to drink; that He was a stranger and they took Him not in; that He was naked and they clothed Him not; that He was sick and in prison and they visited Him not (*Matt.* xxv. 41-43);

“the sheep at the right hand” here signify those who are in charity; “the goats” those who are in faith and in no charity. (That such are signified by “goats,” see *A.C.*, n. 4769; and such by “sheep,” n. 4169, 4809.)

213. “*And to know that I have loved thee*” signifies a consequent knowledge that the Lord is present in charity, and not in faith apart from charity.—This is evident from the signification of “to know,” as meaning knowledge; and from the signification of “to love,” as meaning, in reference to the Lord, that He is present. It means that He is present in charity, and not in faith apart from charity, because those are here treated of who are in the faith of charity (see above, n. 203); and the Lord is present in man’s affection or love, thus in the life of his spirit, for it is love or affection that

makes the life of his spirit; consequently the Lord is present in charity, for charity is affection itself or man's spiritual love; and as the Lord is present with man in charity, He is evidently not present in faith without charity; neither is faith without charity spiritual, consequently it is not inwardly in man, nor does it constitute his life, but it is outside of him, in the memory, and in something of natural thought therefrom. "To be loved," in reference to the Lord, means that He is present, because love (*dilectio seu amor*) causes conjunction and consequent presence, and to him who loves, the Lord enters in, and teaches and leads him, and enables him to love Him, that is, to do His commandments and precepts, for this is to love the Lord. That with him whom He loves the Lord is present, and that he who keeps His commandments and precepts loves Him, He teaches in *John*:

"He that hath My commandments, and doeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, . . . and we will come unto him, and make our abode with him" (xiv. 21, 23).

214. [*Verse 10.*] "*Because thou hast kept the word of My endurance*" signifies *that they have lived according to the Lord's commandments*.—This is evident from the signification of "keeping the word" of the Lord, as meaning to live according to His commandments, for "word" means commandment, and to "keep" it means to live. It is said, "the word of My endurance," because of steadfastness in it without being wearied. The term "endurance" is occasionally used in the *Apocalypse*, and when used it signifies what is applied to life (as above, n. 98).

215. "*I also will keep thee in the hour of temptation that is to come upon the whole world, to try them that dwell upon the earth,*" signifies *the time of the last judgment, when there will be visitation upon those who are in the former heaven, and that they will then be saved*.—This is evident from the signification of "the hour of temptation that is to come upon the whole world," as meaning the time of the last judgment; and from the signification of "trying them that dwell upon the earth," as meaning visitation upon those who are in the former heaven; that those who are in faith from charity, who are here treated of, will then be saved, is meant by "I will keep thee." These things evidently relate to the last judgment, for it is said, "the hour of temptation that is to come upon the whole world, when they shall be tried that dwell upon the earth." But as the last judgment, also the former heaven and its abolition, and the new heaven and its formation, are treated of in *The Last Judgment*, and *The New Jerusalem*, and will be

further treated of in this work, additional explanation of these words is deferred.

216. [Verse 11.] "*Behold, I come quickly,*" signifies *that this is certain*.—This is evident from the signification of "quickly," as meaning certainty and fulness (see above, n. 7). "Quickly" signifies certainty and fulness, because time and all things pertaining to time in the Word signify states; therefore "quickly" and "speedily" signify a present state of affection and of thought therefrom, consequently certainty and fulness. (That time and all things pertaining to time correspond to states, and therefore signify states, see *Heaven and Hell*, n. 162-169; and that "quickly" signifies what is stirred up by affection, thus what is present and certain, see *A.C.*, n. 7695, 7866.)

217. "*Hold what thou hast*" signifies *steadfastness in a state of faith from charity even unto the end*, as is evident from what was said above (n. 173), where there are similar words.

218. "*That no one take thy crown*" signifies *lest intelligence should perish*.—This is evident from the signification of "crown," as meaning wisdom (of which see above, n. 126), here intelligence, because those who are in spiritual love or in charity and faith therefrom, are in intelligence; while those who are in celestial love, or in love to the Lord, and in the perception of truth therefrom, are in wisdom. "That no one take thy crown" signifies lest intelligence should perish, since evils and falsities therefrom take away man's intelligence; for intelligence pertains to truth, and this is taken away from man by evil spirits when he is in evils, because he is then associated with them; and what is thus taken away perishes.

219. [Verse 12.] "*He that overcometh I will make him a pillar in the temple of My God,*" signifies *that those who are steadfast will be in Divine truth in heaven*.—This is evident from the signification of "overcoming," as meaning to be steadfast in genuine affection for truth (see above n. 128); here in faith from charity, since that faith is treated of in what is written to the angel of this church (see above, n. 203); also from the signification of "pillar" as meaning Divine truth upholding; also from the signification of "the temple of God" as meaning in the highest sense, the Lord's Divine Human, and in the relative sense, the Lord's spiritual kingdom, thus the heaven that constitutes that kingdom (of which presently). "A pillar in the temple" means Divine truth upholding, because "temple" signifies heaven, and heaven is heaven from the Divine truth that goes forth from the Lord; for by heaven all angels are meant, because heaven is made up of angels, and from them is called heaven: and angels are angels in the measure in which they receive

the Divine truth that goes forth from the Lord; and for this reason angels in the Word also signify Divine truths (see above, n. 130, 200). Now as heaven is Divine truth, and "temple" signifies heaven, it follows that all things of the temple signify such things as pertain to Divine truth, and that the "pillars" therein signify Divine truths upholding. Divine truths upholding are in general lower truths, because these uphold the higher; for there are lower and higher Divine truths, as there are lower and higher heavens. (There are degrees of these, on which see *Heaven and Hell*, n. 38, 208, 209, 211.) The heavens that belong to a lower degree uphold those that belong to a higher degree; here, therefore, by the Lord's making him that overcometh "a pillar in the temple" is meant that such will be in a lower heaven. Those who are in the faith of charity are in a lower heaven, which is called the spiritual heaven; while those who are in love to the Lord are in a higher heaven, which is called the celestial heaven, and this is upheld by the lower or spiritual heaven. (But a clearer idea can be had of these things from what is shown in three chapters in *Heaven and Hell*, namely, in the chapter where it is shown that The Divine of the Lord in Heaven is Love to Him and Charity towards the Neighbor, n. 13-19; in another where it is shown that Heaven is distinguished into Two Kingdoms, Celestial and Spiritual, n. 20-28; and in a third where it is shown that There are Three Heavens, n. 29-40.) [2.] "Pillars" are frequently mentioned in the Word, and they signify lower truths, because they uphold the higher. That lower truths are signified by "pillars" in the Word can be seen from the following passages. In *Jeremiah*:

Behold I have given thee this day for a defenced city, and for a pillar of iron, and for walls of brass against the whole land, against the kings of Judah, against the princes and against the priests thereof, and against the people of the land, that they may fight against thee and not prevail" (i. 18, 19).

These things were said to the prophet, because all prophets signify doctrines of Divine truth, and because the church in which Divine truths are falsified is here treated of it is therefore said, "Behold I have given thee this day for a defenced city, and for a pillar of iron, and for walls of brass against the whole land;" "a defenced city" signifies doctrine of truth; "a pillar of iron" truth upholding it, "walls of brass" good defending, and "land" the church. It is said, also, "against the kings of Judah, against the princes, against the priests thereof, and against the people of the land;" and "the kings of Judah," and "princes," signify truths falsified; "priests," goods adulterated, and "the people of the land," falsities in general; of these it is said, that they will fight against truths themselves, but shall not prevail. [3.] In the same,

"Set thee up signs, place for thee pillars, set thine heart to the path, the way thou mayest go; return, O virgin of Israel, return to thy cities" (xxx. 21).

The restitution of the church is here treated of: "the virgin of Israel" signifies the church; "to set up signs, and to place pillars," signifies instruction in such things of the church as are fundamental, which are called "pillars" because they uphold; "to set the heart to the path, the way thou mayest go," signifies affection of truth leading to life. [4.] In David:

"I will judge in uprightness; the earth and all the inhabitants thereof are dissolved; I will strengthen the pillars of it" (*Psalm lxxv. 2, 3*).

"The earth dissolving" signifies those of the church who are not in truths but yet long for them; "to strengthen the pillars" of it signifies to sustain the church by those truths upon which it is founded. Again, in *Job*:

"Who causeth the earth to shake out of its place, so that the pillars thereof tremble" (ix. 6).

"The earth" here signifies the church, and "pillars" the truths that uphold it. That

"The pillars of the tabernacle" (mentioned in *Exod. xxvii. 10-12, 14-17*),

also signify lowest truths upholding higher ones, see *Arcana Caelestia*, in the explanation of those verses of that chapter. Like truths are signified by

The pillars of the house of the forest of Lebanon built by Solomon (mentioned in *1 Kings vii. 2, 6*).

[5.] Such also is the signification of

The two pillars that Solomon set in the porch of the temple, and that are described in the *First Book of Kings*. He "fashioned two pillars of brass, eighteen cubits was the height of each pillar; and a line of twelve cubits compassed either. And he made two chapters of molten brass, to set upon the tops of the pillars: . . . seven for the one chapter, and seven for the other chapter. . . . And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar and called the name thereof Boaz" (vii. 15-21).

Since "the temple" signified heaven (as will be shown presently), all things of the temple signified such things as are of heaven, thus of Divine truth there; for, as said above, heaven is heaven from the Divine truth that goes forth from the Lord; therefore

“the porch of the temple” signified the things pertaining to the lowest heaven, and as this upholds the two higher heavens those two pillars were placed in the porch.

220[u]. But it shall be told also what “temple” signifies in the Word:—In the highest sense, “temple” signifies the Lord’s Divine Human, and in the relative sense, heaven; and as it signifies heaven, it also signifies the church, for the church is the Lord’s heaven on earth; and as “temple” signifies heaven and the church it also signifies Divine truth going forth from the Lord, for the reason that this makes heaven and the church; for those who receive Divine truth in soul and heart, that is, in faith and love, are they who constitute heaven and the church. As such is the signification of “temple,” it is said, “the temple of My God;” “My God,” when said by the Lord, meaning heaven and Divine truth there, which is the Lord in heaven. The Lord is above the heavens, and to those who are in the heavens He appears as a sun. From the Lord as a sun heat and light go forth. Light in heaven is in its essence Divine truth, and heat in heaven is in its essence Divine good; these two make heaven in general and in particular. Divine truth is what is meant by “My God;” therefore in the Word of the Old Testament the Lord is called both “Jehovah” and “God;” “Jehovah” where Divine good is treated of, and “God” where Divine truth is treated of; and for the same reason angels are called “gods,” and the word God in the Hebrew is in the plural, *Elohim*. This shows why it is said, “the temple of My God.” (That the Lord is called “Jehovah” where Divine good is treated of, but “God” where Divine truth is treated of, see *A.C.*, n. 709, 732, 2586, 2769, 2807, 2822, 3921, 4283, 4402, 7010, 9167; that He is called “Jehovah” from *Esse*, thus from Essence, but “God” from *Existere*, thus from Existence, n. 300, 3910, 6905; that the Divine *Esse* is Divine good, and the Divine *Existere* is Divine truth, n. 3061, 6280, 6880, 6905, 10579; and in general that good is the *esse*, and truth the *existere* therefrom, n. 5002; that the angels are called “gods” from their reception of Divine truth from the Lord, n. 4295, 4402, 7268, 7873, 8301, 8192. That the Divine of the Lord in the heavens is Divine truth united to Divine good, see *Heaven and Hell*, n. 13, 133, 139, 140. That light in the heavens is in its essence Divine truth, and heat Divine good, both from the Lord, n. 126–140, 275.) [2.] That “temple” in the Word signifies the Lord’s Divine Human, and in the relative sense, heaven and the church, consequently also Divine truth, can be seen from the following passages. In *John*:

The Jews asking, “What sign showest Thou unto us, that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, In forty and six years was this temple built, and wilt Thou raise it up in three days. But He was speaking of the Temple of His body” (ii. 18–23).

That "temple" signifies the Lord's Divine Human is here plainly declared; for "destroying the temple and raising it up after three days" means the Lord's death, burial, and resurrection. [3.] In *Malachi*:

"Behold, I send My messenger, and he shall prepare the way before Me; and the Lord shall suddenly come to His temple, and the messenger of the covenant whom ye seek" (iii. 1).

Here also "temple" means the Lord's Divine Human; for the Lord's coming is here treated of, therefore "coming to His temple" signifies to His Human. [4.] In the *Apocalypse*:

"I saw no temple in the New Jerusalem, for the Lord God the Almighty is its temple, and the Lamb" (xxi. 22).

The New Heaven and the New Earth, when they will be in internals, and not in externals, are here treated of, therefore it is said, that "there will be no temple," but "the Lord God the Almighty, and the Lamb." "The Lord God the Almighty," is the Divine itself of the Lord, and "the Lamb" is His Divine Human; from which it is clear, that His Divine in the heavens is meant by "temple." [5.] In *Isaiah*:

"I saw the Lord sitting upon a throne, high and lifted up, and His skirts filled the temple" (vi. 1).

"The throne high and lifted up," upon which the Lord was seen to sit, signifies the Lord in respect to Divine truth in the higher heavens; but "His skirts" signify His Divine truth in the church. (That "skirts" signify in reference to the Lord, His Divine truth in outmosts, see *A.C.*, n. 9917. That

The veil of the temple was rent into two parts from the top to the bottom, after the Lord suffered (*Matt.* xxvii. 51; *Mark* xv. 34, 38; *Luke*. xxiii. 45),

signified the union of the Lord's Divine Human with the Divine itself (see *A.C.*, n. 9670). [6.] In the passages that follow "temple" signifies the Lord's Divine Human, and at the same time heaven and the church. In David:

"I will bow myself down toward the temple of Thy holiness, and will give thanks unto Thy name" (*Psalms* cxxxviii. 2).

In *Jonah*:

"I said, I am cast out from before Thine eyes, but yet will I add to look back to the temple of Thy holiness, . . . and my prayer came to Thee to the temple of Thy holiness" (ii. 4, 7).

In *Habakkuk*:

"Jehovah in the temple of His holiness" (ii. 20).

In *Matthew* :

"Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind; for whether is greater, the gold or the temple that sanctifieth the gold?" (xxiii. 16, 17).

In *John* :

Jesús said to them that sold in the temple, "Take these things hence; make not My Father's house a house of merchandise. Then the disciples remembered that it was written, The zeal of Thine house hath consumed me" (ii. 16, 17).

[b.] [7.] Beside these, there are many other passages in the Word where "temple" is mentioned. That it may be known that "temple" means heaven and the church, also Divine truth going forth from the Lord, I will cite these passages here, lest the mind should cling to the idea that a mere temple is meant, and not something more holy; for the temple in Jerusalem was holy from its having represented and thus signified what is holy. That "temple" signified heaven is evident from these passages. In David :

"I called upon Jehovah, and cried unto my God: He heard my voice from His temple" (*Psalms* xviii. 6).

In the same,

"A day in Thy courts is better than thousands. I had rather stand at the door in the house of my God, than to dwell in the tents of wickedness" (*Psalms* lxxxiv. 10).

In the same,

"The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. They that are planted in the house of Jehovah shall flourish in the courts of our God" (*Psalms* xcii. 12, 13).

In the same,

"One thing have I asked of Jehovah; . . . that I may dwell in the house of Jehovah, . . . to visit His temple in the morning" (*Psalms* xxvii. 4).

In the same,

"I shall be at rest in the house of Jehovah for length of days" (*Psalms* xxiii. 6).

In *John* :

Jesus said, "In my Father's house are many mansions" (xiv. 2).

It is clear that in these passages, by "house of Jehovah" and "Father's house" heaven is meant. [8.] In the following passages the church also is meant. In *Isaiah*.

"Our holy and our beautiful house, where our fathers praised Thee, is burned with fire" (lxiv. 11).

In *Jeremiah*:

"I have forsaken my house, I have abandoned mine heritage" (xii. 7).

In *Haggai*:

"I will shake all nations, that the choice of all nations may come; and I will fill this house with glory. . . . The silver is mine, and the gold is mine. . . . The glory of this latter house shall be greater than that of the former" (ii. 7-9).

In *Isaiah*:

"He shall say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (xliv. 28).

Here the coming of the Lord and a new church at that time are treated of. In *Zechariah* the meaning is the same,

"The house of Jehovah was founded. . . . that the temple may be built" (viii. 9).

In *Daniel*:

Belshazzar commanded to bring "the vessels of gold and silver which Nebuchadnezzar his father had taken out of the temple in Jerusalem, that . . . they might drink from them. . . . They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone," and then came the writing on the wall (v. 2-4, seq.).

The "gold and silver vessels that were brought from the temple of Jerusalem" signified the goods and truths of the church; that they "drank from them and praised the gods of gold, of silver, of brass, of iron, of wood, and stone," signifies the profanation of those goods and truths; and on account of this the writing appeared on the wall, and the king was changed from a man into a beast.

[9.] In *Matthew*:

And the disciples came to show Jesus the buildings of the temple. Jesus said unto them, "See ye all these things? . . . there shall not be left here stone upon stone that shall not be thrown down" (xxiv. 1, 2; *Mark* xiii. 1-5; *Luke* xxi. 5-7).

That "there should not be left of the temple stone upon stone that should not be thrown down" signifies the total destruction and vastation of the church ("stone" signifying the truth of the church); and because this is what is meant, the advancing vastation of the church is what is treated of in these chapters of the Evangelists. In the *Apocalypse*:

And the angel stood, saying, "Rise and measure the temple of God and the altar, and them that worship therein" (xi. 1).

The "temple" here also signifies the church, and "measuring"

signifies to explore its quality.

The new temple and its measurements (*Ezek. xl.-xlvii.*),

have a like signification. [10.] That "temple" signifies Divine truth which is from the Lord, is evident from the following passages. In *Ezekiel*:

"The glory of Jehovah mounted up from above the cherub over the threshold of the house; and the house was filled with the cloud; but the court was full of the brightness of the glory of Jehovah" (x. 4).

"House" here means heaven and the church, and "cloud" and "glory" Divine truth. (That "cloud" is Divine truth, see above, n. 36; and "glory" the same, n. 33.) [11.] In *Micah*:

"And many nations shalt go, and say, Come and let us go up to the mountain of Jehovah, and to the house of our God; that He may teach us of His ways, and that we may go in His paths; for from Zion shall go forth instruction, and the Word of Jehovah out of Jerusalem" (iv. 2).

"Mountain of Jehovah, and house of God," signify the church, likewise "Zion" and "Jerusalem;" "to be taught of His ways, and to go in His paths," is to be instructed in Divine truths; it is therefore said, "From Zion shall go forth instruction, and the Word out of Jerusalem." [12.] In *Isaiah*:

"A voice of tumult from the city, a voice of Jehovah out of the temple" (lxvi. 6).

"City" means doctrine of truth, "temple" the church, and "a voice of Jehovah out of the temple" Divine truth. In the *Apocalypse*:

"There came forth a great voice out of the temple of heaven, from the throne, saying." (xvi. 17).

Here, likewise, "voice" means Divine truth. Again,

"And the temple of God in heaven was opened, and there was seen in the temple the ark of His covenant; and there followed lightnings, voices, thunderings" (xi. 19).

"Lightnings, voices, thunderings," signify in the Word Divine truths out of heaven (see *A.C.*, n. 7573, 8914). Again,

"The temple of the tabernacle of the testimony in heaven was opened; and there came out from the temple seven angels, having the seven plagues. . . . And the temple was filled with smoke from the glory of God, and from His power" (xv. 5, 6, 8).

Here seven angels are said to have come out from the temple in heaven, because "angels" signify Divine truths (see above, n. 130, 200). What is signified by "smoke from the glory of God" will

be seen in the explanation of these words further on. It should be known, moreover, that the temple built by Solomon, also the house of the forest of Lebanon, and each particular thing pertaining to them (as described in *1 Kings* vi., vii.), signified spiritual and celestial things pertaining to the church and to heaven.

221. "*And he shall go out thence no more*" signifies *that they shall be in it to eternity*.—This is evident from the signification of "going out thence no more," when it is said of heaven and Divine truth there (which are signified by "the temple of God"), as meaning that they shall be steadfast in these to eternity.

222[11]. "*And I will write upon him the name of My God*" signifies *their quality in respect to Divine truth implanted in the life*.—This is evident from the signification of "writing upon one," when spoken by the Lord, as meaning to implant in the life (of which presently); also from the signification of "name," as meaning quality of state (see above, n. 173); also from the signification of "God," as meaning Divine truth going forth from the Lord in heaven, thus the Lord in heaven (see above, n. 220[a]); for the Lord is above the heavens, appearing to those who are in heaven as a sun (see *Heaven and Hell*, n. 116-125). The Divine going forth therefrom, which is called Divine truth, and which makes heaven in general and in particular, is what is meant in the Word by "God;" from this it is that angels are called "gods," and that "God," in the Hebrew is *Elohim*, in the plural. This makes clear why the Lord here says, "the name of My God;" also above, "I will make him a pillar in the temple of My God" (n. 219); and in what follows, "I will write upon him the name of the city of My God, the New Jerusalem, which is coming down out of heaven from My God" (n. 223.) [2.] "To write upon one" means to implant in the life, because to write is to commit to paper anything from the memory, thought, or mind, that is to be preserved; in the spiritual sense therefore, it signifies that which is to endure in man's life, inscribed on it and implanted in it. Thus the natural sense of this expression is turned into a spiritual sense; for it is natural to write upon paper or in a book, but it is spiritual to inscribe on the life, which is done when anything is implanted in faith and love, since love and faith constitute man's spiritual life. Because "to write" signifies to implant in the life, it is said of Jehovah or the Lord that "He writes," and that "He has written in a book," meaning that which is inscribed by the Lord on man's spirit, that is, on his heart and soul, or what is the same, on his love and faith. Thus, in David:

"My bone was not hidden from Thee when I was made in secret;... upon Thy book were written all the days when they were fashioned, and not one of them is wanting" (*Psalms* cxxxix. 15, 16).

In the same

“Let them be blotted out of the book of lives, and not be written with the righteous” (*Psalms* lxix. 28).

In *Daniel*:

“The people shall be delivered, every one that shall be found written in the book” (xii. 1).

In Moses:

“Blot me, I pray Thee, out of the book which Thou hast written. And Jehovah said, Whosoever hath sinned against Me will I blot out of My book” (*Exod.* xxxii. 32, 33).

In the *Apocalypse*:

“A book written within and on the back, sealed with seven seals, which no one could open but the Lamb only” (v. 1).

Again,

All shall worship the beast “whose names have not been written in the Lamb’s book of life” (xiii. 8; xvii. 8).

Again,

“I saw. . . that the books were opened: and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. . . . And if any one was not found written in the book of life, he was cast into the lake of fire” (xx. 12, 13, 15).

Again,

And there shall enter into the New Jerusalem “only they that are written in the Lamb’s book of life” (xxi. 27).

In these passages it is not meant that they are written in a book, but that all things of faith and love are inscribed on man’s spirit (see *Heaven and Hell*, n. 461-469).

[b.] [3.] That “to write,” in the Word, signifies to inscribe on and implant in the life, is clear from other passages where “writing” is mentioned. Thus in *Jeremiah*:

“I will give My law in the midst of them, and will write it on their heart” (xxxii. 33).

“To give the law in the midst of them” means Divine truths in them; “in the midst” signifies within man (see *A.C.*, n. 1074, 2940, 2973); and “to write it on the heart” is to impress upon the love, for “heart” signifies love (see *A.C.*, n. 7542, 9050, 10336). In *Ezekiel*:

“The prophet saw a roll of a book written front and back, and there were written thereon lamentations, mourning, and woe” (ii. 9, 10; iii. 1-3).

“The roll of a book written front and back” signifies the state of

the church at that time, thus what the life was of those of the church; therefore "the roll of the book" means the same as "the book of life" mentioned above; and as their life was destitute of goods of love and truths of faith, it is said that "there were written thereon lamentations, mourning, and woe."

That the law was inscribed on tables of stone, and written with the finger of God (*Exod.* xxxi. 18; *Deut.* iv. 13; ix. 10),

signified that it must be impressed on the life (*A.C.*, n. 9416); for "the law," in a strict sense, means the ten commandments of the Decalogue, but in a broad sense, the whole Word (see *A.C.*, n. 6752, 7463); and "stone" signifies truth, here Divine truth (*A.C.*, n. 643, 1298, 3720, 6426, 8609, 10376). The same also is signified by

Their writing the words of the law upon the twelve stones taken out of the Jordan (*Deut.* xxvii. 2-4, 8; *Josh.* iv. 3, seq.).

[4.] In *Ezekiel*:

"Son of man, take thee one stick, and write upon it, For Judah and for the sons of Israel and his companions; and take another stick, and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel and his companions; and then join them for thee one to another into one stick, that they both may be one in My hand" (xxxvii. 16, 17)

What these things signify no one can know unless he knows what was represented by "Judah," and what by "Joseph." "Judah" represented the Lord's celestial kingdom, and "Joseph" His spiritual kingdom; and "writing them upon sticks" signifies each one's state of love and of life therefrom. Their conjunction into one heaven is signified by "joining them one to another into one stick, that they both may be one in My hand." The signification of these words is like that of the Lord's words,

"Other sheep I have, which are not of this fold, them also I must bring; . . . and there shall be one flock and one shepherd" (*John* x. 16).

The writing was to be upon a stick, because a "stick (wood)" signifies good, and it is good that conjoins. (But these things will be more evident from what is shown in the *Arcana Caelestia*, namely, that the spiritual kingdom before the Lord's coming was not as it was after His coming, n. 6372, 8054; that it was the spiritual especially that were saved by the Lord's coming into the world, and that they were then joined with those who were of His celestial kingdom into one heaven, n. 2661, 2716, 2833, 2834, 3969, 6354, 6914, 7035, 7091, 7828, 7932, 8018, 8159, 8321, 9684. That there are two kingdoms, the celestial and spiritual, and that there are three heavens, and that these are joined into one heaven, see *Heaven and Hell*, n. 20-28 29-40. That "Judah" in the representative sense signifies the Lord's celestial kingdom, *A.C.*, n. 3654, 3881, 5583, 5603, 5782, 6363; that "Joseph" signifies the Lord's spiritual kingdom, n. 3969, 3171, 4669, 6417; that "Ephraim" signifies the intellectual of the spiritual church, n. 3969, 5354, 6222,

5234, 6238, 6267, 6296; that "wood" signifies good of love, n. 643, 3720, 8354.) [5.] In *Isaiah*:

"This one shall say, I am Jehovah's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto Jehovah, and surname himself by the name of Israel" (xliv. 5).

These things are said of the Lord and of His Divine Human. "Jacob" and "Israel," where the Lord is treated of, signifies His Human, and that the Human is Jehovah is meant by "This one shall say, I am Jehovah's," and "he shall subscribe with his hand unto Jehovah." (That "Israel" and "Jacob" mean, in the highest sense, the Lord, see *A.C.*, n. 4286, 4570, 6424.) [6.] In *Jeremiah*:

"O Jehovah, the hope of Israel, all that forsake Me shall be ashamed, and they that depart from Me shall be written on the earth, because they have forsaken Jehovah, the fountain of living waters. Heal me, O Jehovah, that I may be healed" (xvii. 13, 14).

"To be written on the earth" is to be condemned on account of the state of life, since "earth" signifies what is condemned (see *A.C.*, n. 2327, 7418, 8306). [7.] This makes clear what is signified by the Lord's writing with His finger on the earth, in *John*:

The Scribes and Pharisees brought to Jesus in the temple a woman taken in adultery; and they said, "This woman was taken in the very act." They asked whether she should be stoned according to the law of Moses. "Jesus stooped down, and with His finger wrote on the ground; . . . and rising He said, He that is without sin among you let him first cast a stone at her; and again stooping down, He wrote on the ground." And when they heard these things, they went out one after another; "and Jesus was left alone, and the woman; and He said to her, "Woman, where are thine accusers; hath no man condemned thee? . . . And He said, . . . Go and sin no more" (viii. 2-11).

The Lord's "writing on the ground" signifies the same as above in *Jeremiah*, "they that depart from Me shall be written on the earth," namely, that they also were condemned on account of adulteries; therefore Jesus said, "He that is without sin among you, let him first cast a stone at her." The Lord's "writing twice on the ground" in the temple, signified their condemnation for adulteries in the spiritual sense; for the Scribes and Pharisees were those who adulterated the goods and falsified the truths of the Word, thus of the church; and "adulteries" in the spiritual sense are adulterations of good and falsifications of truth (see above, n. 141, 161); therefore that nation was also called by the Lord

"An adulterous and sinful generation" (*Mark* viii. 38).

223[a]. "And the name of the city of My God, the New

Jerusalem, which is coming down out of heaven from My God," signifies the doctrine of the new church, which is in the heavens.— This is evident from the signification of "the city of My God," as meaning the doctrine of Divine truth (of which presently); also from the signification of "the New Jerusalem," as meaning the church in respect to doctrine (see *The New Jerusalem*, n. 6); also from the signification of "which cometh down out of heaven from My God," as meaning that it is out of heaven from Divine truth there. That "God" means in the Word Divine truth, see above (n. 220[a], 222[a]). And as Divine truth, which is in heaven and which comes down from heaven, is from the Lord alone, the Lord calls it His God. That "the city of My God" signifies the doctrine of Divine truth seems at first thought far-fetched, for the mind cannot readily think of doctrine when "city" is mentioned, or think of the church when a "land" is mentioned; yet in the Word, "cities" mean nothing else in the spiritual sense; and for the reason that the idea of a city is merely natural, but the idea of doctrine as a city is spiritual. Angels, because they are spiritual, can have no other idea of a city than of the people therein in respect to doctrine, as they can have no other idea of a land than of the people therein in respect to their church or their religion. The reason of this is that the societies into which the heavens are divided are for the most part like cities [communities], all differing from one another in respect to reception of Divine truth in good; when, therefore, a "city" is mentioned angels think of doctrine of truth. (That the heavens are divided into societies according to differences of the good of love and faith, see *Heaven and Hell*, n. 41-50; and that their habitations are disposed into the form of cities, n. 184).

[b.] [2.] That "cities (*civitates seu urbes*)" in the Word signify doctrines can be seen from many passages, of which I will cite here only the following. In *Jeremiah*:

"Behold, I have given thee this day for a defenced city... against the whole land" (i. 18).

These things are said to the prophet, because "a prophet" in the Word signifies one who teaches truth, and in an abstract sense, doctrine of truth; and as this is what "prophet" signifies, it is said to him, "I have given thee for a defenced city," which signifies doctrine of truth defending against falsities. (That "prophet" in the Word signifies one who teaches truth, and in an abstract sense, doctrine of truth, see *A.C.*, n. 2534, 7269). In the same,

"The crown of your beauty cometh down. The cities of the south are shut" (xiii. 18, 19).

Here the falsification of truth is treated of; and "the crown of their beauty cometh down" means that intelligence cometh down; and "the cities of the south are shut" means that all truths of doctrine are closed, which otherwise would be in the light. (That "crown" means intelligence and wisdom, see above, n. 126, 218; and that "south" means a state of light, see *Heaven and Hell*, n. 148, 149, 151.) [3.] In *Isaiah*:

"Thou hast done [wonderful things, Thy] counsels from afar [are] truth, fidelity; and Thou hast made of a city a heap, of a defenced city a ruin, a palace of strangers to be no city, that it may not be built forever; therefore a strong people shall honor Thee, a city of powerful nations shall fear Thee" (xxv. 1-3).

The vastation of a former church, and the establishment of a new one, are here treated of; the vastation of the church in respect to doctrine is meant by "Thou hast made of a city a heap, of a defenced city a ruin, a palace of strangers to be no city;" and the establishment of a new church in respect to doctrine is meant by "a strong people shall honor Thee, a city of powerful nations shall fear Thee." In the same,

In that day shall a song be sung in the land of Judah; We have a strong city; salvation will He appoint for walls and bulwarks. Open ye the gates, that the righteous nation that keepeth fidelities may enter in" (xxvi. 1, 2).

Here "a strong city" signifies doctrine of genuine truth, which falsities cannot destroy; "walls and bulwarks" signify truths defending; "gates" signify admission (as above, n. 208); "the righteous nation keeping fidelities" means those who are in good and in truths therefrom. [4.] In the same,

"How art thou fallen from heaven, O Lucifer, . . . how art thou cut down to the ground. . . : that made the world as a wilderness, and destroyed the cities thereof. . . . Prepare slaughter for his sons, . . . that they may not rise and possess the land, and fill the faces of the land with cities" (xiv. 12, 17, 21).

Here "Lucifer" means Babylon, where every truth of the doctrine of the church was either falsified or annihilated; "he made the world as a wilderness, and destroyed the cities thereof," signifies that this was done to the church and its doctrines. "Prepare slaughter for his sons, that they may not rise," signifies that the falsities of Babylon must be destroyed; "and may not possess the land, and fill the faces of the land with cities," signifies in order that a church and doctrine may be there. In the *Apocalypse*:

"And the great city was divided into three parts, and the cities of the nations fell" (xvi, 18, 19).

Here also Babylon is treated of; the doctrine of its falsities is what is meant by "a city divided into three parts," and the doc-

trine of evils therefrom by "the cities of the nations which fell." [5.] In David:

"The redeemed of Jehovah...wandered in the wilderness in loneliness of way; they found not a city of habitation; hungry and thirsty[, their soul fainted in them]. . . . He led them into a straight way, that they might go to a city of habitation" (*Psalms* cvii. 2, 4, 5, 7).

"to wander in the wilderness and in loneliness of way," is to be in want of knowledges of truth and good; "to find not a city of habitation" means not to find doctrine of truth according to which they may live; "the hungry and thirsty" are those who have a longing to know good and truth; "to lead them into a straight way, that they might go to a city of habitation" is to lead them into genuine truth and into the doctrine of life. In *Isaiah*:

"Then said I, Lord, how long? And He said, Until the cities shall be so devastated as to be without inhabitant, and the houses so that no man be in them, and the land be reduced to a wilderness" (vi. 17).

Here the total vastation of the church is treated of; "cities" are truths of doctrine; "houses" the goods thereof; and "land" the church. [6.] In the same,

"The land shall be emptied, the land shall be confounded, . . . the land shall be profaned under its inhabitants; the empty city shall be broken, every house shall be shut, . . . a cry over the wine in the streets. . . . the remnant in the city is a waste, and the gate shall be beaten down even to devastation" (xxiv. 3-5, 10-12).

Here also the devastation of the church is treated of; "the land which is said to be emptied, confounded, and profaned," is the church; "city" is truth of doctrine, "house" is its good; "wine, over which there is a cry in the streets," is truth of doctrine falsified, over which there is contest and indignation. [7.] In *Zephaniah*:

"I will cut off the nations; . . . I will desolate their streets, and their cities shall be laid waste" (iii. 6).

Here "nations" are those who are in evils; "to desolate streets" means to desolate truths, and "to lay waste cities" means to lay waste doctrines. In *Jeremiah*:

"The lion is gone up from the thicket, . . . to reduce thy land to a waste; thy cities shall be destroyed; . . . I saw Carmel a wilderness, and all its cities desolate; . . . for this shall the land mourn; . . . the whole city fleeing before the voice of a horseman and of the bowmen; . . . the whole city is deserted, not a man dwelling therein" (iv. 7, 26-29).

The "lion from the thicket" is falsity from evil; "the land" is the

church, "cities" are truths of doctrine; "Carmel" is the spiritual church; "the voice of horseman and bowmen," because of which "the city will flee," is reasoning and combat from falsities. [8.] In the same,

"The spoiler shall come upon every city, and no city shall escape; and the valley shall perish, and the plain shall be destroyed" (xlviii. 8).

These words describe the total vastation of the church, until nothing of truth of doctrine shall remain. In the same,

"Behold, waters rising up out of the north, which shall become an overflowing stream, and shall overflow the land,.... the city and them that dwell therein" (xlvii. 2).

Vastation also is signified by "an overflowing stream." In the same,

"If ye hallow the day of Sabbath,.... there shall enter in through the gates of this city kings and princes,.... riding in chariot and on horses,.... and this city shall be inhabited to eternity" (xvii. 24, 25).

"Hallowing the Sabbath" in the spiritual sense signifies holy acknowledgment of the Lord's Divine Human and of His conjunction with heaven and the church; "kings and princes entering in through the gates of the city" signify truths of the church; "their riding in a chariot and on horses" signifies that they shall be in the truths of doctrine and in intelligence; "the city," which here is Jerusalem, is the church in respect to doctrine. Such is the spiritual sense of these words; such is the sense in heaven. [9.] In *Zechariah*:

"Thus said Jehovah; I will return to Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called a city of truth.... And the streets of the city shall be full of boys and girls playing in the streets" (viii. 3-5)

Here "Zion" does not mean Zion, nor "Jerusalem" Jerusalem; but "Zion" means the celestial church, and "Jerusalem" that church in respect to doctrine of truth; therefore it is called "a city of truth;" "streets of the city" signify truths of doctrine; "boys and girls playing in the streets" signify affections for truth and good. (That "Zion" signifies the celestial church, see *A.C.*, n. 2362, 9055; that "Jerusalem" signifies the church in respect to doctrine, n. 402, 3654, 9166; and *The New Jerusalem*, n. 6; that "streets" signify truths of doctrines, n. 2336; that "boys and girls" signify affections for truth and good, in which there is innocence, n. 3067, 3110, 3179, 5236, 6742; that "to play" means what pertains to interior festivity, which is the affection for truth and good, n. 10416).

[c.] [10.] Because "Zion" signifies the celestial church, and "Jerusalem" the church in respect to the doctrine of truth, Zion is called "the city of Jehovah," and Jerusalem is called "the holy

city," "the city of God" and "the city of the great king." Thus in *Isaiah*:

"They shall call thee, The city of Jehovah, the Zion of the Holy One of Israel" (lx. 14).

In *Ezekiel*:

The prophet saw upon a high mountain the frame of a city on the south, and an angel measured the wall, the gates, the chambers, the porch of the gate; and the name of the city was "Jehovah-is-there" (xl. 1, seq.; xlviii. 35).

In *Isaiah*:

"Behold, Jehovah hath caused it to be heard, even to the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh. . . . And thou shalt be called a city sought out" (lxii. 11, 12).

In David:

"As we have heard so have we seen in the city of Jehovah of hosts, in the city of our God; God will establish it for ever" (*Psalms* xlviii. 8).

(What the celestial church is, and what the spiritual church, see *Heaven and Hell*, n. 20-28.) These two cities are called "holy cities," in *Isaiah*:

"Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a waste" (lxiv. 10).

Jerusalem in particular is called "the holy city," in the *Apocalypse*:

The nations "shall tread down the holy city" (xi. 2).

Again,

"I saw the holy city, . . . coming down from God out of heaven" (xxi. 2).

In *Matthew*:

"The devil took Jesus into the holy city" (iv. 5).

And in the same,

"Coming forth out of the tombs. . . they entered into the holy city" (xxvii. 53).

[II.] Jerusalem was called "the holy city" because it signified the church in respect to doctrine of truth; and Divine truth going forth from the Lord is what is called "holy" (see *A.C.*, n. 6788, 8302, 9229, 9820, 10361). That city, apart from such representation and consequent signification, was not at all holy, but rather profane, is evident from the Lord's having been rejected and crucified there; and for this reason it is called "Sodom and Egypt" (*Apoc.* xi. 8). But because it signified the church in respect to the doctrine of truth, it was called not only "the holy city," but also "the city of God," and "the city of the great king." Thus in David:

"There is a river, the streams whereof have made glad the city of God,

the holy place of the tabernacle of the Most High. God is in the midst of her" (*Psalms* xlvi. 4, 5).

In the same,

"Great is Jehovah . . . in the city of our God, . . . beautiful in situation . . . the city of the great king" (*Psalms* xlvi. 1, 2).

In *Matthew*:

"Swear not . . . by the earth, for it is the footstool of God's feet; neither by Jerusalem, for it is a city of the great king" (v. 35).

Jerusalem was called "the city of God" because "God" in the Word of the Old Testament means Divine truth going forth from the Lord (as may be seen above, n. 220[a], 222[a]); and it was called "a city of the great king," because "king" also signifies, in reference to the Lord, Divine truth going forth from Him (see above, n. 31). From this it is that Jerusalem is called "the city of truth" (*Zechariah* viii. 3). [12.] In *Isaiah*:

"Thus saith Jehovah, thy Redeemer and Former from the womb, . . . I frustrate the tokens of liars. . . ; turning wise men backward, and making their knowledge foolish; . . . saying to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the waste places thereof" (xliv. 24-26).

This treats of the rejection of a church whose doctrine is from self-intelligence, and of the establishment of a new church, whose doctrine is from the Lord. Doctrine from self-intelligence is meant by "I frustrate the tokens of liars, . . . turning wise men backward, and making their knowledge foolish," and doctrine that is from the Lord by "saying to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built." [13.] In *Jeremiah*:

"Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? . . . I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a waste" (vii. 17, 34).

Here "the cities of Judah and the streets of Jerusalem" also signify truths of doctrine; "the voice of joy and the voice of gladness" is delight from affection for good and truth; "the voice of the bridegroom and the voice of the bride" are those affections themselves; and that these are to cease is meant by "the land shall become a waste;" the "land" is the church. [14.] In *Isaiah*:

"I will mingle Egypt with Egypt, that they may fight a man against his brother, and a man against his companion; city against city, and kingdom against kingdom. . . . In that day there shall be five cities in the land of Egypt that speak with the lip of Canaan and that swear to Jehovah of Hosts. . . . In that day there shall be an altar to Jehovah in the midst of Egypt" (xix. 2, 18, 19).

“Egypt” means the natural man and what it knows (*ejus scientificum*); “that they may fight a man against his brother, and a man against his companion,” means against good and truth; “city against city, and kingdom against kingdom,” signifies doctrine against doctrine, and church against church; “in that day” signifies the Lord’s coming, and the state then of those who are natural and in truths known (*scientificis*); “five cities in the land of Egypt that speak with the lip of Canaan” signify truths of doctrine in abundance, which are genuine truths of the church, “five” meaning many or in abundance; “cities” truths of doctrine; “the lip of Canaan” genuine truths of the church. “An altar to Jehovah” here signifies worship from good of love. [15.] In the same,

“The paths have been laid waste, he that passeth through the way hath ceased; . . . he hath despised the cities, he regardeth not man. The land mourneth and languisheth; Lebanon . . . hath faded away” (xxxiii. 8, 9).

“The paths that have been laid waste, and the way that is not passed through,” are truths leading to heaven, which are truths of the church; “to despise the cities” is to despise truths of doctrine; “to regard not man” is to regard not truth and good. “The land that mourneth and languisheth” is the church in respect to good; “Lebanon that hath faded away” is the church in respect to truth. [16.] In the same,

“Sing, O barren, thou that didst not bear, . . . for more are the sons of the desolate than the sons of the married wife. . . . Enlarge the place of thy tent; . . . thy seed shall inherit the nations, and make the desolate cities to be inhabited” (liv. 1-3).

“The barren that did not bear” signifies the nations that have not as yet truths from the Word; “the sons of the desolate” are the truths that these will receive; “the sons of the married wife” are the truths that are with those who are in the church; “to enlarge the place of the tent” means that their worship is from good; “seed” is truth therefrom; “the nations which the seed will inherit” are goods; and “the cities which shall be inhabited” are doctrines therefrom. [17.] In *Jeremiah*:

“I will bring upon them every good; . . . they shall buy fields with silver, and this by writing in a book, . . . in the cities of Judah, and in the cities of the mountain, and in the cities of the plain, and in the cities of the south” (xxxii. 42, 44; xxxiii. 13).

These things are said of those in the church who are in good and in truths therefrom; “to buy fields with silver” is to acquire for themselves the good of the church by means of truths; “to write

in a book" is to implant in the life; "the cities of Judah" and "the cities of the mountain" are the truths of doctrine which those have who are of the Lord's celestial kingdom; "the cities of the plain, and the cities of the south," are the truths of doctrine which those have who are in the Lord's spiritual kingdom. [18.] In *Matthew*:

"Ye are the light of the world. A city that is set on a mountain cannot be hid. Neither do men light a lamp and put it under a bushel" (v. 14, 15).

These things were said to the disciples, by whom all truths and goods in the complex are signified; therefore it is said, "Ye are the light of the world;" for "light" signifies Divine truth and intelligence therefrom. Because that is what these words signify, it is said, "A city that is set on a mountain cannot be hid. Neither can a lamp be lighted and be put under a bushel;" for "a city set on a mountain" signifies truth of doctrine from good of love; and "a lamp" signifies in general truth from good and intelligence therefrom. [19.] In the same,

"Every kingdom divided against itself is brought to desolation, and every city or house divided against itself standeth not" (xii. 25).

"Kingdom," in the spiritual sense, signifies the church; "city" or "house" the truth and good of its doctrine, which do not stand but fall, if they do not wholly agree. [20.] In the same,

Jesus sends forth the twelve disciples, saying to them, "Go not into the way of the nations, and enter not into a city of the Samaritans; go rather to the lost sheep of the house of Israel" (x. 5. 6).

"The way of the nations" into which they were not to go, signifies falsity from evil; "a city of the Samaritans" into which they were not to enter, signifies the false doctrine of those who reject the Lord; "the lost sheep of the house of Israel" signify those who are in the good of charity and in faith therefrom, "Israel" meaning all such wherever they may be. "A city of the Samaritans" signifies the false doctrine of those who reject the Lord, because the Samaritans did not receive Him (as may be seen in *Luke* ix. 52-56). [21.] In the same,

Jesus said, "When they persecute you in one city flee ye into another" (x. 23).

Here also by "city" is meant the doctrine of falsity from evil; that where this doctrine is doctrine of truth will not be admitted, is meant by "when they persecute you in one city flee ye into another." [22.] In *Luke*:

"Then the master of the house being angry, said to his servants, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and halt and blind" (xiv. 21).

"Their going out into the streets and lanes of the city" signifies that they should enquire where those are who receive truths of doctrine; for "streets" and "lanes" are truths of doctrine (as above); and "city" means doctrine. The "poor," "the maimed," "the halt," and "the blind," signify those who are not in truths and goods, and yet long for them. (Who are signified specifically by "the poor," who by "the maimed," "the halt," and "the blind," may be seen in *The Doctrine of the New Jerusalem*, n. 107, from the *Arcana Caelestia*.) [23.] In the same,

A certain nobleman going into a far country to receive for himself a kingdom, gave to his servants ten pounds for trading; when he returned, he commanded the servants to be called. "The first came, saying, Thy pound hath gained ten pounds. He said to him, . . . Good servant, because thou hast been faithful in a very little, thou shalt have authority over ten cities. Then the second came, saying, Lord, thy pound hath made five pounds. He said to him, Be thou also over five cities" (xix. 12-19, seq.).

These words signify, in the spiritual sense, much more than can be expressed in a few words; let it be noted that by "cities" here are not meant cities but doctrinals of truth and good; and by "having power over them" intelligence and wisdom are meant; by "ten" much, and by "five" some. (That "ten" in the Word signifies much, see *A.C.*, n. 1988, 3107, 4638, 9757; and that "five" signifies some, n. 4638, 9604.) From all this it can now be seen that "the name of the city of My God, the New Jerusalem, which is coming down out of heaven from My God," signifies the doctrine of the new church, which is in the heavens. (This doctrine is given in a separate work, entitled *The New Jerusalem and its Heavenly Doctrine*.)

224. "And My new name" signifies that they will also acknowledge the Lord's Divine Human.—This is evident from the signification of "I will write upon him My new name," as meaning that they will acknowledge the Lord's Divine Human. To write upon one" is to implant in the life (see above, n. 222), here to implant in the faith that is from charity, because that faith is treated of in what is written to the angel of this church (see above, n. 203); and to implant in that faith is acknowledgment in heart. "The Lord's new name" is His Divine Human, because this prophetic book, which is called the *Apocalypse*, treats of those who will be in the New Jerusalem, and of those who will not, and not of the successive states of the church as is believed (see above, n. 5); and those who will be in the New Jerusalem are all who will acknowledge the Lord's Divine Human. It is therefore said at

the end of the *Doctrine of the New Jerusalem*,

“That there is a trine in the Lord, namely, the Divine itself, the Divine Human, and the proceeding Divine, is an arcanum from heaven, and is for those who will be in the holy Jerusalem” (n. 297).

It can be seen that this is “the Lord’s new name,” since this truth was not before acknowledged in the church. What besides this is meant in the Word by “the name of Jehovah,” “the name of the Lord,” and “the name of Jesus Christ,” can be seen above (n. 26, 102, 135, 148); and that the Lord’s Divine Human is meant (n. 26, 102). This is meant by “the name of Jehovah,” because “name” in the Word signifies the quality of a state and of a thing see above, n. 148), and the Divine quality by which all things were created and made in the heavens and on earth, is the Lord’s Divine Human, as is said in *John* :

“In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through Him, and without Him was not anything made that hath been made. . . . And the world was made through Him. . . . And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten from the Father, full of grace and truth” (i. 1-3, 10, 14).

From this it can be seen why “the name of Jehovah” means the Lord’s Divine Human. That this is meant in the Word by “the name of Jehovah” the Lord shows in *John* :

Jesus said, “Father, glorify Thy name. And there came a voice out of heaven, saying, I have glorified it, and will glorify it again” (xii. 28).

To “glorify” is to make Divine. In the same,

Jesus said, “I have manifested Thy name unto men. . . . I have made known unto them Thy name, and will make it known” (xvii. 6, 26).

225. [*Verse 13.*] “*He that hath an ear let him hear what the Spirit saith to the churches*” signifies that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church, as is evident from what was said above (n. 108), where there are like words.

VERSES 14-22.

226. “And to the angel of the church of the Laodiceans write, *These things saith the Amen, the faithful and true Witness, the Beginning of the working of God. I know thy works, that thou art neither cold nor hot; would that thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of My mouth. Because thou sayest, I am rich and have gotten riches, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked: I counsel thee to buy of Me gold tried by fire, that thou mayest be enriched, and white garments that thou mayest be clothed, that the shame of thy nakedness be not manifest, and anoint thine eyes with eyesalve that thou mayest see. As many as I love I reprove and chasten; be zealous, therefore,*

and repent. Behold I stand at the door and knock; if any one hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. He that overcometh I will give to him to sit with Me in My throne, as I also have overcome and am sitting with My Father in His throne. He that hath an ear let him hear what the Spirit saith to the churches.'

14. "And to the angel of the church of the Laodiceans write" signifies those who are in faith alone, that is, who are in faith separate from charity [n. 227]; "These things saith the Amen, the faithful and true Witness," signifies from whom is every truth and everything of faith [n. 228]; "the Beginning of the working of God" signifies faith from Him, which in appearance is the first thing of the church [n. 229].
15. "I know thy works" signifies the life of faith alone [n. 230]; "that thou art neither cold nor hot" signifies that it is between heaven and hell, because it is apart from charity [n. 231]; "would that thou wert cold or hot" signifies that it were better that there should be no faith or that there should be charity alone [n. 232].
16. "So because thou art lukewarm" signifies those who live according to the doctrine of faith alone and of justification by faith [n. 233]; "and neither cold nor hot" signifies that they are between heaven and hell, because they are without charity [n. 234]; "I am about to vomit thee out of My mouth" signifies separation from knowledges from the Word [n. 235].
17. "Because thou sayest, I am rich and have gotten riches, and have need of nothing," signifies their faith that they believe themselves to be in truths more than others [n. 236]; "and knowest not that thou art wretched" signifies that they do not know that their falsities have no coherence with truths [n. 237]; "and miserable and poor" signifies that they do not know that they have neither knowledges of truth nor knowledges of good [n. 238]; "and blind and naked" signifies that they are without understanding of truth, and without understanding and will of good [n. 239, 240].
18. "I counsel thee" signifies the means of reformation of those who are in the doctrine of faith alone [n. 241]; "to buy of Me gold tried by fire, that thou mayest be enriched," signifies that they should acquire for themselves from the Lord genuine good, that they may be able to receive truths of faith [n. 242]; "and white garments, that thou mayest be clothed" signifies genuine truths and intelligence therefrom [n. 243]; "that the shame of thy nakedness be not manifest" signifies that filthy loves may not appear [n. 244]; "and anoint thine eyes with eye-salve that thou mayest see" signifies that the understanding may be somewhat opened [n. 245].
19. "As many as I love I reprove and chasten" signifies temptations then [n. 246]; "be zealous, therefore, and repent," signifies that they must have charity [n. 247].
20. "Behold I stand at the door and knock" signifies the unceasing presence of the Lord [n. 248]; "if any one hear My voice" signifies if one attends to the Lord's precepts [n. 249]; "and open the door" signifies reception in the heart or the life [n. 250]; "I will come in to Him" signifies conjunction [n. 251]; "and will sup with him, and he with Me," signifies sharing with them the felicities of heaven [n. 252].
21. "He that overcometh I will give to him to sit with Me in My throne" signifies that he who is steadfast to the end of life shall be conjoined with heaven where the Lord is [n. 253]; "as I also have overcome and am sitting with My Father in His throne" signifies comparatively as Divine good is united to Divine truth in heaven [n. 254].
22. "He that hath an ear let him hear what the Spirit saith to the churches" signifies that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church [n. 255].

227. [Verse 14.] "*And to the angel of the church of the Laodiceans write*" signifies *those who are in faith alone, that is, who are in faith separate from charity.*—This is evident from the internal or spiritual sense of all things that are written to the angel of this church; for the essential of the church that is described in what is written to each of the churches, is made evident only by the internal sense; for these are prophecies; and all prophecies, like all things else in the Word, are written by correspondences, to the end that by means of these there may be conjunction of heaven with the church. Conjunction is effected by means of correspondences; for heaven, that is, the angels in heaven, understand spiritually all those things that man understands naturally, and between natural and spiritual things there is correspondence throughout, and by means of correspondences there is conjunction like that between soul and body. On this account the Word is written in the style that it is; otherwise there would be no soul within it, consequently no heaven within it; and if heaven were not in it, the Divine would not be in it. For this reason it is said that from the internal or spiritual sense of all things in what is written to each church, it is made manifest what essential of the church is meant; thus that what is written to the angel of this church treats of those who are in faith alone, that is, in faith separate from charity. It is said faith separate from charity, by which is meant faith separate from the life, for charity is of the life; consequently when faith has been separated from the life, it is not in the man but outside of him; for whatever has place in the memory only, and is taken up from the memory into the thought, without entering into man's will and from the will into act, that is not within man but outside of him; for the memory, and thought therefrom, is only as a court, through which there is entrance into the house; the house is the will. Such is faith alone, that is, faith separate from charity. (What this faith is may be seen further, in the *Doctrine of the New Jerusalem*, n. 108-122; also in *The Last Judgment*, n. 33-39; and in *Heaven and Hell*, n. 270, 271, 364, 482, 526. Also above, n. 204[a], 211-213. Moreover, what charity is and what the neighbor is, *The Doctrine of the New Jerusalem*, n. 84-107; in *Heaven and Hell*, n. 13-19, 528-535; and above, n. 182, 198, 213.)

228. "*These things saith the Amen, the faithful and true Witness,*" signifies *from whom is every truth and everything of faith.*—This is evident from the signification of "amen," as meaning verity or truth (of which presently); also from the signification of "the faithful and true Witness," as meaning, in reference to the Lord, everything of faith from Him; "for "witness," in reference to the Lord signifies Divine truth which is from Him, and there-

fore everything of faith, for faith is of truth and truth is of faith. Divine truth going forth from the Lord is called "a witness," because it is His Divine in heaven and in the church in which He is, and is Himself there; for this goes forth from His Divine Human and fills the whole heaven and forms and constitutes it; and from this it is that heaven in the whole complex resembles a single man. Because Divine truth is from that source and is such, it is called "a witness;" for it bears witness respecting the Lord's Divine Human, and makes it clear to all who receive Divine truth from Him. From this it is that angels of the higher heavens do not and cannot perceive any other Divine than the Lord's Divine Human, and this because of the influx of the whole heaven into their minds. From this it can be seen why, in reference to the Lord, "witness" signifies the Lord in respect to Divine truth in heaven and in the church; and why "to bear witness," in reference to those who receive Divine truth from the Lord, signifies to acknowledge in the heart the Lord's Divine in His Human (see above, n. 27. That heaven as a whole and in every part resembles a single man, and that this is from the Lord's Divine Human, see *Heaven and Hell*, n. 59-86, seq., 101; and that the Divine that goes forth from the Lord, which forms heaven, and forms angels into the image of heaven, is Divine truth, n. 13, 133, 138-140). [2.] This Divine truth is called by the Lord "the Comforter, the Spirit of truth," about which it is said that it should "bear witness of Him," and that it is "from Him;" that it bears witness of Him, in *John*:

"When the Comforter is come, . . . the Spirit of truth, . . . He shall bear witness of Me" (xv. 26).

And that it is from Him, in the same,

The Comforter, "the Spirit of truth shall guide you into all the truth; for he shall not speak from himself, but whatsoever things he shall hear, he shall speak. . . . He shall glorify Me; for he shall take of Mine, and shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I that he shall take of Mine and shall declare it unto you" (xvi. 13-15).

That Divine truth is from the Lord, is meant by "He shall not speak from himself, . . . but he shall take of Mine, and shall declare it unto you;" and that Divine truth is from the Lord's Divine Human is meant by "All things whatsoever the Father hath are Mine, therefore said I that he shall take of Mine, and shall declare it unto you;" and that Divine truth makes clear the Lord's Divine Human is meant by "He shall glorify Me;" "to glorify" is to make known the Lord's Divine Human. (That "to glorify," in reference to the Lord means this, see *Doctrine of the New Jerusalem*, n. 294.) [3.] The

like is signified by these words of the Lord,

“I tell you the truth; it is well that I go away; . . . if I go, I will send the Comforter, the Spirit of truth, unto you” (*John* xvi. 7, 8).

From this it is clear that Divine truth is from the Lord's Divine Human. The Lord calls Himself the “Amen,” because “amen” signifies verity, thus the Lord Himself, because when He was in the world He was Divine verity itself, that is, Divine truth itself. It was for this reason that He so often said “Amen,” and “amen, amen [verily, verily],”

(as in *Matt.* v. 18, 26; vi. 16; x. 23, 42; xvii. 20; xviii. 3, 13, 18; xxiv. 2; xxviii. 20; *John* i. 51; iii. 11; v. 19, 24, 25; vi. 26, 32, 47, 53; viii. 34, 51, 58; x. 1, 7; xii. 24; xiii. 16, 20, 21; xxi. 18, 25).

[4.] That the Lord was Divine truth itself when He was in the world, He teaches in *John*:

“I am the way, the truth, and the life” (xiv. 6).

In the same,

“For their sakes I sanctify Myself, that they also may be sanctified in truth” (xvii. 19).

That “holy” in the Word is predicated of Divine truth, and “to be sanctified [made holy]” is predicated of those who receive Divine truth, see above (n. 204); therefore the Lord's sanctifying Himself [making Himself holy], is making His Human to be Divine. (But of these things see what is shown in *Arcana Caelestia*, in the quotations therefrom in *The Doctrine of the New Jerusalem*, n. 303-306). Moreover, that “Amen” signifies Divine confirmation, see above (n. 34); as also in the Old Testament

(*Deut.* xxvii. 15-26; 1 *Kings* i. 36; *Isa.* lxxv. 16; *Jer.* xi. 5; xxviii. 6; *Psalms* xli. 13; lxxii. 19; lxxxix. 52; cvi. 48).

229. “*The beginning of the working of God*” signifies *faith from Him, which in appearance is the first thing of the church.*— This is evident from the signification of “beginning,” as meaning the first; and from the signification of “the working of God,” as meaning the church (of which presently). Faith is what is meant by “the beginning of the working of God,” for this is the subject treated of in what is written to the angel of this church; but that faith is “the beginning of the working of God,” that is, in appearance the first thing of the church, shall now be explained. By *faith* here is meant faith from the Lord, for faith not from the Lord is not a faith of the church; but faith from the Lord is the faith of charity. This faith is in appearance the

first thing of the church, because it is the first to appear to the man of the church. But charity itself is in fact the first thing of the church, because this is what constitutes the church with man. [2.] There are two things that constitute the church, charity and faith. Charity is of affection, and faith is of thought therefrom. Affection is the very essence of thought, for apart from affection no one can think; everything of life that is in thought is from affection. From this it is clear that the first thing of the church is the affection that is of charity or love. But faith is called the first thing of the church because it is the first to appear; for what a man believes, that he thinks, and by thought sees; but that whereby he is spiritually affected he does not think, and therefore does not see in thought, but he perceives it by a certain sensation that has no relation to sight, but to another feeling called the feeling of enjoyment. This enjoyment, as it is spiritual and is above the sense of natural enjoyment, man does not perceive, except when he has become spiritual, that is, when he has been regenerated by the Lord. For this reason the things that are of faith, and thus of sight, are believed to be the first things of the church, although they are not first except in appearance. This therefore is called "the beginning of the working of God," because the Word in the letter is according to appearance, since it is for the simple. But spiritual men, like angels, are lifted above appearances, and have perception of the Word as it is in its internal sense; consequently they perceive that charity is the first thing of the church, and that faith is therefrom; for as was said above, the faith that is not from charity and that is not of charity, is not faith (about which, see also *The Last Judgment*, n. 33-39). [3.] Even from ancient times, what the first thing of the church is, whether faith or charity, has been a disputed point; and those who have not known what charity is have declared that faith is the first thing; but those who have known what charity is have declared that charity is the first thing, and that faith is charity in its manifestation, since the affection of charity made manifest to sight in thought, is faith; for when the delight of affection passes from the will into the thought it takes form, and presents itself to view in a variety of forms. This the simple have not apprehended, consequently they have taken that which appeared before the sight of their thought to be the first thing of the church; and because the Word in the letter is according to appearances, this is there called "the first," "the beginning," and "the first-born." For the same reason, Peter, by whom the faith of the church was represented, was called the first of the apostles; when, in fact, John was the first, because

by "John" the good of charity was represented. That John, not Peter, was the first of the apostles, is clear from this, that it was John who leaned on the breast of the Lord, and that he, and not Peter, followed the Lord (*John* xxi. 20-22). (That the twelve disciples of the Lord represented all the truths and goods of the church, see *A.C.*, n. 2129, 3354, 3488, 3858, 6397; that Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580; and that John represented the good of charity, n. 3934, 6073, 10087.) [4.] For the same reason, by Reuben also, because he was the first born of the sons of Jacob, faith was represented, and it was believed that the tribe that had its name from him was the first; yet that tribe was not the first, but the tribe of Levi, since by Levi the good of charity was represented; and for this reason the tribe of Levi was appointed to the priesthood, and the priesthood is the first of the church. (That the twelve sons of Jacob, or the twelve tribes named from them, represented all truths and goods of the church, see *A.C.*, n. 3858, 3926, 4060, 6335, 7836, 7891, 7996; that Reuben represented faith, n. 3861, 3866, 4605, 4731, 4734, 4761, 6342-6345; and that Levi represented the good of charity, n. 3875, 4497, 4502, 4503.) For the same reason in the first chapter of *Genesis*, where in the sense of the letter the creation of heaven and earth is treated of, but in the internal sense the new creation or regeneration of the man of the church at that time, it is said that light was first made, and afterwards the sun and the moon (see verses 3-5, 14-19); and yet the sun is first, and light is from it. Light was said to be the first of creation, because "light" signifies the truth of faith, and "the sun and moon" the good of love and charity. (That by the creation of heaven and earth in the first chapter of *Genesis*, in the spiritual sense, the new creation of the man of the celestial church, that is, his regeneration, is meant and described, see the explanation of that chapter in the *Arcana Caelestia*, also n. 8891, 9942, 10545. That "light" signifies truth from good, thus the truth of faith, see *Heaven and Hell*, n. 126-140; and that "the sun" signifies the good of love, and "the moon" the good of charity, both from the Lord, in the same work, n. 116-125, 146.) From this it can now be seen what "the beginning of the working of God" signifies, namely, faith from the Lord, which in appearance is the first essential of the church.

230. [*Verse 15.*] "*I know thy works*" signifies *the life of faith alone*.—This is evident from the signification of "works," as meaning the things that are of man's interior life, for works go forth from these and are their effects (see above n. 157-185); here, therefore, they signify the life of faith alone, because this is treated of in what is written to this church. To each of the churches it is said first, "I know thy works," and in every case "works" signify the things of the church there treated of (see above, n. 98); therefore what now follows describes what the life of faith alone is or the life of faith separate from charity.

231. “*That thou art neither cold nor hot*” signifies *that it is between heaven and hell, because it is apart from charity.*—This is evident from the signification of “cold,” as meaning to be not in spiritual love but in infernal love (of which presently); also from the signification of “hot,” as meaning to be in spiritual love (of which also presently). From this it is clear that “to be neither cold nor hot” signifies to be neither in infernal love nor in spiritual love, but between the two, and he who is between the two is between hell and heaven. [2.] That those who are in faith alone, or in faith separate from charity, are in this state, has not been known; but it is evident that they are so, not only from the particulars of what is written to the angel of this church, but also from this, that those who are in faith separate from charity live for themselves, the world, and appetite, and those who so live are in infernal love; and yet these, by reading the Word, by hearing discourses therefrom, by receiving the Holy Supper, and by many things from the Word that they retain in the memory at least, look towards heaven; and when they do this, they are in a kind of spiritual heat; and yet this is not spiritual heat, that is, spiritual love, since they do not live according to the Word; consequently they are neither cold nor hot. Moreover, they thus draw the mind in two directions, for by the things that are from the Word they turn themselves towards heaven, and by the things that are of the life they turn themselves towards hell, thus they halt between the two. When such as these come into the other life, they are eager for heaven, saying, that they have had faith, have read the Word, heard sermons, often partaken of the Holy Supper, and by these things ought to be saved. But when their life is explored, it is seen to be wholly infernal, that is, they have made enmities, hatred, revenge, craft, evil-devices, of no account, and when they did what was upright, sincere, and just, it was only an outward show for the sake of appearing such before the world, whilst within themselves, that is, in their spirit, they had other thoughts, some, opposite thoughts, believing that thoughts and intentions are of no account providing they do not become manifest to the world. For this reason their spirit becomes such when freed from the ties of the earthly body; for it is the spirit of man that thinks and purposes. [3.] Such as these are meant by the Lord’s words in *Matthew*:

“Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? And then will I profess unto them,

I never knew you : depart from Me, ye that work iniquity" (vii. 22, 23).

Also by these words in *Luke* :

"When ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity" (xiii. 25-27).

[4.] "Cold" signifies infernal love, because "heat" signifies heavenly love. (That "heat" signifies heavenly love, see *Heaven and Hell*, n. 126-140, 567, 568; that love to the Lord, and love toward the neighbor or charity are heavenly loves, and constitute heaven, n. 13-19; that love of self and love of the world are infernal loves and constitute hell, n. 551-565. That in the hells also there is heat, but impure, see *A.C.*, n. 1773, 2757, 3340; and that that heat is turned into cold when heavenly heat flows in, see *Heaven and Hell*, n. 572.)

232. "*Would that thou wert cold or hot*" signifies *that it were better that there should be no faith or that there should be charity alone.*—This is evident from the signification of "would that thou wert cold," as meaning that it were better that there should be no faith (of which below); also from the signification of "or hot," as meaning that there should be charity alone. What charity alone is, will be shown presently; first let it be shown what *no faith* is. Those who are in the doctrine of faith alone have, indeed, no faith, but this means no spiritual faith, or no faith of the church; yet they have a natural faith, which may be called a faith of persuasion. They believe, for example, that the Word is divine they believe in eternal life, in the remission of sins, and in many other things; but with those who are without charity, this belief is a faith of persuasion, which, regarded in itself, is not different from a belief in things not known, which are heard from others in the world and believed in, although neither seen nor understood, on the authority of someone thought worthy of credit. This is not one's own faith, but another's faith within oneself; and such a faith, if not made our own by seeing and understanding, is not unlike the faith that one born blind and whose sense of touch is dull might have regarding colors and objects of sight in the world, of which he has a remote idea that no one knows about but himself. This is what is called historical faith, and is not at all a spiritual faith, such as the faith of the church must be. Spiritual faith, or faith of the church, is wholly from charity, so that in its essence it is charity; moreover, to those who are in charity, things spiritual that are believed are seen in light. This I say from experience; for every one who has lived in charity in the

world sees in the other life his truths that he believes, while those who have been in faith alone, see nothing at all. [2.] Yet faith merely historical has a kind of conjunction with heaven through thought about God, heaven, and eternal life, but only through obscure thought, and not through affection, which is of charity, for of this it has none. Such therefore, through the affection they have, which is an affection of love of self and the world, are conjoined to hell. From this it can be seen that such are between heaven and hell, looking with their eyes towards heaven, and with the heart towards hell. To do this is profanation, and the lot of profaners in the other life is the worst of all. To profane is to believe in God, in the Word, in eternal life, and in many things taught in the sense of the letter of the Word, and still to live contrary to them. [3.] It is for this reason that it is said, "would that thou wert cold or hot;" for he who is cold, that is, without faith, does not profane; neither does he who is hot, that is, who has charity alone. (What profanation is and the nature of it, see *The Doctrine of the New Jerusalem*, n. 169, 172; and what and of what nature the faith of persuasion is, n. 116-119; also, that there is no spiritual faith where there is no charity, in *Last Judgment*, n. 33-39.) It shall now be told briefly what charity alone is. Charity regarded in itself is spiritual affection, but charity alone is natural affection, and not spiritual; for charity itself, which is spiritual affection, is formed by truths from the Word, and so far as it is formed by these, so far it is spiritual. But charity alone, which is natural affection, is not formed by any truths from the Word, but exists with man from hearing discourses, without giving heed to truths or learning them; therefore charity alone is without faith, for faith is of truth, and truth is of faith.

233. [Verse 16.] "*So because thou art lukewarm*" signifies *those who live according to the doctrine of faith alone and of justification by faith.*—This is evident from the signification of "lukewarm," as meaning those who are between heaven and hell, and thereby serve two masters. That those who think, believe, and live according to the doctrine of faith alone and justification by faith are such, has not yet been known; it shall therefore be made clear. With men of the church, there are two states of faith and of life therefrom, or of life and of faith therefrom; one is from doctrine, the other from the Word or from preachings from the Word. That there are these two states hardly any one knows; yet that there are these two, and that with some they act as one, and with many others they do not act as one, has been granted me to see and know through living experience with spirits recently from the

world, since these carry with them all the states of their life. But so long as men live in the world this cannot be seen and known, since what man's spirit in itself thinks, believes, and loves, in spiritual things, cannot be disclosed to any one except by speech and outward deeds; and these, so far as faith is concerned, proceed either from the doctrine received in the church, or from the Lord's precepts out of the Word without thought from doctrine. The former is true of the learned, the latter of the simple. [2.] What the state of thought, faith, and life from doctrine is, shall first be described. The doctrine of the churches in the Christian world at this day declares that faith alone saves, and that a life of love is of no account; also that when a man has received faith he is righteous, and that when he is thus made righteous nothing of evil can thenceforth be imputed to him; consequently, that any man is saved, even a wicked man, if he only has faith, or receives faith, though it be in the last hour of life. Those, therefore, who think and live according to this doctrine disregard good works, because they believe that these do not affect a man, or contribute to his salvation. They are also unconcerned about evils of their thought and will, such as contempt of others in comparison with themselves, enmities, hatreds, revenge, craft, deceits, and other like evils, because they believe that such evils are not imputed to those who have been justified by faith; saying in heart that they are not under the yoke of the law because the Lord fulfilled the law for them, nor under condemnation because the Lord took this upon Himself. From this it is, that those who think, live, and believe according to the doctrine of faith alone and justification, do not look to God in their life, but only to self and the world; and those who in the conduct of their life look only to self and the world join themselves to the hells, for all who are in the hells make good and evil of no account. In a word, to live according to that doctrine is to confirm oneself in life that it is all the same to think, will, and do good, since this does not save, or to think, will, and except from fear of the law, do evil, since this does not damn, provided one has the confidence or trust, which is called saving faith (see *The Doctrine of the New Jerusalem*, n. 115). These are evidently the "lukewarm" since they think, talk, and preach about God, the Lord, the Word, eternal life, whenever they are thinking, talking, or preaching according to this doctrine, but give no thought to these subjects when they think or talk apart from doctrine. By such thought they look to heaven, but by their life they join themselves to hell; consequently they are between heaven and hell, and those who are between the two are

“lukewarm.” Thus much about the state of faith and of life therefrom with those within the church, when their state is from doctrine. [3.] Something shall now be said about the state of faith and of life therefrom with men of the church, when it is from the Word. The greater part of those born within the churches where the doctrine of faith alone and of justification by faith is received, do not know what faith alone is, nor what is meant by justification; when, therefore, they hear those things preached, they think that a life according to the commandments of God in the Word is meant, for they believe that this is faith and also justification, not entering more deeply into the mysteries of doctrine. And when these are taught about faith alone and justification by faith, they have no other idea than that faith alone is to think about God and salvation, and how they ought to live; and that justification is to live in the presence of God. All within the church who are saved are kept by the Lord in this state of thought and faith, and after their departure from this world they are enlightened in truths, for they are capable of receiving enlightenment. But those who have lived according to the doctrine of faith alone and justification by faith (of whom above), become blind, for the reason that faith alone is no faith, and therefore justification by faith alone is a thing of nought. (That faith alone is no faith, see *Last Judgment*, n. 33-39.) [4.] From all this it can be seen who are meant by “the lukewarm,” namely, those who say in heart, What does it signify if I think, will, and do good, since this does not save? it is enough to have faith. Again, What does it signify also if I think, will, and do evil, since this does not damn? Thus they relax all restraints to their thoughts and purposes, that is, to their spirit, for it is the spirit that thinks and purposes, and doing is wholly in agreement herewith. But it should be known that there are very few who thus live according to doctrine, although it is believed by the preachers that all do so who listen to their preachings. In fact, it is of the Divine providence of the Lord that there are very few such, for the reason that the lot of the “lukewarm” is not unlike that of profaners, and their lot is, that after their life in the world, all that they have known from the Word is taken away from them, and they are then left to the thought and love of their spirit. And when the thought that they had from the Word is taken away, they become the most stupid of all; and they appear in the light of heaven like burnt skeletons covered over with some skin. (Of profanation, and the lot of those who profane, see *The Doctrine of the New Jerusalem*, n. 172).

234. “And neither cold nor hot” signifies *that they are be*

tween heaven and hell, because they are without charity, as is evident from what was said and shown above (n. 231).

235. *"I am about to vomit thee out of My mouth"* signifies *separation from knowledges from the Word.*—This is evident from the signification of "vomiting," when said by the Lord, as meaning separation; not that the Lord separates them from Himself, but they separate themselves from the Lord. It is said "to vomit," because the "lukewarm" are treated of, and in the world what is lukewarm produces vomiting. And this is from correspondence; for the food that man takes corresponds to knowledges, and so in the Word signifies knowledges; therefore separation from knowledges means non-admission; but as those here treated of do admit something from the Word, it means ejection or vomiting. (That "food," from correspondence, signifies knowledges and intelligence therefrom, see *A.C.*, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562; for the reason that knowledges nourish the internal man or spirit, as food nourishes the external man or body, n. 4459, 5293, 5576, 6277, 8418.) This is evident also from the signification of "out of My mouth," as meaning, in reference to the Lord, out of the Word. "Out of the mouth" signifies, in reference to the Lord, out of the Word, because the Word is Divine truth, and this goes forth from the Lord, and what goes forth from the Lord and flows-in with man is said to be "out of the mouth," although it is not from the mouth, but is like light from the sun. For the Lord is seen above the heavens where the angels are as a sun, and light therefrom is Divine truth, by which angels and men have all their intelligence and wisdom (see *Heaven and Hell*, n. 116-125, 126-140). From this it can be seen that "I will vomit thee out of My mouth" signifies to separate from Divine truth, or what is the same, from knowledges from the Word. [2.] That those who are "lukewarm," that is, "neither cold nor hot," who are those that live according to the doctrine of faith alone and justification by faith (of which just above), are separated from knowledges from the Word, is not known to themselves, for they believe that they are in knowledges more than others; but they are not, yea, they are in scarcely any knowledge; and this for the reason that the principles of their doctrine and religion are false, and from false principles nothing results but falsities; when therefore they read the Word, their minds are occupied with their falsities, and as a consequence, either they do not see truths, or if they see them they pass them by or falsify them. These false principles are, that salvation is by faith alone, and that man is justified by faith. That they are separated from knowledges from the Word and that they do not see truths therein, they may know if they will; for what is more frequently declared by the Lord, than that they ought do do His words, His commandments,

His will, and that every one shall be recompensed according to his deeds; also that the whole Word is based upon two commandments, which are to love God, and to love the neighbor; also that loving God is doing His commandments (*John* xiv. 21, 23, 24)? That men must do in order to be saved is said a thousand times in each Testament, also that hearing and knowing are nothing without doing. But do those who have confirmed themselves in faith alone and justification by faith, see these things? And if they see them do they not falsify them? Consequently they have no doctrine of life, but a doctrine of faith alone; when in truth, life makes the man of the church, and those things come to be of his faith which are of his life. [3.] That such persons are separated from knowledges from the Word, can be seen also from this, that they are not aware that they are to live as men after the death of the body; that they have a spirit that lives; that heaven is from the human race, and hell also; that they know nothing at all about heaven and heavenly joy; nothing about hell and infernal fire; thus nothing about the spiritual world; nothing about the internal or spiritual sense of the Word; nothing about the glorification of the Lord's Human; nothing about regeneration; nothing about temptation; about baptism, what it involves; about the Holy Supper, and what the flesh and blood, or the bread and wine in it signify; nothing about freedom of choice; nothing about the internal man; nothing about charity, about the neighbor, about good, about love; neither do they know what the remission of sins is; and many other things. Moreover, I have heard angels say that when they are permitted to look into the church, and to see those who believe themselves to be intelligent from doctrine, they see nothing but thick darkness, and those so believing are seen as if deep down under waters. [4.] These are separated from knowledges from the Word for two reasons; first, because they cannot be enlightened from the Lord, for the Lord flows into man's good, and from that enlightens him in truths, that is, He flows into man's love and therefrom into his faith; secondly, because they profane truths by falsifications, and those who do this are separated from essential truths while they live in the world, that they may not know them, and in the other life they cast away from themselves all things they knew from the Word while in the world. Both these separations are meant by "being vomited out of the mouth." Like things are meant by "vomiting" and "vomit" elsewhere in the Word; as in the following passages. In *Isaiah*:

'Jehovah hath mingled a spirit of perversities in the midst of Egypt;

whence they have led Egypt astray in every work thereof, even as a drunkard goeth astray in his vomit" (xix. 14).

"Egypt" signifies knowledge (*scientia*) of things, both spiritual and natural; "mingling the spirit of perversities in the midst thereof" signifies to pervert and falsify these things; "a drunkard" signifies those who are insane in spiritual things; and as truths mingled with falsities are cast out, it is said "as a drunkard goeth astray in his vomit." (That "Egypt" signifies knowledge (*scientia*), see *A.C.*, n. 1164, 1165, 1186, 1462, 5700, 5702, 6015, 6651, 6679, 6683, 6692, 7296; also knowledges (*scientifica*) of the church, n. 7296, 9340, 9391; that "drunkards" signify those who are insane in spiritual things, n. 1072.) [5.] In *Jeremiah*:

"Drink ye, and be drunken, and vomit and fall, and rise no more because of the sword" (xxv. 27).

"To drink and be drunken" is to drink in falsities and mix them with truths, and thus be insane; "to vomit and fall" is to cast out wholly things falsified; "the sword," because of which they shall rise no more, signifies falsity destroying and ravaging truth (see *A.C.*, n. 2799, 4499, 7102); which shows clearly what is meant by "vomiting and falling." In the same,

"Make Moab drunken, for he hath lifted himself up against Jehovah, that he may clap hands in his vomit" (xlviii. 26).

"Moab" signifies those who adulterate the goods of the church, therefore "vomiting" is predicated of them. [6.] In *Habakkuk*:

"Woe unto him that maketh a companion to drink. . . till he be drunken, that thou mayest look upon their nakednesses. Thou shalt be satiated with shame more than with glory; drink thou also, and let thy foreskin be uncovered; the cup. . . of Jehovah shall go about unto thee, and shameful vomiting shall be on thy glory" (ii. 15, 16).

"To drink till he be drunken" also signifies to drink in truths and mix them with falsities; the "nakednesses" upon which they look, signify deprivation of truth and of intelligence therefrom (see *A.C.*, n. 1073, 5433, 9960). The "foreskin that shall be uncovered" signifies defilement of good (see *A.C.*, n. 2056, 3412, 3413, 4462, 7225, 7245); "glory" signifies Divine truth, thus the Word (see *A.C.*, n. 4809, 5922, 8267, 8427, 9429); which shows what is meant by "shameful vomiting upon their glory." [7.] In *Isaiah*:

"These err through wine, through strong drink they are gone astray; the priest and the prophet err through strong drink, they are swallowed up of wine. . . they err among the seeing, they stumble in judgment; yea, even all tables are full of vomit of filthiness; there is no place. Whom shall he teach knowledge?" (xxviii. 7-9.)

Here "wine" and "strong drink," by which they err, signify truths mixed with falsities; "priest" and "prophet" signify those who teach goods and truths, and in an abstract sense, the goods and

truths of the church; "the seeing" among whom they err signify those who were about to see truths; "to stumble in judgment" signifies insanity; "tables" signify all things that should nourish spiritual life, for tables mean the food that is on them, and "food" signifies all truths and goods, because these are what nourish spiritual life; therefore "tables full of the vomit of filthiness" signify the same things falsified and adulterated. [8.] In Moses:

"Defile not yourselves in any of these things; for in all these the nations are defiled which I cast out before you; whence the land is defiled; . . . and the land hath vomited out her inhabitants; . . . thus the land will not vomit you out, . . . as it vomited out the nations that were before you" (*Lev. xviii. 24, 25, 28*).

Adulteries of every kind are here treated of, by which in the spiritual sense all kinds of adulterations of good and falsifications of truth or profanations are meant; and as it is not possible for evils and goods, nor for falsities of evil and truths of good to exist together without being cast out, it is said that "the land," that is, the church, "hath vomited them out." From all this it can be seen what is signified by "vomiting out."

236[a]. [*Verse 17.*] "*Because thou sayest I am rich, and have gotten riches and have need of nothing,*" signifies *their faith, that they believe themselves to be in truths more than others.*—This is evident from the signification of "saying," as involving what is believed by them; and as those who are in faith alone are here treated of, "saying" signifies their faith. Moreover, "to say," in the spiritual sense, signifies to think, because what is said goes forth from the thought, and thought is spiritual because it pertains to the spirit of man, while expression and speech from thought are natural, because they pertain to the body. For this reason, "saying" has many significations in the Word. This is evident also from the signification of "being rich," as meaning to possess knowledges of truth and good, and to be intelligent and wise thereby (of which presently); also from the signification of "have gotten riches and have need of nothing," as meaning to know all things so that nothing is lacking. [2.] That those who are in the doctrine of faith alone and justification by faith are thus wise, or believe themselves to be so, is not known to those who are not in that faith, although much with them; but that they are so, it has been given me to know by much experience. I have talked with many who in the world believed themselves to be more intelligent and wise than others, from their knowing so much about faith alone and justification by faith, and such things as the simple minded are ignorant of; and these they called interior things and mysteries of doctrine, and believed they knew and understood everything, with nothing

lacking. Among them were many who had written about faith alone and justification by faith. But it was shown to these that they know nothing of truth, and that those who have lived a life of faith, which is charity, and have not understood justification by faith alone, are more intelligent and wise than they. It was also shown that the things they knew are not truths, but falsities, and that knowing and thinking falsities is not being intelligent and wise, for intelligence is of truth, and wisdom is of the life therefrom. And the reason of this was disclosed, namely, that they were in no spiritual affection for truth, but only in a natural affection for knowing the things taught by their leaders, by some as a matter of business, by others to gain reputation for learning; and that those who are in natural and not in spiritual affection believe that when they know these things they know everything. This is especially true of those who have confirmed themselves in these doctrines by the sense of the letter of the Word, and have busied themselves to connect these with other falsities by means of the fallacies of reason.

[b.] [3.] I will also say something from experience about these things. Some spirits who were believed by others when they lived as men in the world to be men of learning, were examined to ascertain whether they knew what spiritual faith is. They said that they knew. They were therefore sent to those who were in that faith; and when they had had communication with these they perceived that they had no faith, and did not know what faith is. They were then asked what they now believe about faith alone, on which the whole doctrine of their church rests, but they were ashamed and dumbfounded. There were also many of the learned of the church who were asked about regeneration, whether they knew what it is; they replied that they knew that it is baptism, since the Lord declares, that "unless a man is born of water and spirit, he cannot enter into the kingdom of God;" but when it was shown them that baptism is not regeneration, but that "water and spirit" mean truths and a life according to them, and that no one can enter heaven unless he is regenerated through these, they went away confessing their ignorance. Again, when they were asked about angels, about heaven and hell, about the life of man after death, and many other matters, they knew nothing, and these things were all like thick darkness in their minds. They therefore confessed that they had believed that they knew all things, but they now know that they know scarcely anything. *Knowing something* means, in the spiritual world, knowing something of truth; but knowing falsities is not knowing, because it is not

understanding or being wise. They were afterwards told that this is what is meant by the Lord's words, "Because thou sayest I am rich, and have gotten riches, . . . and knowest not that thou art wretched and miserable and poor and blind and naked." [4.] The "rich" in the Word signify those who are in truths, because spiritual riches are nothing else; and therefore "riches" in the Word signify knowledges of truth and good, and "the rich" those who are in intelligence thereby; as can be seen from the following passages. In *Ezekiel*:

"In thy wisdom and in thine intelligence thou hast made to thee wealth, . . . gold and silver in thy treasures; by the abundance of thy wisdom . . . thou hast multiplied to thee wealth" (xxviii. 4, 5).

These things were said to the prince of Tyre, by whom in the spiritual sense those who are in knowledges of truth are meant; "wealth" itself means those knowledges in general; "gold in treasures" means knowledges of good, and "silver in treasures" knowledges of truth. That these signify knowledges is very clear, for it is said, "In thy wisdom and in thine intelligence thou hast made to thee wealth, . . . and by the abundance of thy wisdom . . . thou hast multiplied to thee wealth." ("The prince of Tyre" means those who are in knowledges of truth, because "prince" signifies primary truths, *A.C.*, n. 1482, 2089, 5044; and "Tyre" knowledges of truth, n. 1201; "treasures" signify possessions of knowledges, n. 1694, 4508, 10227; "gold" signifies good, and "silver" truth, n. 1551, 1552, 2954, 5658.) [5.] In *Zechariah*:

"Tyre . . . heapeth up silver as dust, and gold as the mire of the streets; behold the Lord will impoverish her, and smite her wealth in the sea" (ix. 3, 4).

Here also "Tyre" stands for those who acquire for themselves knowledges, which are "silver," "gold," and "wealth." In *David*:

"The daughter of Tyre shall bring to thee a gift," a king's daughter; "the rich of the people shall intreat thy faces" (*Psalms* xlv. 12).

This describes the church in respect to affection for truth, which is meant by "a king's daughter," for "daughter" means the church in respect to affection (*A.C.*, n. 3262, 3963, 6729, 9059; and "king" means truth, n. 1672, 2015, 2069, 3670, 4575, 4581, 4966, 6148). For this reason it is said that "the daughter of Tyre shall bring thee a gift," and that "the rich of the people shall intreat thy faces;" "the rich of the people" are those who abound in truths. [6.] In *Hosca*:

"Ephraim said, Truly I am become rich, I have found me wealth, all my labors shall not find iniquity to me which is sin; . . . but I will yet speak to the prophets, and I will multiply vision" (xii. 8, 10).

"I am become rich, and I have found me wealth," does not mean being enriched by worldly but by heavenly riches and wealth, which are knowledges of truth and good; for "Ephraim" means the intellectual of those who are of the church, which is enlightened when the Word is read (*A.C.*, n. 5354, 6222, 6238, 6267); therefore it is said, "I will yet speak to the prophets, and I will multiply vision;" "prophets" and also "visions" signifying truths of doctrine. [7.] In *Jeremiah*:

"I Jehovah . . . giving to every one according to his ways, and according to the fruit of his doings; as the partridge gathereth but bringeth not forth, he maketh riches but not with judgment; in the midst of his days he shall leave them, in the end of his days he shall become foolish" (xvii. 10, 11).

This treats of those who acquire for themselves knowledges with no other purpose than merely to know, when, in fact, knowledges ought to be subservient to the life. This is what is meant by "gathering as the partridge and not bringing forth," and by "making riches but not with judgment;" and by "becoming foolish in the end of days." And as knowledges of truth and good ought to be subservient to the life, for by these the life will be perfected, it is said that "Jehovah gives to every one according to his ways, and according to the fruit of his doings." [8.] In *Luke*:

"Whosoever he be of you that renounceth not all his possessions, he cannot be My disciple" (xiv. 33).

He who does not know that "possessions" mean in the Word spiritual riches and wealth, which are knowledges from the Word, can have no other idea than that he ought to deprive himself of all wealth in order to be saved; but that is not the meaning of these words. "Possessions" here mean all things that are from self-intelligence, for one cannot be wise from himself, but only from the Lord; "to renounce all possessions" is to attribute nothing of wisdom and intelligence to oneself, and he who does not do this cannot be instructed by the Lord, that is, cannot be His disciple. [9.] They who do not know that "the rich" mean those who possess knowledges of truth and good, thus who have the Word, and that "the poor" mean those who do not possess knowledges, but yet long for them, can have no other idea than that "the rich man who was clothed in purple and fine linen," and "the poor man who was laid at his gate" (*Luke* xvi.), mean the rich and the poor in the common acceptation of these words, when yet "the rich man" there means the Jewish nation, which had the Word, in which are all knowledges of truth and good; the "purple" with which he was clothed means genuine good (*A.C.*, n. 9467); "fine

linen" genuine truth (*A.C.*, n. 5319, 9469, 9596, 9744); and "the poor man who was laid at his gate" means the nations that were outside of the church, and did not have the Word, and yet longed for the truths and goods of heaven and the church. From this it is clear that "the rich" mean those who have the Word, and thus knowledges of truth and good, since these are in the Word. [10.] Also in the prophecy to Elizabeth, in *Luke*:

God "hath filled the hungry with good things, and the rich He hath sent empty away" (i. 53).

"The hungry" are those who long for knowledges; such were the nations that received the Lord and doctrine from Him; but "the rich" are those who have knowledges because they have the Word; such were the Jews, and yet they did not wish to know truths from the Word, consequently they did not receive the Lord and doctrine from Him. These are "the rich" who were sent empty away; but the others are "the hungry" who were filled with good things.

237[a]. "*And knowest not that thou art wretched*" signifies that they do not know that their falsities have no coherence with truths.—This is evident from the signification of "wretchedness," as meaning the breaking up of truth by means of falsities, and also no coherence; this shows what is meant by "the wretched." They are so because their doctrine is founded on two false principles, faith alone and justification by faith; consequently falsities flow in from these in constant succession, and the truths drawn from the sense of the letter of the Word to confirm these are broken up and falsified, and truths in themselves when falsified are falsities. This is described in many passages in the Word, and is meant by the "vanities" that the prophets see, and the "lies" that they speak. It is described also by the "breaches" in walls and houses so that they fall; likewise by "idols" and "graven images" that the artificer makes and connects by chains that they may be united; for "idols" and "graven images" signify falsities of doctrine; the same is signified by "breaches in walls" and "in houses," and by "prophets who see vanities and speak lies;" for "prophets" mean doctrines, "vanities" such things as are of no account, and "lies" falsities. But these things are mentioned in too many passages in the Word to be cited here; they will therefore be omitted, and a few only quoted in which "wretchedness" and "wall" are mentioned, to show that these signify the breaking down of truth by falsities, and thus no coherence.

[2.] In *Isaiah*:

“Thy wisdom and thy knowledge it hath misled thee, when thou hast said in thine heart, I, and none like me besides. Therefore shall wretchedness fall upon thee, . . . and desolation shall come upon thee” (xlvii. 10, 11).

Here also those are described who believe that they know all things and that they are more intelligent than all others, and yet they know and understand nothing of truth; and that therefore the understanding of truth is taken away from them. Their belief that they are more intelligent than all others is meant by “Thy wisdom and thy knowledge it hath misled thee, when thou hast said in thine heart, I, and none like me besides;” and the loss of all understanding of truth is meant by “wretchedness shall fall upon thee, . . . desolation shall come upon thee.” [3.] In *Ezekiel*:

“Wretchedness shall come upon wretchedness; . . . therefore they shall seek a vision from the prophets; but the law hath perished from the priest, and counsel from the elders. The king shall mourn, and the prince shall be clothed with astonishment” (vii. 26, 27).

Here the vastation of the church is treated of, which takes place when there is no truth that is not falsified. Falsity from falsity is meant by “wretchedness upon wretchedness;” “a vision from the prophet” is doctrine, here doctrine of falsity; “the law hath perished from the priest” means that the Word is not understood, for “law” signifies the Word, and the “priest” one who teaches; “counsel hath perished from the elders” means that right hath perished with the intelligent, “counsel” signifying right, and “elders” the intelligent; “the king shall mourn, and the prince shall be clothed with astonishment,” means that there is no longer any truth, “king” signifying truth, and “prince” truths that are primarily of service. [4.] In David:

Right is not in their mouth, wretchedness is in their inward part” (*Psalms* v. 9).

where “wretchedness” likewise stands for falsities not cohering with any truth. So too in *Jeremiah*:

“Lament, and wander among the walls; for their king is gone into exile, and his priests and his princes together” (xlix. 3).

“Wandering among the walls” is among truths destroyed by falsities; “the king gone into exile” signifies truth; and “his priests and princes together” signify goods and truths of life and doctrine (see above). [5.] In *Ezekiel*:

“When they build a wall (*maceriem*), behold they daub it with untempered mortar. Say to them which daub it with untempered mortar, that the wall (*paries*) shall fall. . . . Is it not said unto you, Where is the daubing wherewith ye have daubed it?” (xiii. 10-12.)

“The wall which they daub with untempered mortar” signifies falsity assumed as a principle, and by application of the Word according to the sense of the letter made to appear as truth; “daubing” is application and seeming confirmation thereby; “untempered mortar” is what has been falsified; and because the truth of the Word is thus destroyed, and the truths used to confirm become truths falsified, which in themselves are falsities, and these with the false principle perish together, it is said, “Behold, the wall shall fall. . . . Is it not said unto you, Where is the daubing wherewith ye have daubed it?” [6.] In *Hosea*:

“Behold, I obstruct thy way with thorns, and I will encompass wall with wall, that she shall not find her paths” (ii. 6).

“To obstruct the way with thorns” is to obstruct all thoughts by falsities of evil, that truths be not seen; falsities of evil are “thorns;” “to encompass wall with wall” is to heap falsities upon falsities; “that she shall not find her paths” means that nothing of truth can be seen; this comes to pass because truths and falsities of evil cannot be together, as heaven cannot be with hell; for truths are from heaven, and falsities of evil are from hell; therefore when falsities from evil prevail communication with heaven is taken away, and when that is taken away truths cannot be seen, and if presented by others they are rejected. For this reason, those who are in false principles, as those are who are in the principles of faith alone and justification by faith, cannot be in any truths (as may be seen above, n. 235, 236).

[6.] [7.] But let examples illustrate this. Those who have adopted faith alone and justification by faith as a principle of religion, when they read the Word and see that the Lord teaches that man shall be recompensed according to his deeds and works, and that he who has done good deeds shall come into heaven, and he who has done evil into hell, call the good things that they do fruits of faith, not knowing and not wishing to know, that the good things called fruits are all from charity, and none of them from faith separate, which is called faith alone; in fact, every good is of charity, and truth is of faith therefrom. From this it is clear that they pervert the Word; and they do this because they cannot otherwise adapt truth to their principle, believing all the time that the two are thus brought into agreement; but the result is that truth perishes and becomes falsity, and not only falsity but evil as well.

[8.] From this falsities evidently follow in constant succession, for they teach that the good works that man does are meritorious, not wishing to see that as faith and its truths are from the Lord, and thus not meritorious, so are charity and its goods. They teach also that as soon as a man receives faith he is reconciled to God the Father through the Son, and that the evils thenceforth done, as well as those done before, are not imputed; for they say that all are saved however they have lived, if only they receive faith, even though it be a few hours before death. But these, and many other things which are deductions from the falsity of the principle, are not consistent with truths from the Word, but destroy them, and truths destroyed are falsities, even such falsities as emit a bad odor. From these a grievous smell is perceived in the other life, which is such that it cannot be endured by any good spirit; it is like stench of foul matter from the lungs. Many other examples might be adduced; there is an abundance of them; for anything deduced from a false principle becomes thereby a falsity since in the deduction the principle only is regarded; for to this it clings because from this it flows and to this it is applied. [9.] What the religion of faith alone and justification by faith is, can be inferred from the simple fact that all who have confirmed these tenets in themselves by doctrine and life, send out from themselves in the other life a sphere of abominable adultery like that of a mother or stepmother with a son; this abominable adultery corresponds to such, and is also perceived from them wherever they go; from that sphere I have a thousand times recognized their presence. Such a sphere flows out from them because they adulterate the goods of charity and of the Word, and adulteries correspond to adulterations of good, while whoredoms correspond to the falsifications of truth (see *A.C.*, n. 2466, 2729, 3399, 4865, 6348, 8904, 10648). [10.] There is a like meaning in

Reuben's lying with Bilhah, of whom his father begat Dan and Naphtali (*Gen.* xxxv. 22); and therefore he was accused (*Gen.* xlix. 4); and because he defiled his father's couch the birthright was taken away from him and given to Joseph (1 *Chron.* v. 1).

By "Reuben" in the Word faith is meant, and here faith alone (see *A.C.*, n. 3325, 3861, 3866, 3870, 4601, 4605, 4731, 4734, 4761, 6342, 6350); and by "Joseph" the good of faith (see *A.C.*, n. 3969, 3971, 4669, 6417). [11.] That such things are to take place at the end of the church is predicted in *Daniel*, where the statue that Nebuchadnezzar saw in a dream is described in these words:

"Whereas thou sawest iron mixed with miry clay, they shall mingle them-

selves with the seed of man ; but they shall not cleave one to the other, even as iron doth not mingle with clay" (ii. 43).

By "iron" truth without good is meant ; by "miry clay" the falsity that is from self-intelligence ; by "the seed of man" the Word of the Lord (*Matt.* xiii. 24, 37). That these do not cohere is meant by "they shall not cleave, even as iron doth not mingle with clay."

238. "*And miserable and poor*" signifies that they do not know that they have neither knowledges of truth nor knowledges of good.—This is evident from the signification of "miserable" or "pitiable," as meaning those who are in no knowledges of truth ; and from the signification of "poor," as meaning those who are in no knowledges of good. That this is the meaning of "miserable" and "poor" is evident from many passages in the Word, and also from this, that spiritual misery and poverty are nothing else than a lack of knowledges of truth and good, for the spirit is then miserable and poor ; but when the spirit possesses these it is rich and wealthy ; therefore "riches" and "wealth" in the Word signify spiritual riches and wealth, which are knowledges of truth and good (as was shown just above, n. 236). [2.] "Miserable and poor" are terms used in many passages in the Word. He who is ignorant of the spiritual sense of the Word believes that by these no others are meant than the miserable and poor in the world. These, however, are not meant, but those who are not in truths and goods and in knowledges thereof ; by the "miserable" those who are not in truths because not in knowledges of truths, and by the "poor" those who are not in goods because not in knowledges of goods. As these two, truths and goods, are meant by these two expressions, the two in many places are mentioned together ; as in the passages that now follow. In David :

"I am miserable and poor, Lord, remember me" (*Psalms* xl. 17 ; lxx. 5).

In the same,

"Incline Thine ear, O Jehovah, answer me, for I am miserable and poor" (*Psalms* lxxxvi. 1).

The "miserable and poor" here mean evidently those who are miserable and poor, not in respect to worldly riches but in respect to spiritual riches, as David says this of himself ; therefore he also said, "Jehovah, incline thine ear, and answer me." [3.] In the same,

"The wicked draw out the sword and bend their bow, to cast down the miserable and poor" (*Psalms* xxxvii. 14).

Here also "the miserable and poor" mean evidently those who are spiritually such and yet long for knowledges of truth and good, for it is said that "the wicked draw out the sword and bend the bow," "sword" signifying falsity combating against truth and striving to destroy it, and "bow" doctrine of falsity fighting against the doctrine of truth; therefore it is said that they do this "to cast down the miserable and poor." (That "sword" signifies truth combating against falsity, and in a contrary sense, falsity combating against truth, see above, n. 131; and that "bow" signifies doctrine in both senses, see *A.C.*, n. 2686, 2709.) [4.] So in another place in the same,

"The wicked man hath persecuted the miserable and poor and the broken in heart, to slay them" (*Psalms* cix. 16).

In *Isaiah* :

"The fool speaketh folly, and his heart doeth iniquity to practise hypocrisy and to utter error against Jehovah, to make empty the hungry soul, and to make him who thirsteth for drink to faint. . . . He deviseth wicked devices to destroy the miserable by words of falsehood, even when the poor speaketh judgment" (xxxii. 6, 7).

Here likewise "the miserable and poor" mean those who are destitute of knowledges of truth and good, therefore it is said that "the wicked deviseth wicked devices to destroy the miserable by words of falsehood, even when the poor speaketh judgment;" "by words of falsehood" means by falsities, and "to speak judgment" is to speak what is right. Because such are treated of, it is also said that he "practises hypocrisy and utters error against Jehovah, to make empty the hungry soul and to make him who thirsteth for drink to faint." "To practise hypocrisy and to utter error" is to do evil from falsity, and to utter falsity from evil; "to make empty the hungry soul" is to deprive those of knowledges of good who long for them, and "to make him who thirsteth for drink to faint" is to deprive those of knowledges of truth who long for them. In the same,

"The miserable shall have joy in Jehovah, and the poor of men shall rejoice in the Holy One of Israel" (xxix. 19).

Here also "the miserable and poor" signify those who are in lack of truth and good and yet long for them; of these, and not of those who are miserable and poor in respect to worldly wealth, it is said that they "shall have joy in Jehovah, and shall rejoice in the Holy One of Israel." [5.] From this it can be seen what is signified by the "miserable and poor" in other passages in the Word, as in the following. In David :

"The poor shall not always be forgotten; and the hope of the miserable shall not perish forever" (*Psalms* ix. 18).

In the same,

“God shall judge the miserable of the people, He shall keep the sons of the poor. . . . He shall liberate the poor when he crieth, and the miserable. . . . He shall spare the weak and the poor, and the souls of the poor He shall save” (*Psalm lxxii.* 4, 12, 13).

In the same,

“The miserable shall see, they that seek God shall be glad. . . . For Jehovah heareth the poor” (*Psalm lxix.* 32, 33).

In the same,

“Jehovah . . . deliverest the miserable from him that is too strong for him, . . . the poor from them that spoil him?” (*Psalm xxxv.* 10.)

In the same,

“The miserable and poor praise Thy name” (*Psalm lxxiv.* 21 ; *cix.* 22).

In the same,

“I know that Jehovah will maintain the cause of the miserable, and the judgment of the poor” (*Psalm cxl.* 12).

Also elsewhere

(as *Isa.* x. 2 ; *Jer.* xxii. 16 ; *Ezek.* xvi. 49 ; xviii. 12 ; xxii. 29 ; *Amos* viii. 4 ; *Deut.* xv. 11 ; xxiv. 14).

“The miserable” and “the poor” are both mentioned in these passages, because it is according to the style of the Word that where truth is spoken of, good is also spoken of; and in a contrary sense, where falsity is spoken of, evil is also spoken of, since they make a one, and as it were a marriage; this is why “the miserable and the poor” are mentioned together; for, by “the miserable” those deficient in knowledges of truth are meant, and by “the poor” those deficient in knowledges of good. (That there is such a marriage almost everywhere in the prophetic parts of the Word, see *A.C.*, n. 683, 793, 801, 2516, 2712, 3004, 3005, 3009, 4138, 5138, 5194, 5502, 6343, 7022, 7945, 8339, 9263, 9314.) For the same reason it is said in what follows, “and blind and naked;” for by “the blind” one who is in no understanding of truth is meant, and by “the naked” one who is in no understanding and will of good. So in the following verse, “I counsel thee to buy of Me gold tried by fire, and white garments that thou mayest be clothed;” for by “gold tried by fire” good of love is meant, and by “white garments” truths of faith. And further, “That the shame of thy nakedness be not manifest; and anoint thine eyes with eye-salve, that thou mayest see,” which means, lest evils and falsities be seen. So elsewhere. But that there is such a marriage in every detail of the Word, none but those who are acquainted with its internal sense can see.

239[1]. *“And blind and naked”* signifies that they are without understanding of truth, and without understanding and will of good.—This is evident from the signification of “blind,” as meaning those who are without understanding of truth (of which presently); and from the signification of “naked,” as meaning those who are without will of good, and thus of understanding of it (of which presently). That those who are in the doctrine of faith alone and of justification by faith are without understanding of truth, can be seen from this, that faith alone, that is, faith apart from charity, has its seat altogether in the memory, with nothing of it in the understanding; those, therefore, who are in it withdraw the understanding from matters of faith, saying that these must be believed, and that the understanding has nothing to do with matters of faith; thus they can say whatsoever they wish, be it ever so false, provided they know how to quote something in proof of it from the sense of the letter of the Word, the spiritual sense of which they know nothing about; in this there lurks something like the decree of the popes, which is that all should hang on their lips; thus persuading the people that they know and see, when in fact they see nothing. Those, therefore, who do not see, that is, understand the things they believe, are “blind.” And in consequence of this they are unable to perfect the life by means of the things pertaining to faith; for the understanding is the way to man’s life; by no other way can man become spiritual. All who are in heaven see truths with the understanding, and thus receive them; and what they do not see with the understanding they do not receive; and if anyone says to them that they must have faith, although they do not see, that is, understand, they turn away, saying, “How can this be? I believe what I see, that is, understand; and I am unable to believe what I do not see, that is, not understand; such things may be falsities that destroy spiritual life.” [2.] That those who are in the doctrine of faith alone and justification by faith are without the understanding of good, because they are without the will of good, can be seen from this, that they know nothing whatever about charity towards the neighbor, consequently nothing about good; for all spiritual good is from charity, and there is nothing of good without charity; consequently those who separate faith from charity, saying that charity contributes nothing to salvation, but only faith, are wholly ignorant of what good is because they are ignorant of what charity is, and yet spiritual good and the affection for it that is called charity is the very spiritual life of man, and without it there is no faith. From this it is clear that such are without understanding of good. And this is in consequence of their being without the will of good, for

the reason that they declare themselves to be righteous or to have been made righteous [justified] when they have faith; and by "justified" they mean not to be condemned on account of anything that they think and will, since they have been reconciled to God; consequently they believe, because it follows by connection with their postulate, that the evil equally with the good are saved if only they receive faith, even in the last hours of life. The mysteries of this doctrine consist in this, that they descant upon progressive degrees of justification that are not from anything of man's life, that is, from his affection for charity, but are from mere faith in the reconciliation of God the Father through the Son, which faith they call confidence or trust, and saving faith itself; not knowing that where there is nothing of charity there can be nothing of spiritual life. That which is interiorly perceived or is manifest in their confidence, has nothing in it derived from spiritual affection, but only from natural thought about happiness and escape from damnation. [3.] Moreover, those who know nothing about the good of charity have no will of good, and those who know nothing about this good know nothing about evil, for good discloses evil, consequently such persons cannot examine themselves, see their evils, and thus shun them and reject them. They therefore relax all restraints on their thought and their will, only being careful on account of the laws, the loss of fame, of honor, of gain, and of life, to avoid evil doings. And for this reason when such persons become spirits and these fears are taken away, they associate themselves with devils, for they think and will as devils do, because they so thought in the world; for it is the spirit in man that thinks. But it is otherwise with those who have lived a life of charity. [4.] Again, those who believe that they have been justified by faith alone, are of the opinion that they are led by God, and therefore that what they do is good, saying, that all good is from God, and nothing from man, and that otherwise good would be meritorious. They do not know that there ought to be reception on man's part, and that reception is not possible unless man gives heed to his thoughts and intentions, and thus to his deeds; and then refrains from evils and does good, which is done when he has regard for the truths that he has learned from the Word, and lives according to them. Unless man does this, there is no reciprocation, and therefore no reformation: and of what other use are the precepts of the Lord in the Word? That man is able to do this is from the Lord, for every man has this ability from the Lord's Divine presence, and His will that there be reception. In a word, unless man receives in understanding and will, that is, in thought and affection, or what is the same, in faith and love, there is no reception on his part, consequently no conjunction with the Lord.

Every one knows that the Lord is continually present with good, and desires to be received, but He cannot flow in when all restraints on the thoughts are cast off; He can flow in only when the thoughts and intentions which are from lust are held in check by truths from the Word. [5.] That the Lord is continually present with good, and desires to be received, He teaches in the following words of this chapter, where He says, "Behold, I stand at the door and knock; if any will hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (verse 20). "Opening the door" is reception on man's part, as has just been said. The Lord teaches the same elsewhere in the Word. As in *John*:

"He that loveth Me keepeth My words; and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My words" (xiv. 23, 24).

In *Matthew*:

"He that is sown upon the good ground, this is he that heareth the Word and understandeth it, who beareth fruit and bringeth forth" (xiii. 23).

In *Mark*:

"Those are they that were sown upon the good ground, such as hear the Word and receive, and bear fruit" (iv. 20).

As it is reception by man that conjoins him to the Lord, and thus makes him spiritual, so when the Lord said these things He cried saying,

"He that hath ears to hear let him hear" (*Matt.* xiii. 9; *Mark* iv. 9; *Luke* viii. 8).

[b.] [6.] That "the blind" signify those who are in no understanding of truth, and that "the naked" signify those who are in no understanding of good, because they are in no will of good, is evident from many passages in the Word, which I will cite in passing, so that it can be seen that the Word in its bosom is spiritual, while in the letter it is natural; consequently that the sense of the letter of the Word, which is natural, has a spiritual sense treasured up within it. That "the blind" signify those who are in no understanding of truth, is clear from the following passages. In *Isaiah*:

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness, and out of darkness" (xxix. 18).

In this passage, the re-establishment of the church is treated of, and "the deaf who shall hear the words of the book" mean those

who wish to obey truths, and thus to live a life of good, but are not able because they have not the Word, and "the blind whose eyes shall see in thick darkness, and in darkness," means that those who are in no understanding of truth because in ignorance, are then to understand. It plainly does not refer to the deaf and blind. [7.] In the same,

"Behold your God will come for vengeance, for the retribution of God will He come, and will save you; then shall the eyes of the blind be opened, and the ears of the deaf shall be opened; . . . waters shall break out in the desert, and rivers in the plain of the desert" (xxxv. 4-6).

These things are said of the Lord's coming, that then those will be saved who believe in Him. That those who are in no understanding of truth will then understand, is signified by "the eyes of the blind shall be opened;" and that those who are in no perception and will of good shall then obey and live in good, is signified by "the ears of the deaf shall be opened;" therefore it is said "waters shall break out in the desert, and rivers in the plain of the desert;" "desert" signifying where there is no good because there is no truth, "waters" truths, and "rivers" intelligence derived from truths. [8.] In the same,

"I will give thee for a covenant to the people, for a light of the nations, to open the blind eyes, to lead him that is bound out of prison. . . . I am Jehovah; that is My name: and My glory will I not give to another" (xlii. 6-8).

These things also are said of the Lord, and the establishment of a church by Him among the nations. That those who have been in ignorance are then to understand truths is signified by "the blind eyes which He will open;" and that they are to be led out of ignorance and falsities is signified by "He will bring him that is bound out of prison." That the Very Divine would assume a human is meant by "I am Jehovah; that is My name: and My glory will I not give to another." [9.] In the same,

"I will lead the blind into a way that they have not known; I will lead them into paths that they have not known; I will make their darkness light" (xlii. 16).

Here also "the blind" are those who are in no understanding of truth; the truths and goods of truth that they are to receive are signified by "they will be led into a way and into paths that they have not known;" dispersion of the falsity of ignorance and enlightenment are signified by "I will make their darkness light." [10.] In the same,

"I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back;

bring My sons from far, and My daughters from the end of the earth; every one that is called by My name. . . . I have created; I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears" (xliiii. 5-8).

These things also are said of the establishment by the Lord of a church among the nations; "to bring seed from the east, the west, the north, the south," means all of whatsoever religion; for "east" and "west" signify where good of love is clear and obscure; and "north" and "south" where the truth of faith is in obscurity and clearness. Here those who are in obscurity from ignorance are meant, for it is said, "Bring My sons from far, and My daughters from the end of the earth;" those who receive truths are called "sons," and those who receive goods are called "daughters;" "from far," and "from the end of the earth," signify those who are remote from the truths and goods of the church. That all will be received and reformed by the Lord who acknowledge Him, is signified by "I have created, have formed, and have made every one called by My name." These are here meant by "the blind who have eyes," and by "the deaf who have ears." [11.] In the same,

"We look for light, but behold darkness; . . . in thick darkness we walk, we grope for the wall like the blind, and we grope as they that have no eyes, we stumble in the noonday as in twilight, among the living we are as dead" (lix. 9, 10).

Here likewise "the blind" stand for those who are in no understanding of truth; "darkness" and "thick darkness" mean falsities; "to stumble in the noonday as in twilight" is to go astray in falsities, although able to be in light from the Word. [12.] In the same,

"His watchmen are all blind; . . . and they are shepherds who know not to understand" (lvi. 10, 11).

Here again "the blind" stand for those who do not understand truths, although they have the Word; "the blind" evidently signify such, for it is said "they know not" and "know not to understand." [13.] In *Jeremiah*:

"I bring them from the land of the north, . . . among them the blind and the lame; . . . with tears they shall come, and with prayers I will bring them; I will lead them to fountains of waters in the way of right" (xxxii. 8, 9).

"The land of the north" is where falsity of ignorance prevails; those who are in it are called "blind;" that these are to be led to truths is meant by "I will lead them to fountains of waters in the way of right." [14.] In *Lamentations*:

"Jehovah . . . hath kindled a fire in Zion, which hath devoured the foundations thereof, . . . because of the sins of her prophets and the iniqui-

ties of her priests;...they have wandered as blind men in the streets, they were polluted with blood, the things that they cannot, they touch with their garments" (iv. 11, 13, 14).

"Zion" is the church; the "fire...that will devour her foundations" is the love of self which will disperse all knowledges of truth; "sins of prophets," and "iniquities of priests," are the perversions of those who teach what is true and good; that they will on this account understand nothing of truth is signified by their "wandering as blind men in the streets." The "blood with which they were polluted" is falsification of the truth and adulteration of the good in the Word; the profanation of good and of truth therefrom by evils and falsities is meant by "the things that they cannot, they touch with their garments." [15.] In *Zechariah*:

"In that day...I will smite every horse with astonishment and the horseman with madness;...I will smite every horse of the peoples with blindness" (xii. 4).

"Horse" signifies the intellectual, and "horseman" one that is intelligent. This makes clear what is signified by "smiting every horse with astonishment," and "every horse of the people with blindness," and "the horseman with madness." (That "horse" signifies the intellectual, see *The White Horse*, n. 1-6.) [16.] In David:

"Jehovah looseth the bound, Jehovah openeth [the eyes of] the blind" (*Psalms* cxlvi. 7, 8).

Those are called "bound" who are in falsities and long to be loosed from them; "the blind" are those who on this account are not in understanding of truth; "to open their eyes" is to make them understand. [17.] In *John*:

"Isaiah said, He hath blinded their eyes and hardened their heart, that they may not see with their eyes and understand with their heart" (xii. 39, 40).

"To blind the eyes that they may not see with their eyes" signifies evidently not to understand truths. [18.] In the same,

"Jesus said, For judgment came I into this world, that they who see not may see, and that they who see may become blind. ... They said, Are we blind then? Jesus said, If ye were blind ye would not have sin; but now ye say, We see, therefore your sin remaineth" (ix. 39-41).

"They who see not" mean those who are outside of the church and do not know truths because they have not the Word, that is, Gentiles; but "they who see" mean those who are within the church and have the Word, that is, Jews; of these it is said that "they shall become blind;" but of the former, that "they shall see." It is said that "their sin remaineth" because they say that they are not blind but see, for the reason that they are in the

church where the Word is, and yet are not willing to see and acknowledge truths, nor, consequently, the Lord. On this account the Scribes and Pharisees among the Jews were called by the Lord

Blind guides of the blind (*Matt.* xv. 14; *Luke* vi. 39);

Also "blind guides, . . . fools and foolish" (*Matt.* xxiii. 16, 17, 19, 24).

[19.] In *John*:

Jesus sees a man blind from birth. He said to the disciples, "So long as I am in the world I am the light of the world. When He had thus spoken, He spat on the ground, and made mud of the spittle, and anointed the eyes of the blind man with the mud, and said, Go and wash thee in the pool of Siloam. . . . He went away and washed himself, and came seeing" (ix. 1, 5-7).

Why the Lord did this he only understands who is acquainted with the internal or spiritual sense of the Word; in that sense, by "a man blind from birth" those are meant who are born outside of the church, and who therefore have not been able to know anything about the Lord, or to be taught out of the Word. "The mud that the Lord made from spittle on the ground" signifies reformation by means of truths from the sense of the letter of the Word; "the ground" is the church where the Word is; "mud" is the Divine outmost forming; "anointing the eyes of the blind with it" is to give thereby understanding of truth; "the pool of Siloam" also signifies the Word in the letter; "to be washed there" is to be purified from falsities and evils. That this is what is here meant has been hitherto concealed. (That "ground" signifies the church, see *A. C.*, n. 566, 10570; that "mud" signifies good from which is truth, thus good forming, n. 1300, 6669; that "the pool of Siloam" signifies the Word in the sense of the letter, is evident in *Isaiah* viii. 6; and that "the pools" that were in Jerusalem in general signify this, *Isaiah* xxii. 9, 11.) [20.] In *Mark*:

"Jesus cometh to Bethsaida; where they bring to Him a blind man and beseech Him to touch him. And He took hold of the blind man by the hand, and led him out of the town; and spitting on his eyes, He asked him if he saw aught. And looking up, he said, I see men as trees walking. After that He put his hands again upon his eyes, and made him look up; then he was restored, and saw every one clearly" (viii. 22-27).

What these words involve can be known only from the internal or spiritual sense of the Word; he who does not understand this sees nothing except that these things occurred, and his thought about it will perhaps be merely sensual; but all things that the Lord spake and all things that He did in the world contained spiritual things in order from things highest to outmost, thus in fulness as do all miracles and the accounts of them. The "blind" whom the Lord restored to sight signified the spiritually blind, who are those that do not know and understand truths. The

blind man here was "led out of the town" of Bethsaida, because "Bethsaida" signified damnation, on account of its not receiving the Lord; "spitting on his eyes" has the same signification as "making mud of spittle," before; that He then touched his eyes signifies that he was enlightened from the Divine; then the blind man at first "saw men as trees walking," which signifies common and obscure perception of truth from the sense of the letter, "trees" signifying knowledges, and "to walk" signifying to live. "His seeing every one clearly" after he was touched by the Lord, signifies that after instruction and enlightenment from the Lord he understood truths; this meaning is in these words and this meaning is perceived by angels. (That the town "Bethsaida" signifies damnation on account of its not receiving the Lord, is clear from *Matthew* xi. 21, and *Luke* x. 13; that "touch" signifies communication and transference, but here enlightenment, because the eyes were touched, see above, n. 79. That "trees" signify knowledges, see *A. C.*, n. 2722, 2972, 7692; that "to walk" signifies to live, see n. 519, 1794, 8417, 8420; and above, n. 97.)

[c.] [21.] Moreover, by all "the blind" whom the Lord healed those were meant who are in ignorance, and who receive Him and are enlightened by Him through the Word; and in general all the Lord's miracles signify such things as are of heaven and the church, thus spiritual things; from this it is that His miracles were Divine, for it is Divine to act from firsts and to present these in outmosts. From all this it is clear what was signified by "the blind" whom the Lord healed

(about whom see *Matt.* ix. 27-31; xii. 22; xx. 29 to end; xxi. 14; *Mark* x. 46 to end; *Luke* vii. 21-23; xviii. 35 to end).

[22.] As "the blind" signify those who are not in knowledges of truth, and who therefore are not in understanding of truth, it was among the laws and statutes given to the sons of Israel,

That no one blind of the sons of Aaron or of the Levites should approach to offer the bread of his God, that is, to offer sacrifice (*Lev.* xxi. 18);

Also that anything blind should not be offered (*Lev.* xxii. 22; *Deut.* xv. 21);

Likewise that a stumblingblock should not be placed before one blind (*Lev.* xix. 14);

And that he should be cursed who made the blind to wander from the way (*Deut.* xxvii. 18).

These laws were enacted because the church instituted among the sons of Israel was a representative church, in which all things represented spiritual things because they corresponded to them. Therefore the following curse is pronounced upon those who do not keep the commandments, in Moses:

“If thou wilt not hearken unto the voice of thy God, to observe to do all His commandments, . . . Jehovah shall smite thee with madness and blindness and astonishment of heart; that thou mayest grope at noonday, as the blind gropeth in darkness” (*Deut.* xxviii 15, 28, 29).

This also means that those shall be smitten with spiritual blindness and astonishment who do not hearken to the voice of the Lord by doing those things that He has commanded in the Word. Spiritual blindness of the eyes and spiritual astonishment of the heart mean no understanding from truth and no will from good; “to grope at noonday” is to be such in the church, where the light of truth is given through the Word. (That “noon-day” signifies where truth is in light, see *A.C.*, n. 9642; and in *Heaven and Hell*, n. 148, 149, 151.)

240[a]. That “naked” signifies those who are without understanding from truth because without the will from good, is evident from passages in the Word where “naked” and “nakedness” occur, which will be cited below. This is what “naked” and “nakedness” signify, because “garments” signify truths that are of the understanding, and he that is without truths is also without good, for all spiritual good is procured by means of truths; without truths, that is, except by means of truths, spiritual good is not possible; spiritual good is charity. “Naked” and “nakedness” signify lacking in, or the lack of, intelligence and love, thus of understanding and will from good; and for the reason that garments cover the body and flesh, and “body” and “flesh” signify good, therefore “garments” signify the things that cover good. [2.] There is understanding from truth, and understanding from good; understanding from truth is understanding from such things as are of faith, and understanding from good is understanding from such things as are of love and charity. There is also will from truth and will from good; will from truth pertains to those who are of the Lord’s spiritual kingdom; and will from good to those who are of His celestial kingdom. The latter, because they are in love to the Lord, and from this in mutual love, which is to them charity towards the neighbor, have truths inscribed on their hearts, and accordingly do them; and what goes forth out of the heart is out of the will from good, “heart” meaning the will from good. But those who are in love towards the neighbor, which love is charity, have truths inscribed not on their hearts but on the memory, and therefore on the intellectual mind, and what goes forth therefrom by affection is the will from truth. Thus it is that spiritual angels are distinguished from celestial angels. The latter appear naked in heaven, but the former clothed. Celestial angels appear naked

because they have no need of memory to retain truths, nor of understanding therefrom to comprehend them, because they have them inscribed on the heart, that is, on the love and will, and thus see them. But spiritual angels appear clothed because they have truths inscribed on the memory and on the understanding therefrom, and truths of memory and of understanding therefrom correspond to garments; they therefore all appear clothed according to their intelligence. (That angels are thus clothed, see *Heaven and Hell*, n. 177-182.) From all this it can be seen what "naked" signifies in both senses, namely, in the one sense it signifies those who are in celestial good, but in the other those who are not in good because not in truths.

[b.] [3.] But these things can be better seen from passages in the Word where "naked" and "nakedness" occur, which now follow. In *Isaiah*:

"Jehovah said to the prophet, Put off the sackcloth from upon thy loins, and put off thy shoe from upon thy foot. And he did so. . . . Then Jehovah said, Like as My servant Isaiah hath gone naked and barefoot. . . ., so shall the king of Assyria lead the captivity of Egypt, and the crowd of Cush that is to be carried away, boys and old men, naked and barefoot, and with buttocks uncovered, the nakedness of Egypt" (xx. 2-4).

What of heaven and the church lies hidden in these words no one can see unless he knows their spiritual sense; for in every particular of the Word there is something of heaven and the church, because the Word is spiritual; this shall therefore be explained. By "prophet" the doctrine of the church is here meant; "putting off the sackcloth from upon his loins," or presenting the loins naked, means to disclose filthy loves; the customary "sackcloth" of the prophet here means the breeches that cover, and "the loins" signify such loves; "putting off the shoe from upon his foot," or unshoeing the soles of the foot, signifies to disclose the filthy things of nature; that "the king of Assyria shall lead the captivity of Egypt, and the crowd of Cush that is to be carried away," means that the perverted rational shall confirm evils and falsities by means of knowledges (*scientifica*) and by means of fallacies; "boys and old men" means by means of all things both general and particular; "naked and barefoot" means that they are lacking in all truth and all good; "buttocks uncovered" means the evils of self-love; "the nakedness of Egypt" means falsities therefrom. From this it is clear what state of heaven and the church is here treated of, namely, when the perverted rational, which is a rational that denies God and attributes all things to nature, confirms itself by means of things known (*scientifica*) and fallacies, until it is destitute of all understanding from truth and will

from good. (That "prophet" in the Word means doctrine, see *A.C.*, n. 2534, 7269; that the "loins" signify loves in both senses, n. 3021, 4280, 5059; that "feet" signify natural things with man, and "soles of the feet" the things that are in *outmosts*, n. 2162, 3147, 3761, 3986, 4280, 4938-4952; that "shoes" signify these same things in respect to their covering, n. 1748, 2162, 4835, 6844; that "the king of Assyria" signifies the rational in both senses, n. 119, 1186; that "Egypt" signifies the faculty for knowing (*scientificum*) of the natural man, in both senses, good and bad, n. 1164, 1165, 1186, 1462, 5700, 5702, 6015, 6651, 6679, 6683, 6692, 7296, 9340, 9391. That "Cush" signifies the fallacies of the senses, n. 1163, 1164, 1166.)

[4.] In *Ezekiel*:

"When I passed by thee, and saw thee, . . . I covered thy nakedness. . . . Then washed I thee. . . . I clothed thee also. . . . But thou didst trust in thy beauty and play the harlot, . . . and thou hast not remembered the days of thy youth, when thou wast naked and bare; . . . thou hast committed whoredom with the sons of Egypt, . . . and with the sons of Asshur. . . . And thou hast multiplied thy whoredom even unto Chaldea. . . . Moreover, thy nakedness was revealed through thy whoredoms. . . . Therefore they shall stone thee with stones, and shall cut thee in pieces with swords; and shall burn thine houses with fire" (xvi. 6, seq.).

Jerusalem is here treated of, by which the church in respect to doctrine is meant, and these and many other expressions in the same chapter describe what the church was in its beginning, and what it became when it turned away from good and from truth. What the church was when it was established by the Lord, thus what it was in the beginning, is described by these words, "When I passed by thee, and saw thee, . . . I covered thy nakedness, . . . I washed thee . . . and clothed thee." "To cover nakedness" signifies to remove evils of the will and falsities of the understanding; "to wash" signifies to purify from evils, and "to clothe" signifies to instruct in truths. But what the church became when it turned away from good and truth is described in what follows: "thou didst trust in thy beauty" signifies intelligence from one's own (*ex proprio*), and that this gave delight; "committing whoredom" signifies that thus falsities were imbued; "committing whoredom with the sons of Egypt, and with the sons of Asshur," signifies falsifications confirmed by things known (*scientifica*) and by things rational therefrom; "multiplying whoredom even unto Chaldea" signifies even to the profanation of truth. This shows what is signified by "Moreover, thy nakedness was revealed through thy whoredoms," namely, that the church through falsities and falsifications was made destitute of all understanding of truth. "They shall stone thee with stones" signifies that the church is to die through falsities; "they shall cut thee in pieces with swords" signifies that the church will utterly die through falsifications of truth; and "they shall burn thy houses with fire" signifies that it will wholly perish through infernal loves, "houses" meaning all things pertaining to

man, and "fire" meaning infernal love. From all this it is clear what is contained in these words relating to heaven and the church, and that this can be seen only from the spiritual sense. (That "to wash" signifies to purify from evils and falsities, see *A.C.*, n. 3147, 10237, 10240, 10243; that "to clothe" signifies to instruct in truths, n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10536; that "beauty" signifies intelligence, n. 3080, 4985, 5199, here intelligence from one's own (*ex proprio*). That "to commit whoredom" means to become imbued with falsities, see above, n. 141; that "Egypt" means the faculty for knowing (*scientificum*); and "Asshur" the rational, see just above. That "Chaldea" is profanation of truth, *A.C.*, n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326; that "to stone with stones" signifies to die through falsities, n. 5156, 7456, 8575, 8799; that "sword" signifies falsity combating against truth and destroying it, n. 2799, 4499, 7102; therefore "to cut in pieces with swords" means to die utterly through falsifications of truth. That "fire" signifies infernal love, n. 1861, 5071, 6314, 6832, 7575, 10747; and that "house" signifies the whole man, and the things pertaining to him, thus that are of his understanding and will, n. 710, 2231, 2233, 2559, 3128, 3538, 4973, 5023, 6690, 7353, 7848, 7910, 7929, 9150. From this it is clear what is signified by "they shall burn thy houses with fire.") [5.] In *Hosea*:

"Strive with your mother, . . . that she may put away her whoredoms . . . and her adulteries; . . . lest I strip her naked, . . . and make her as a desert, . . . as a land of dryness, and slay her with thirst; and her sons I will not pity, because they are the sons of whoredoms" (ii. 2-4).

Here also the church fallen into falsities and evils is treated of; "the mother with whom they should strive" signifies the church; "whoredoms" and "adulteries" signify falsities and evils therefrom; "to make her as a desert, and as a land of dryness," signifies to be without good and truth; "to slay her with thirst" signifies a total lack of truth; "her sons whom I will not pity" signify all the falsities thereof in general, and they are therefore called "sons of whoredoms." (That "mother" signifies the church, see *A.C.*, n. 289, 2691, 2717, 3703, 4257, 5581, 8897; that "desert" signifies where there is no good, because no truth, n. 2708, 4736, 7055; "a land of dryness" signifies where there is no truth, because "water" signifies truth of faith, n. 2702, 3058, 5668, 8568, 10238; that "to be slain with thirst" signifies to perish from deficiency of truth, n. 8568 at the end. That "sons" signify affections for truth and truths in general, n. 2362, 3963, 6729, 6775, 6779, 9055; thus, in the opposite sense, affections for falsity and falsities in general. From this it can be seen what is signified by "stripping her naked," namely, that the church will be without good and truth.) [6.] In *Lamentations*:

"Jerusalem hath sinned a sin; therefore . . . all that honored her despise her, because they have seen her nakedness" (i. 8).

In *Ezekiel*:

Oholah, which is Samaria, committed whoredom with the Egyptians and with the sons of Asshur; "these disclosed her nakedness, they took her sons and her daughters, and her they finally slew with the sword; . . . therefore will I give thee into the hand of those whom thou hatest, . . . that they may deal with thee in hatred, and take away all thy labor, and leave thee naked and bare, that the nakedness of thy whoredoms may be disclosed" (xxiii. 4, 8-10, 18, 28, 29).

In this chapter Samaria, which is called "Oholah," and Jerusalem.

which is called "Oholibah," are treated of, and by both the church is signified. "Samaria," where the sons of Israel were, signifies the church in which there are not truths but falsities, and "Jerusalem" the church where there are not goods but evils. What is signified by "committing whoredom with the Egyptians, and with the sons of Asshur," and by "slaying her daughters and sons with the sword," was explained above. From this it is clear that "leaving her naked and bare" signifies without truth and good. [7.] In *Isaiah*:

"The Lord will make bald the crown of the head of the daughters of Zion, and Jehovah will make naked their secret parts" (iii. 17).

"The daughters of Zion" signify the celestial church and the things of that church, but here that church perverted. "The crown of their head which shall be made bald" signifies intelligence of which the church shall be deprived; and "the secret parts which shall be made naked" signify the love of evil and falsity. [8.] In *Nahum*:

"Woe to the city of bloods; it is all full of lies and rapine, . . . because of the multitude of her whoredoms. . . . I will uncover thy skirts upon thy faces; and will show the nations thy nakedness, and kingdoms thy shame" (iii. 1, 4, 5).

"The city of bloods" signifies the doctrine of falsity which offers violence to the good of charity. [9.] In *Habakkuk*:

"Woe unto him that maketh his companion drink, . . . and makest him drunken also, that thou mayest look on their nakednesses. . . . ; drink thou also, that thy foreskin may be uncovered" (ii. 15, 16).

"To make a companion drink, and drunken," signifies to so imbue one with falsities that he does not see truth; "to look on nakednesses" means so that falsities which are of the understanding and evils which are of the will are seen; "that the foreskin may be uncovered" means so that filthy loves are seen. (That "to drink" is to be instructed in truths, see *A.C.*, n. 3069, 3772, 4017, 4018, 8562, 9412; in the contrary sense, therefore, it means to be imbued with falsities. That "to be made drunken" means to become insane from falsities, thus not to see truths, n. 1072; that "the foreskin" signifies corporeal and earthly loves, n. 4462, 7045.) From this it can be seen what is signified by

Noah's drinking wine and becoming drunken, so that he lay naked in the midst of his tent, and that Ham laughed at the nakedness of his father; . . . but Shem and Japheth covered his nakedness, and turned away their faces that they might not see the nakedness of their father" (*Gen.* ix. 21-23).

(But these things may be seen explained in *Arcana Caelestia*, where they are treated of.) [10.] In *Lamentations*:

"O daughter of Edom, . . . the cup shall pass through unto thee also; thou shalt be drunken, and shall be made naked" (iv. 21).

Here, "being drunken and made naked" signify the same as above. (But who those are who are meant by "Edom," see *A.C.*, n. 3322, 8314.) In *Isaiah* :

Daughter of Babylon and of Chaldea, "sit upon the ground. . . . Take the millstone, and grind meal; uncover thy locks, . . . uncover the thigh, pass through the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen" (xlvi. 1-3).

By "the daughter of Babylon and of Chaldea" those are meant who profane the goods and truths of the church. "To grind meal" means to falsify truths; "to uncover the locks and the thigh" means to be lacking in intelligence from truth and will from good; the same is meant by "passing through the rivers," and "uncovering nakedness."

[c.] [11.] Because "nakedness" signified lack of understanding from truth and of will from good, it was commanded

That Aaron and his sons should not ascend by steps upon the altar, "that their nakedness be not discovered thereon" (*Exod.* xx. 26);

Also that "they should make them linen breeches to cover the flesh of their nakedness, . . . and that these should be upon them when they went in unto the tent of meeting, and when they came near to the altar, . . . and that otherwise they should bear iniquity and die" (*Exod.* xxviii. 42, 43).

From all this it is clear what is signified by the words in the following verse of this chapter: "I counsel thee to buy of Me . . . white garments, that thou mayest be clothed, and that the shame of thy nakedness be not manifest." Also in the following passage of this book, the *Apocalypse* :

"Blessed is he that is wakeful and keepeth his garments, lest he walk naked, and his shame be seen" (xvi. 15).

[12.] Moreover, "the naked" in the Word mean those also who are not in truths and therefore not in good, being ignorant of truths and yet longing for them. This is the case with those within the church when those who teach are in falsities, and with those outside of the church who do not have the Word and are consequently ignorant of truths and know nothing about the Lord. Such are meant in the following passages. In *Isaiah* :

"Is not this the fast that I chose, . . . To break bread to the hungry, . . . and when thou seest the naked that thou cover him?" (lviii. 6, 7.)

In *Ezekiel* :

"Let him give his bread to the hungry, and cover the naked with a garment" (xviii. 7).

And in *Matthew* :

"I was naked, and ye clothed Me not" (xxv. 43).

“To cover with a garment,” and “to clothe,” signify to instruct in truths. (That “garments” are truths, see above, n. 195[*c*]. That “naked” signifies also good of innocence, see *A.C.*, n. 165, 8375, 9960; and in *Heaven and Hell*, n. 179, 180, 280.)

241. [*Verse 18.*] “*I counsel thee*” signifies *the means of reformation of those who are in the doctrine of faith alone.*—This is evident from what now follows, for the reformation of those who are in that doctrine is now treated of; therefore “I counsel thee” implies directions how such must live that they may be reformed and thus saved.

242[*a*]. “*To buy of Me gold tried by fire, that thou mayest be enriched,*” signifies *that they should acquire for themselves from the Lord genuine good, that they may be able to receive truths of faith.*—This is evident from the signification of “buying,” as meaning to acquire and appropriate to oneself (see *A.C.*, n. 4397, 5374, 5397, 5406, 5410, 5426); also from the signification of “gold tried by fire,” as meaning genuine good, thus good from the Lord (of which presently); also from the signification of “that thou mayest be enriched,” as meaning to be enabled to receive truths of faith. This is the signification of being “enriched,” because “riches” and “wealth” signify knowledges of truth and good, and “the rich” are those who are in intelligence by means of knowledges, and here, those who are in faith by means of them, since those who are in the doctrine of faith alone are here treated of. From this it is clear that “to buy of Me gold tried by fire, that thou mayest be enriched,” signifies that they must acquire for themselves genuine good from the Lord so that they may receive truths of faith. [2.] It shall first be told how this is to be understood. As has often been said before, truth that is truth in itself is not possible unless it be from good, thus faith that is faith in itself is not possible unless it be from charity; for truth that is truth in itself is not possible unless there is spiritual life within it, and spiritual life is within it when it is formed according to good of charity; for truth is the form of good, and good is the *esse* of truth, thus its life; and good is from no other source than the Lord. When there is good from the Lord the truth that is from the good looks primarily to the Lord and also to the neighbor and his good, for the Lord flows in with good and by it forms truth, which is the truth of faith, and causes man’s spiritual sight to look to Him and to the neighbor. (That this is so, see what is shown in *Heaven and Hell*, n. 145, 251, namely, that the Lord looks at angels and men in the forehead, and these look to the Lord through the eyes; for the reason that the forehead corresponds to the good of love, and the eyes to the understanding enlightened thereby, consequently to truths of faith. Also in the same work, n. 17, 123, 124, 142–144, 510, it is shown that in the spiritual world all are turned to their

own loves, and those who have acknowledged the Lord and believed in Him are turned to Him, and thereby have good, and through good, enlightenment in respect to truths.) From all this it can be seen what the genuine good is that is signified by "gold tried by fire," namely, that it is good from the Lord alone. [3.] As what is written to the angel of this church treats of those who live according to the doctrine of faith alone, and as those who had confirmed themselves in that doctrine, and were on that account called learned in the world, were able to join falsities with truths and make the doctrine appear as if it were true, it was granted me to talk with some of these in the other life; and as the things that were then said on either side may serve for illustration I will present them. These learned ones, from their belief while in the world, supposed that there might be faith without charity, and that man may be made righteous by that alone. Their talk was very ingenious; they said that faith without charity is possible because it is prior to charity, and because by it man is in good. "Who," they said, "is not able to believe that there is a God, that the Word is Divine, and other like truths, which unless believed could not be received and thought of by man?" From this they concluded that as faith precedes, or is prior to, charity, there can be faith without charity; and if there can be, that it must be saving, since man cannot do good from himself; unless, therefore, that faith were saving all would perish: moreover, without faith there could be no presence of God with man; and without the presence of God evil would reign, and no one would have any good. This, they said, is what is meant by justification by faith alone. But it was shown them that there could not be faith unless there was at the same time charity; and that what they called faith was nothing but the knowledges that are first acquired by every man; for example, that there is a God, that the Word is Divine, and the like, and that these knowledges are not in the man until they are in his will, but are in the entrance to him, which is his memory; but so far as they are in his will so far they are in the man himself, for the will is the man himself; and so far as they are in the will so far they are in his sight, which is faith. These knowledges that precede, and that appear to the natural sight as if believed, do not until then come to be of faith; consequently this seeing knowledges, that is thought to belong to faith, recedes step by step from man as he begins from willing evil to think evil, and also recedes from him after death when he becomes a spirit, if the knowledges have not been rooted in his life, that is, in his will or love. [4.] This may be illustrated by a comparison with the stomachs of birds and beasts of the earth that are called ruminating stomachs. Into these they first collect

their food, and afterwards by degrees take it out and eat it, and thus nourish the blood; food thus becomes a part of their life. With man the memory corresponds to these stomachs; and man is endowed with memory instead of these because he is spiritual; into this he first gathers spiritual foods, which are knowledges, and afterwards he takes them out by a sort of ruminating, that is, by thinking and willing, and assimilates them, and thus makes them a part of his life. From this comparison, although trifling, it can be seen that knowledges, unless implanted in the life by thinking and willing them and then doing them, are like food that remains unconsumed in ruminating stomachs, where it either becomes putrid or is vomited out. Moreover, the circle of man's life is to know, to understand, to will, and to do; for man's spiritual life begins with knowing, passes next to understanding, then to willing, and finally to doing. From this it is clear that so long as knowledges are in the memory they are merely in the entrance to the life, and that they are not fully in man until they are in acts, and the more fully they are in acts the more fully they are in understanding and will.

[b.] [5.] It was further shown that faith of knowledges before it becomes faith of life is historical faith, the nature of which is well known, namely, that it is belief grounded upon what another has said; until this has been made man's own it is an alien thing, or something belonging to some one else. Historical faith, moreover, is like belief in things unknown, for it is asserted that things must be believed though not understood, in fact, that they must not be searched into by the understanding; and yet spiritual faith is such that by it truths themselves are seen and are consequently believed. In heaven no one believes any truth unless he sees it or has seen it; for they say, "Who can believe that a thing is so unless he sees it? it may possibly be false." And only the evil can believe what is false; for the evil from evil see falsities, but the good from good see truths; and as good is from the Lord, seeing truth from good is also from the Lord. Angels see truths because the light of heaven, in which they are, is Divine truth going forth from the Lord; all, therefore, even those in the world, who are in that light are able to see truth. (Of the light of heaven, and that it is such, see *Heaven and Hell*, n. 126-140.)

[6.] It was then shown that charity and faith act as one and enter together into man, thus that man so far as he is in faith is in charity, since faith in its essence is charity, just as truth in its essence is good; for good, when it comes forth in manifestation or in form

is truth ; in like manner charity is faith, for good is of charity and truth is of faith ; moreover, the one loves the other and conjoins itself to the other, therefore one is not possible unless the other be with it. This was illustrated by man's thought, which is of his understanding, and his affection, which is of his will ; to think apart from affection is impossible, for the very essence of thought is affection or love. Man is able, to be sure, to think all things that he knows from the doctrine of the church, but only from a natural affection, which is an affection or love for glory, fame, honor or gain ; and such an affection does not make thought to be spiritual ; this requires charity, which is spiritual affection itself. When this is joined with knowledges there is faith, and then so far as man is in that affection he sees in thought the things that are of his faith, which are called truths, and acknowledges them, because they are from his very spirit, thus from his very spiritual life. This is what is called enlightenment ; and this is why no one can be enlightened from the Word unless he is in a spiritual affection for truth. Something like enlightenment is possible with those who have confirmed themselves in such things as are of the doctrine of faith alone and justification by faith ; but that enlightenment is a fatuous enlightenment, since falsities as well as truths can be confirmed, like all those heresies that prevail both among the Jews and among Papists. To those who are called naturalists, who deny God, the Divinity of the Word, and all things belonging to the church, a similar light is possible, after confirmations ; like that with those who have confirmed themselves in faith alone and justification by faith. (That the light of confirmation is natural, not spiritual, and is possible also with the evil, see *A.C.*, n. 8780.)

[c.] [7.] But let us return to the faith that in its essence is charity. That faith is continually perfected by such things as confirm ; for from spiritual light more truths are constantly being seen, and all these join themselves to the good of charity, and perfect it. From this man has intelligence and wisdom, which at length become angelic. Moreover, those who are merely in knowledges of faith, and not in a life according to them, suppose that man can easily receive faith, if not in the world yet in another life, saying within themselves, "When I hear and see that a thing is so can I not believe it?" But they are greatly mistaken ; for those who have not received spiritual faith in the world can never afterwards receive it, even if they were to hear of it and see it a thousand times ; and for the reason that such a faith is not in man, but out-

side of him. That this is so can be clearly seen from this, that all who come from the world are first received by angels and good spirits, and instructed in every way, and in fact, many things are shown them to the life and before their very eyes, and yet they do not receive; thus they alienate themselves from angels and good spirits, and join those who are in no faith. [8.] Again, those I talked with were told that if faith could be received by merely knowing and thinking it would be received by all, the evil and the good alike, and thus no one would be damned. That charity, which is spiritual affection, can never be given to any one unless he knows truths, examines himself by means of them, accepts them, and leads a new life in accordance with them, may be seen above (n. 239). From this it follows that charity is the life of faith, and that there is nothing of life in faith except in the measure of the charity that is in it; also that in the measure that charity is in faith man is led by the Lord, but in the measure that charity is not in faith man is led by himself; and he who is led by himself and not by the Lord is unable to think of good, still less to will and do good which is good in itself; for from what is man's own (*ex proprio*) nothing goes forth except evil; for when a man thinks of good, and wills and does good from what is his own (*ex proprio*), it is only for his own sake and for the sake of the world, which are the ends of what he does, and ends are the loves that lead him; and man cannot be withdrawn from his selfhood (*a suo proprio*) or raised up unless he looks to the Lord in regard to the things that are of life; by this looking he is conjoined with heaven, and from heaven a spiritual affection is given him by the Lord. When all this had been said, it was granted to those with whom I was talking on this subject to be in spiritual light, which light is such that in it truths can be seen as clearly as objects in the world are seen in its light; and then those who were in the doctrine of faith alone and justification by faith could not but affirm that this was true; but as soon as that light was taken away from them, and they were let back into their own light, which was natural, they were unable to see otherwise than that seeing from knowledges is saving faith, and therefore that the falsities that they had made their faith to consist of were truths. Falsities come to be of the faith when evils are of the life.

[d.] [9.] But to return to the explanation of the words of this passage, "I counsel thee to buy of Me gold tried by fire, that thou mayest be enriched," which signifies that they should acquire for themselves from the Lord genuine good, that they may be able to

receive truths. It now remains to be shown that "gold" in the Word signifies good of love. This can be seen from the following passages. In *Malachi*:

"Behold I send My messenger, who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye desire; . . . He shall sit refining and purifying silver, and shall purify the sons of Levi, and shall purge them as gold and silver, that they may bring to Jehovah an offering in righteousness" (iii. 1-3).

These things are said of the Lord's coming. It is said that Jehovah is to send a messenger who will prepare the way before Him; and the messenger meant is John the Baptist, as is known. "Before Me," that is, before Jehovah, means before the Lord's Very Divine; "the temple to which He is to come" means His Divine Human; this is also called "the messenger of the covenant," because through it there is a conjunction of men and angels with the Very Divine, for covenant means conjunction. "The silver that He shall sit refining and purifying" means truth from good; "the sons of Levi" mean all who are in good of charity and in truths of faith therefrom; it is therefore said, "He shall purge them as gold and silver." This is said because "gold" signifies good, and "silver" truth therefrom. "Bringing to Jehovah an offering in righteousness" means worship of the Lord from good of charity. (That "temple" signifies the Lord's Divine Human, see above, n. 220[a]; that "covenant" signifies conjunction, see *A.C.*, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632; that "silver" signifies truth from good, n. 1551, 1552, 2954, 5658; that "an offering" signifies good of love and charity, n. 4581, 9992-9994, 10079, 10137; that "righteousness" is predicated of good, n. 2235, 9857.) Therefore "to bring an offering in righteousness" signifies worship from good of love. [10.] In *Zechariah*:

"Two parts in all the land shall be cut off, shall expire, but the third shall be left therein. Yet I will lead the third part through the fire, and will refine them as silver is refined, and I will try them as gold is tried" (xiii. 8, 9).

"All the land" does not mean all the land, but the whole church; nor does "the third part" mean a third part, but some in the church. "To lead it through the fire, and refine as silver is refined, and to try as gold is tried," signifies to so purify them from evils and falsities that good and truth may be implanted. (That "earth" in the Word signifies the church, see *A.C.*, n. 662, 1066, 1068, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 6516, 9325, 9643; that "a third part" signifies some, n. 2788.) In these passages there are comparisons of "silver" and "gold" with truth and good; but in the Word all things that serve as comparisons also correspond, and thence signify (see *A.C.*, n. 3579

8989). Because "gold tried by fire" signifies good of love purified from evils, it was commanded

That the gold and silver taken from the Midianites should pass through the fire, and thus be purified (*Num.* xxxi. 22, 23).

[11.] That "gold" signifies the good of love and of charity is shown further in the following passages. In *Hosea* :

"Israel hath forsaken good; the enemy pursueth him; . . . they have made their silver and their gold into idols for themselves" (viii. 3, 4).

"Making their silver and their gold into idols for themselves" signifies that they have turned truth and good into falsities and evils, as is evident from its being said, "Israel hath forsaken good, and the enemy pursueth him;" "the enemy" is falsity from evil, and evil from falsity. [12.] In *Joel* :

"Yea, what are ye to Me, O Tyre and Zidon? My silver and My gold ye have taken, and the desirable things of My goods have ye brought into your temples, and the sons of Judah, and the sons of Jerusalem ye have sold to the sons of the Grecians, that ye might remove them far from their borders" (iii. 4-6).

"Tyre and Zidon" mean those within the church who are in the knowledges of truth and good; here those who have perverted these, and applied them to falsities and to the evils thereof; this is signified by "Ye have taken My silver and My gold, and the desirable things of My goods have ye brought into your temples;" "silver" signifying truth, "gold" good, and "the desirable things of goods" signifying derived truths and goods, which are knowledges from the sense of the letter of the Word; "to carry into their temples" signifies to turn into profane worship; that "they sold the sons of Judah and the sons of Jerusalem to the sons of the Grecians" means that they changed all truths of good into falsities of evil; "removing them far from their borders" means far from truths themselves. (That "Tyre and Zidon" mean those within the church who are in knowledges of truth and good, see *A.C.*, n. 1201; that "sons of Judah and sons of Jerusalem" mean all truths of good, because "sons" signify truths, n. 1729, 1733, 2159, 2623, 2803, 2813, 3373, 3704, 7499, 8897, 9807; "Judah" the celestial church, n. 3654, 6364; "Jerusalem" the church where there is genuine doctrine, n. 3654, 9166; that "sons of the Grecians" mean falsities, because "Grecians" signify the nations that are in falsities, see above, n. 50.)

[13.] In *Ezekiel* :

"The traders of Sheba and Raamah . . . , by the chief of all spices, and by every precious stone and gold, they have carried on thy tradings" (xxvii. 22).

In the same,

“In thy wisdom and thy intelligence thou hadst made to thyself wealth, and hadst gotten gold and silver in thy treasuries. . . . Thou wast in Eden, the garden of God; every precious stone was thy covering, . . . and gold” (xxviii. 4, 13).

In these two passages also Tyre is treated of, and by it, as was said above, those within the church who are in knowledges of truth and good are meant. (By “her tradings” those knowledges themselves are meant. “Sheba and Raamah” also mean those who are in these knowledges, see *A.C.*, n. 1171, 3240; “spices” signify truths which are pleasing because from good, see n. 4748, 5621, 9474, 9475, 10199, 10254; “precious stones” signify truths, which are beautiful because from good, n. 9863, 9865, 9868, 9873, 9905; “the garden of Eden” signifies intelligence and wisdom therefrom, n. 100, 108, 1588, 2702, 3220.) Now because these things signify knowledges of truth and of good, and “gold and silver” the goods and truths themselves, and because through these all intelligence and wisdom is acquired, it is said, “In thy intelligence and thy wisdom thou hadst gotten . . . gold and silver in thy treasuries.” [14.] In *Lamentations*:

“How is the gold become dim! how is the most pure gold changed! the stones of holiness are poured out at the head of every street. The sons of Zion are esteemed equal to pure gold; how are they reputed as earthen bottles, the work of the hands of the potter!” (iv. 1, 2.)

Here the vastation of the church is treated of; “the gold that is become dim, and the most pure gold that is changed,” signify the goods of the church; “the stones of holiness that are poured out at the head of every street” signify the truths therefrom that are falsified; “the sons of Zion, who were esteemed equal to pure gold,” signify the truths of the former church; “earthen bottles, the work of the hands of the potter,” signify evils of life from falsities of doctrine, which are from self-intelligence. [15.] In *Ezekiel*:

“I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. . . . Thus wast thou decked with gold and silver; and thy garments of fine linen and silk and brodered work. . . . Thou didst also take the vessels of thine adorning of my gold and of my silver which I had given thee, and madest for thee images with which thou couldst commit whoredom” (xvi. 11, 13, 17, 18).

Here Jerusalem is treated of, which signifies the church in respect to doctrine (as above). “The ornaments with which she was decked” signify in general all truths from good and intelligence therefrom (*A.C.*, n. 10536, 10540); “bracelets upon the hands” signify, in particular, truths from good (*A.C.*, n. 3103, 3105); “the chain upon the neck” signifies the conjunction of inner goods and truths with outer, or things spiritual with things natural (*A.C.*, n. 5320); “fine linen” signifies genuine truth, and “silk” the same, resplendent

from interior good (*A.C.*, n. 5319, 9469); “broidered work” signifies knowledge (*scientificum*) pertaining to the natural man (n. 9688); “the images with which she could commit whoredom” are the fallacies of the senses, that appear as truths to those who are in falsities; “to commit whoredom with them” is to establish falsities by fallacies (that “to commit whoredom” signifies to imbue with falsities, see above, n. 141). From this it is clear that the contents of this chapter describe the church as it was when first established by the Lord, and as it afterwards became. [16.] In *Isaiah*:

“Behold, I stir up against them the Medes, who shall not value silver, and shall not delight in gold; their bows shall strike the young men, . . . their eye shall not spare the sons” (xiii. 17, 18).

The “Medes” mean those who are against the goods and truths of the church; it is therefore said of them, “they shall not value silver nor delight in gold;” “silver” is the truth of the church, and “gold” its good. Their “bows” signify doctrinals of falsity fighting against truths and goods (*A.C.*, n. 2686, 2709); “the young men whom they shall strike” signify those who are intelligent from truths (n. 7668): “the sons whom they shall not spare” signify truths themselves. [17.] In the same,

“The troop of camels shall cover thee; . . . they all shall come from Sheba; they shall bring gold and frankincense; and they shall proclaim the praises of Jehovah. . . . The isles shall trust in Me, and the ships of Tarshish, to bring thy sons from far, their silver and their gold with them” (lx. 6. 9).

Here the coming of the Lord is treated of, and “the troop of camels” means all who are in knowledges of truth and good (*A.C.*, n. 3048, 3071, 3143, 3145); “Sheba, from which they shall come,” means where those knowledges themselves are (n. 1171, 3240): “the gold and frankincense which they shall bring” mean goods and truths from good, which are therefore pleasing, “gold” is goods, and “frankincense” truths (n. 9993, 10177, 10296); “the isles which shall trust” mean the nations that are in Divine worship, but more remote from truths of the church (n. 1158): “ships of Tarshish” mean general knowledges of truth and good, which contain many knowledges in particular (n. 1977, 6385); “the sons whom they shall bring from far” mean truths more remote, “sons” meaning truths (as above), and “from far” those more remote (n. 1613, 9487); “their silver and gold with them” signify knowledges of truth and good with them.

[e.] Like things are signified by

The wise men who came from the East to the place where the Christ was born, offering gifts, gold, frankincense, and myrrh (*Matt.* ii. 11).

They offered these because these signified goods and truths, interior and exterior, which are gifts pleasing to God. [18.] In David,

All kings shall bow themselves before Him; and all nations shall serve Him. . . . He shall save the souls of the needy. . . . And they shall live, and He shall give them of the gold of Sheba" (*Psalms* lxxii. 11, 13, 15).

Here also the coming of the Lord is treated of; by "kings that shall bow themselves before Him," and "nations that shall serve Him," all who are in truths from good are meant (that "kings" signify those who are in truths, see above, n. 31; and that "nations" signify those who are in good, see also above, n. 175[*a*]); "the needy whom He shall save" mean those who are not in knowledges of good and truth and yet long for them (see also above, n. 238); "gold of Sheba, of which He shall give them," means good of love into which the Lord shall lead them by means of knowledges (what "Sheba" signifies see just above). [19.] In *Haggai*:

"I will stir up all nations, that they may come, the choice of all nations, and I will fill this house with glory. . . . The silver is Mine, and the gold. . . . The glory of this latter house shall be greater than that of the former" (ii. 7-9).

This also treats of the coming of the Lord; by "nations" those who are in good and in truths therefrom are meant; by "house" the church (*A.C.*, n. 3729); "the glory with which it shall be filled" means Divine truth (n. 4809, 5922, 8267, 8427, 9429). "The silver is Mine, and the gold," means truth and good that are from the Lord alone. [20.] In *Zechariah*:

"The wealth of all nations round about shall be gathered together, gold, silver, and garments in great abundance" (xiv. 14).

"The wealth of all nations" means knowledges, wheresoever they are, even with the evil; "gold, silver, and garments, in great abundance," mean goods and truths, spiritual and natural. The same was signified by

The gold, silver, and garments that the children of Israel borrowed from the Egyptians, when they went away from them (*Exod.* iii. 22; xi. 2, 3; xii. 35, 36).

Why this was done, and what it involves, may be seen in *Arcana Caelestia* (n. 6914, 6917), namely, to represent that the things the evil have shall be taken away from them and be given to the good

(according to the Lord's words in *Matt.* xxv. 28, 29; and in *Luke* xix 24, 26 ;

and that they should make to themselves friends of the unrighteous mammon

(according to the words of the Lord in *Luke xvi. 9*)

"The unrighteous mammon" means knowledges of truth and good with those who do not possess them justly, who are those that do not apply them to life. [21.] In David:

"Kings' daughters are among thy precious ones; at thy right hand doth stand the queen in the best gold of Ophir. . . . The king's daughter within is all glorious; her clothing is inwrought with gold" (*xlv. 9, 13*).

This treats of the Lord; and "a king's daughter" means a church that is in affection for truth, which is described by "kings' daughters are among His precious ones," which means affections for truths themselves; "at His right hand doth stand the queen in the best gold of Ophir" means the Lord's celestial kingdom, which is in good of love; "her clothing is inwrought with gold" means that its truths are from good. [22.] In *Matthew*:

Jesus said to His disciples whom He sent forth to preach the gospel, that they "should have no gold, nor silver, nor brass in their purses" (*x. 9*);

by this was represented that they should have nothing of good and truth from themselves, but only from the Lord, and that all things would be given them freely. Because "gold" signified good of love,

The table on which the shewbread was placed was overlaid with gold (*Exod. xxv. 23, 24*);

Likewise the altar of incense, which was therefore called "the golden altar" (*Exod. xxx. 3*);

For the same reason the lampstand was made of pure gold (*Exod. xxv. 31, 38*);

Also the cherubim (*Exod. xxv. 18*);

And for the same reason the ark was overlaid within and without with gold (*Exod. xxv. 11*);

Likewise many things in the temple at Jerusalem.

For the tabernacle, in which were the ark, the cherubim, the table on which was the shewbread, the altar of incense, and the lampstand, represented heaven, and so did the temple; therefore the gold therein signified good of love, and the silver truth from good. [23.] As what is most holy in heaven was represented by the gold in the temple,

When Belchazzar drank wine out of the vessels of gold brought out of that temple, and at the same time "praised the gods of gold, silver, brass, iron, wood and stone," there appeared written on the wall "Numbered, weighed, divided:" and in that night he was slain (*Dan. v. 2, seq.*);

for thereby was signified profanation of good. [24.] Moreover "gold" in the Word in a contrary sense signifies the evil of self-love, and "silver" falsity therefrom. As in Moses :

The silver and gold of the nations they shall not covet, for they are abominations, nor bring them into their houses, but they shall be accursed, because they are to be abhorred and detested (*Deut.* vii. 25, 26).

But this signification of "gold" and "silver" shall be spoken of further on.

243. "*And white garments, that thou mayest be clothed,*" signifies *genuine truths and intelligence therefrom*.—This is evident from the signification of "white garments," as meaning genuine truths, for garments signify truths (see above, n. 195[*b*]), and "white" signifies what is genuine, and is predicated of truths (see above, n. 196); also from the signification of "to clothe," as meaning to acquire intelligence for oneself therefrom, for by means of genuine truths all intelligence is acquired; the human understanding, indeed, is formed to receive truths, therefore it becomes such as the truths are out of which it is formed. It is supposed that understanding is also an ability to reason from thought and to speak from falsities, and to confirm falsities by many arguments; but this is not understanding, it is only a power granted to man with the memory to which it is adjoined, and of which it is an activity. Yet by means of this power the understanding is born and formed, so far as man receives truths from affection; but genuine truths it is not possible for any man to receive from affection except only from the Lord, since they are from Him; consequently, to receive understanding, that is, to become intelligent, is not possible for every man, except only from the Lord, but it is possible for every one who applies himself to receive (according to what was said above, n. 239[*a*]). This, therefore, is signified by "I counsel thee to buy of Me white garments, that thou mayest be clothed."

244. "*That the shame of thy nakedness be not manifest*" signifies *that filthy loves may not appear*.—This is evident from the signification of "nakedness," as meaning absence of truth and good from the understanding, because of absence of these from the will, that is, absence of truth which is of faith, because there is no good which is of love (see above, n. 240[*a*]). And because this lack is signified by "nakedness," "the shame of nakedness" signifies filthy loves, for these appear when they are not removed by love of good and by the faith of truth therefrom. For man is born into two loves, the love of self and the love of the world, therefore by heredity he inclines to love self and the world above

all things; these loves are filthy loves, because out of them all evils flow, namely, contempt of others in comparison with oneself, enmity against those who do not favor oneself, hatreds, revenges, craftiness, and deceits of every kind. These loves with their evils cannot be removed except by the two loves, love to the Lord and love towards the neighbor; from these man inclines to love the Lord above all things, and the neighbor as himself. These two loves are pure loves, since they are out of heaven from the Lord. Moreover, from these all goods flow; so far, therefore, as man is in these, so far the filthy loves into which he is born are removed, even until they do not appear; and they are removed by the Lord by means of truths. From this it can be seen that "I counsel thee to buy of Me white garments, that thou mayest be clothed, and that the shame of thy nakedness do not appear," signifies that one must acquire for himself genuine truths, and from these intelligence from the Lord, that filthy loves may not appear.

245. "*And anoint thine eyes with eye-salve, that thou mayest see,*" signifies *that the understanding may be somewhat opened.*—This is evident from the signification of "eyes," as meaning understanding (see above, n. 152); therefore "to anoint the eyes that thou mayest see" signifies that the understanding may be opened. It is said "to anoint with eye-salve," because "eye-salve" means an ointment made out of flour mixed with oil, and "flour" signifies truth of faith, and "oil" good of love. (That "flour" signifies truth of faith, see *A.C.*, n. 2177, 9995; and that "oil" signifies good of love, n. 3728, 4582, 4638.) This is so said because the understanding sees nothing of truth unless the will is in good, for truth in the understanding is nothing but the form of the good that is in the will.

246. [*Verse 19.*] "*As many as I love I reprove and chasten*" signifies *temptations then.*—This is evident from the signification of "reproving and chastening," as meaning to let into temptations, when it is said of those who are acquiring for themselves good, and by means of it are receiving truths, of whom the preceding verse treats. It is said "as many as I love," which means all those in the doctrine of faith alone who are in good, that is, in charity, and in truths, that is, in faith, therefrom. These are loved by the Lord because the Lord is present in good, that is, in charity; and through good or charity is present in truths or faith, and not conversely. It is here said of those who are in the doctrine of faith alone that the Lord "reproves and chastens" them, because it was said above, "I counsel thee to buy of Me gold tried by fire, and white garments, that thou mayest be clothed, and that the

shame of thy nakedness be not manifest, and anoint thine eyes with eye-salve that thou mayest see," which means that those who are in the doctrine of faith alone should acquire for themselves genuine good and genuine truths, and intelligence therefrom, that filthy loves may not appear, and that the understanding may be somewhat opened. And when this takes place with those who have been in the doctrine of faith alone, they cannot but be let into temptations; for the principles of falsity in them respecting faith alone and justification by faith cannot be done away with except by means of temptations; and they must be wholly done away with, since they cannot be conjoined with good of charity, with this truths only are conjoined; therefore truths must be acquired, as has been said. There is, to be sure, a conjunction of truths through their declaring that when man has received faith he is led by God, and is thus in good of charity; and yet they make this of no account, as contributing nothing to salvation, saying, moreover, that nothing condemns one who is in that faith, neither evil of thought and will nor evil of life; also that he is not under the law, because the Lord fulfilled the law for him; and that nothing is regarded except faith; by these things there is disjunction. This conjunction they admit, because otherwise the doctrine would not be consistent with the Word, where charity and works are so often mentioned; but this conjunction is not conjunction with those who are in a life according to the doctrine, but with those who are in a life according to the Word. [2.] It is said, "As many as I love I reprove and chasten," but by this it is meant not that it is the Lord who reproves and chastens, but infernal spirits, who are in principles of like falsity; it is these who chastise, that is, tempt men. God tempts no one, as is well known; this, therefore, must always be kept in mind, although in the letter it is said of God that He leads into temptation, that He does evil, that He casts into hell, and many like things. This makes clear that Divine truth in the Word is but little understood except through its spiritual sense, that is, through teaching by those who have been enlightened. In respect to temptations, man comes into them when he is let into what is his own (*in suum proprium*), for then spirits from hell who are in the falsities of his dogma and in the evils of his love join themselves to him and hold his thoughts therein; but the Lord holds his thoughts in truths that are of faith and in goods that are of charity, and as he then is in constant thought about salvation and heaven, there arises in him interior anxiety of mind and combat, which is called temptation. But those who are not in truths and goods, thus not in any faith from charity, cannot be let into temptations,

for there is nothing in them that combats with falsities and evils. From this it is that at this day there are few who are tempted, and that it is little known what spiritual temptation is. (This is more fully explained in the *Arcana Caelestia*: see extracts therefrom in *The Doctrine of the New Jerusalem*, n. 196-201.)

247. "*Be zealous, therefore, and repent,*" signifies *that they must have charity.*—This is evident from the signification of "being zealous," as meaning to act from spiritual affection, for this affection is zeal in the spiritual sense; and as charity is this affection itself, it is said, "be zealous and repent," which signifies that they must have charity. Moreover, no one is let into spiritual temptation unless he is in spiritual affection, which is called charity; for unless he is in that, no combat arises with falsities and evils, because there is no zeal in behalf of truths and goods. Since by temptation not only are evils subdued and falsities removed, but also truths are implanted in their place, and these are so conjoined with good of charity as to be one with it, to "be zealous and repent" signifies that they must have charity.

248. [*Verse 20.*] "*Behold I stand at the door and knock*" signifies *the unceasing presence of the Lord.*—This is evident from the signification of "door (*ostii seu januae*)," as meaning in the highest sense the Lord in respect to admission into heaven or into the church, and in the internal sense truth from good, which is from Him, since by this man is admitted (see above, n. 208). Since it is here said by the Lord, "Behold, I stand at the door and knock," not only His unceasing presence is signified, but also His unceasing wish to admit, and He does admit and conjoin Himself with all who receive Him, which is effected by means of truths from good or by means of faith from charity; therefore this follows, "If any one hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." As the word "door" is used, so the word "knocking" is used, which signifies the Lord's unceasing wish to conjoin Himself with man, and to share with him the blessednesses of heaven. That this is the meaning can be seen from this, that in the Lord is Divine love, and Divine love is wishing to give all its own to others, and wishing that they may receive it; and as this can be effected only by man's receiving good and truth, or love and faith, since these are the Divine things that go forth from the Lord and are received (and as these are Divine, the Lord is in them), therefore there is conjunction of the Lord with angels and with men by means of truths from good or by means of faith from love. The desire to give these things to man and to implant them in him is signified

especially by, "I stand at the door and knock." [2.] There are two things that are in man's freedom by reason of the unceasing presence of the Lord, and His unceasing desire to conjoin Himself with man. *The first* thing therefrom in man's freedom is that he has the means and capacity to think in the right way about the Lord and the neighbor; for every one is able to think in a right or a wrong way about the Lord and the neighbor; if he thinks in a right way the door is opened, if in a wrong way it is shut. To think in a right way about the Lord and the neighbor is not from man himself and what is his own (*ejus proprio*), but from the Lord, who is unceasingly present and by His unceasing presence gives man that means and capacity; but to think in a wrong way about the Lord and the neighbor is from man himself and what is his own (*ejus proprio*). *The other* thing which is in man's freedom by reason of the unceasing presence of the Lord with him, and the Lord's unceasing desire to conjoin Himself with man, is man's ability to abstain from evils; and so far as he does abstain the Lord opens the door and enters; for the Lord is unable to open and enter so long as evils are in man's thought and will, since these block the way and close it up. Moreover, it has been granted to man by the Lord to become acquainted with the evils of thought and will, and the truths by which evils are to be dispersed; for the Word is given wherein these things are disclosed. [3.] From all this it can be seen that nothing is lacking that man may be reformed if he wishes to be; for all the means of reformation have been bequeathed to man in his freedom; but it should be clearly recognized that this freedom is from the Lord, as was said above, and that the Lord effects reformation thereby, provided man, from the freedom that is given to every one, receives. Reception must be wholly from man, which is meant by "If any one hear My voice and open the door." It does not matter, since man does not perceive the inflowing, that in the beginning he does not know that this is done by the Lord, provided he afterwards believes from the Word that all good of love and truth of faith are from the Lord, for the Lord effects these things, although man does not know it, and this by His unceasing presence, which is signified by "I stand at the door and knock." In short, it is the Lord's wish that man of himself should abstain from evil things and do good, but should believe that the ability to so do is not from man, but from the Lord; for it is the Lord's will that there be reception on man's part, and reception is possible only as man acts as of himself, though in fact from the Lord. Thus ability to reciprocate is given in man, and this is

his new will. [4.] From all this it can be seen how mistaken those are who say that man is justified and saved by faith alone, because he cannot do good from himself. What else would this be than letting his hands hang down waiting for immediate influx? He who does this receives nothing at all. They also err who believe that they can make themselves receptive of influx by prayers, adorations, and external acts of worship; these things are of no effect unless man abstains from thinking and doing evils, and by truths from the Word leads himself, as of himself, to things good in respect to life; when man does this he makes himself receptive, and then his prayers, adorations, and external acts of worship avail before the Lord. (On this see more in *Heaven and Hell*, n. 521-527.)

249. "If any one hear My voice" signifies *if one attends to the Lord's precepts*.—This is evident from the signification of "to hear," as meaning to attend, that is, to observe with attention, and to hearken or obey; for things that enter by the hearing are not only seen by the understanding, but also, if they are in accord with man's affection, are obeyed; for interior affection joins itself to things heard, but not to things seen. There are therefore two significations of hearing and hearkening in common discourse, namely, to hear anyone or listen, and to hear to anyone or hearken to him; the latter means to obey, but the former means to perceive; consequently "hear thou" means to be obedient, and "see thou" means to be intelligent. Such things in common discourse have their origin in the spiritual world, in which man is in respect to his spirit (see above, n. 14 and 108). This is evident also from the signification of "My voice," that is, the Lord's voice, as meaning truths of the Word, of doctrine, and of faith therefrom, thus precepts (see *A.C.*, n. 219, 220, 3563, 6971, 8813, 9926). [2.] It is said, *if one attends to the Lord's precepts*; which means if one wishes to know truths, and to study them from the Word; this no one can do who is in evils of life, and who has confirmed himself in falsities of doctrine. Those who have confirmed themselves in falsities of doctrine attend to nothing in the Word except what favors the principles of their falsity; other things they either pass by, as if not seen, or pervert and falsify; while those who are in evils of life do not concern themselves about truths, and when they hear them do not listen to them. Thus in one way of hearing, which is seeing and perceiving truths, they receive, but not in the other way, which is hearkening to or obeying truths. But those who wish to know truths, and to study them from the Word, are such

as are in spiritual affection for truth ; these love truth because it is truth ; and those are in that affection who wish to live according to truths from the Word, thus according to the Lord's commandments. Such are meant by "If any one hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."

250[a]. "*And open the door*" signifies *reception in the heart or the life*.—This is evident from the signification of "opening the door," as meaning to admit, for "door" signifies admission (see above, n. 208) ; but here "opening the door" signifies reception in the heart or the life, for it follows, "I will come in to him." It is said, "if he open the door," as if man opened it, when yet it is the Lord Himself who opens, as was said and shown above (n. 248). It is so said because it so appears to man, by reason of the freedom given him by the Lord. Moreover, in the sense of the letter of the Word many things are said according to appearances ; but those appearances are put off in heaven, where the internal or spiritual sense of the Word is. The sense of the letter of the Word is in many places according to appearances, in order that it may serve as a basis for the spiritual sense ; otherwise it would have no basis or foundation. That many things in the Word are said according to appearances can be seen from this, that it is said in the Word that evil is from God, that wrath, anger, and revenge pertain to God, and other like things ; when yet God does evil to no one, nor does any anger or revenge pertain to Him ; in fact, He is good itself and love itself ; but because such is the appearance when man does evil and is punished it is so said in the sense of the letter ; but in the spiritual sense of the Word the meaning is different. So is it with this "if any one open the door." [2.] It shall also be explained what is meant by "opening the door," when this is said to be done by man, as here. The Lord is always present with the good and truth in man, and strives to open his spiritual mind ; this door the Lord wishes to open, and to endow man with heavenly love and faith ; for He says, "I stand at the door and knock." But of this endeavor or this unceasing desire of the Lord man has no perception ; for he believes that he does good from himself, and that this endeavor or this wish is in himself. It is sufficient then for man to acknowledge from the doctrine of the church that all good is from God, and nothing thereof from man. This is not perceived by man, in order that there may be reception by man, and by reception appropriation, for otherwise man cannot be reformed. [3.] This shows how much in error those in the doctrine of faith alone are in saying and be-

lieving that it is faith and not good of life that saves, that is, that man is justified by faith alone, thus excluding man's inclination to receive. They know that man must examine himself, must see and confess his evils, not only those of act but also those of thought and intention, and that he must afterwards abstain from them and shun them and lead a new life, which must be a life of good; and that unless he does this there is no forgiveness for him, but damnation. This the doctors and leaders of the church teach when they preach from the Word, and this they teach everyone who comes to the Holy Supper; this they then teach as if from faith; but as soon as they go away and give attention to their doctrine of justification by faith alone they no longer believe these things, but say that all are led from evil to good by God when they have received faith; and some of them, that they may connect their principles of falsity with truths, say that when they have been justified by faith they are led by God to examine themselves, to confess their sins before God, to abstain from them, and so on. This, however, is true of no one who believes in justification by faith alone, but it is true of those who live a life of charity. By that life a man is conjoined with heaven, but no man is so by faith alone. He who is conjoined with heaven by a life of charity is led by the Lord to see his evils, both evils of thought and evils of will. Man sees evils from good, because evils are contrary to good. But one who believes in salvation by faith alone says in heart, "I have faith, since I believe the things that are said; nothing condemns me; I have been justified;" and one who so believes can in no way be led by the Lord to examine himself and to repent of evils. Thus do they teach truths before the people, who from this believe that living aright and believing aright are meant by being justified by faith, neither do they look any deeper into the arcana of their doctrine. These are the ones who are saved; the former are the ones who are condemned. That they are condemned they themselves might see if they were willing, for they believe from doctrine that goods of life, which are works, contribute nothing to salvation, but faith alone; when yet works are abstaining from evils and living a new life, without which there is condemnation. [4.] That such preachings as are not from the arcana of their doctrine, and also the prayers received in the church teach thus, can be seen from what is read before all the people who come to the altar to enjoy the Sacrament of the Supper, which shall be quoted here, as follows:

[*b.*] “The way and means to be received as worthy partakers of that holy table is, first, to examine your lives and conversations by the rule of God’s commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbors, then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction according to the uttermost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God’s hand; for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table; lest after the taking of that holy sacrament the devil enter into you, as he entered into Judas, and fill you full of iniquities, and bring you to destruction both of body and soul. . . .

“Judge therefore yourselves, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men. . . .

“Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to live a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near with faith, and take this holy sacrament to your comfort: and make your humble confession to Almighty God.”

[*c.*] [5.] From this it can now be seen that the doctors and leaders of the church know, and yet do not know, that this way, and not the way of faith apart from this, is the way to heaven; they know when they pray and preach before the people what is here quoted; but they do not know when they teach from their doctrine. The former way they call practical religion, the latter the Christian religion; the former they believe to be for the simple, but the latter for the wise. But I am able to assert that those who live according to the doctrine of faith alone and justification by faith have no spiritual faith at all, and after the life in this world they come into damnation. But those who live according to the doctrine drawn from the above exhortations have spiritual faith, and after the life in this world come into heaven. This also perfectly agrees with the faith received throughout the Christian world, called the Athanasian Faith, in which are these words respecting the Lord:

“At whose coming all men shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire: this is the catholic faith.”

[6.] That these things are in perfect agreement with the Word is evident from the following passages :

- “The Son of man shall come in the glory of His Father with His angels, and then He shall render unto every man according to his works” (*Matt.* xvi. 27).
- “They that have done good shall go forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation” (*John* v. 28, 29).
- “Blessed are the dead who die in the Lord ; yea, saith the Spirit, that they may rest from their labors ; their works do follow them” (*Apoc.* xiv. 13).
- “I will give unto each one of you according to his works” (*Apoc.* ii. 23).
- “I saw the dead, small and great, stand before God ; and books were opened ; . . . and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead who were in it, and death and hell gave up the dead that were in them, and they were judged every one according to their works” (*Apoc.* xx. 12, 13).
- “Behold, I come quickly, and My reward is with Me, to give every man according to his works” (*Apoc.* xxii. 12).

In what is written to the seven churches it is said to each, “I know thy works.” Thus,

- “To the angel of the Ephesian church write, These things saith He that holdeth the seven stars in His right hand, . . . I know thy works” (*Apoc.* ii. 1, 2).
- “To the angel of the Church of the Smyrneans write, These things saith the First and the Last, . . . I know thy works” (*Apoc.* ii. 8, 9).
- “To the angel of the church in Pergamum write, These things saith He that hath the sharp two-edged sword, . . . I know thy works” (verses 12, 13).
- “To the angel of the church in Thyatira write, These things saith the Son of God, . . . I know thy works and charity” (verses 18, 19).
- “To the angel of the church of Sardis write, These things saith He that hath the seven spirits of God, . . . I know thy works” (chap. iii. 1).
- “To the angel of the church in Philadelphia write, These things saith the Holy, the True, . . . I know thy works” (verses 7, 8).
- “To the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, . . . I know thy works” (verses 14, 15).

In *Jeremiah* :

- “I will recompense them according to their work, and according to the doing of their hands” (xxv. 14).

In the same,

- Jehovah, “whose eyes are open upon all the ways of men, to give every one according to his ways and according to the fruit of his works” (xxxii. 19).

In *Hosea* :

- “And I will visit upon his ways, and reward his works to him” (iv. 9).

In *Zechariah* :

- “Jehovah . . . according to our ways and according to our works doeth with us” (i. 6).

So in the following passages. In *John* :

“If ye know these things, blessed are ye if ye have done them” (xiii. 17).

In *Luke* :

“Why call ye Me, Lord, and do not the things that I say?” (vi. 46.)

In *Matthew* :

“Whosoever doeth and teacheth, he shall be called great in the kingdom of the heavens” (v. 19).

In the same,

“Every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire. . . . Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father who is in the heavens. . . . Who heareth My words and doeth them, I will liken him unto a wise man. . . . But who heareth My words and doeth them not, I will liken him unto a foolish man” (vii. 19-27).

In the same,

“He that was sown upon good ground, this is he that heareth the Word and understandeth, who beareth fruit and bringeth forth” (xiii. 23).

(In *Mark*, “These are they that were sown on good ground who hear the Word and accept it, and bear fruit” iv. 20).

(In *Luke*, “The seed that fell into good ground are such as in a simple and good heart hear the Word, hold fast, and bring forth fruit” viii. 15).

When the Lord had said these things, He cried, saying, “He that hath ears to hear let him hear” (*Matt.* xiii. 9; *Mark* iv. 9; *Luke* viii. 8).

In *Matthew* :

“Thou shalt love the Lord thy God with all thy heart and with all thy soul. . . . This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the Law and the Prophets” (xxii. 37-40).

“The Law and the Prophets” means the Word in its whole complex. [7.] That to love the Lord God is to obey His words or precepts He Himself teaches in *John* :

“He that loveth Me keepeth My words; and My father will love Him, and We will come unto him and make our abode with him. But he that loveth Me not keepeth not My words” (xiv. 21, 23, 24).

Also in *Matthew* :

The Lord said to the goats on His left hand that they should go away into everlasting fire; and to the sheep on His right hand that they should go into eternal life (xxv. 31-46).

That “goats” are those who do not do the good things of charity, and “sheep” those who do, is clear from what is there said; they both declared that they did not know that doing good to the neighbor is doing it to the Lord; but they are taught at the day

of judgment, if not before, that to do good is to love the Lord. "The five foolish virgins who had no oil in their lamps" also mean those who are in faith, and not in the good of charity; and "the five wise virgins who had oil in their lamps" mean those who are in the good of charity also; for "lamp" signifies faith, and "oil" the good of charity.

It is said that "the wise virgins were admitted;" but the others who said "Lord, Lord, open to us," received the answer, "Verily, I say unto you, I know you not" (*Matt. xxv. 1-12*).

That in the last time of the church there would be no faith in the Lord because no charity, was signified by

Peter's denying the Lord thrice before the cock crew (*Matt. xxvi. 34, 69-74*).

The same is signified by

The Lord's saying to Peter, when Peter saw John following the Lord, "What is that to thee," Peter? "Follow thou Me," John; for Peter had said of John, "What of this man?" (*John xxi. 21, 22*).

For "Peter" in a representative sense signifies faith, and "John" the good of charity; and because John signified good of charity he reclined on the Lord's breast (*John xxi. 20*). [8.] That this good is what makes the church is signified by the Lord's words from the cross to *John*:

"Jesus saw His mother, and the disciple standing by whom He loved; and He said unto His mother, Woman, behold thy son! And He said to the disciple, Behold thy mother! And from that hour that disciple took her unto himself" (*John xix. 26, 27*).

"Mother" and "woman" here mean the church, and "John" the good of charity, and thus these words signify that the church will be where there is the good of charity. (But these things may be seen more fully explained in the passages quoted in *The Doctrine of the New Jerusalem*, n. 122; moreover, that there is no faith where there is no charity, see in *The Last Judgment*, n. 33-39; and that man after death is such as his life was in the world, and not such as his faith was, see *Heaven and Hell*, n. 470-484; also what charity is, and what faith is in its essence, see *The Doctrine of the New Jerusalem*, n. 84-122.)

[d.] [9.] From what has now been presented let it be considered whether having faith is anything else than living it; and whether living it is merely knowing and thinking, and not also willing and doing; for faith is not in man when it is only in his knowing and thinking, but when it is also in his willing and doing. Faith in man is faith of the life, but faith not yet in man is faith of the memory and of thought therefrom. Faith of the life means believing in God; but believing those things that are from God, and not

believing in God, is historical faith, which is not saving. Who that is a true priest and good pastor does not wish that men should live aright; and who does not know that a faith of knowledges, based on what another has said, is not a faith of the life, but historical faith? [10.] Faith of the life is faith of charity, for charity is life. But even though this be so, I foresee that those who have confirmed themselves in the doctrine of faith alone and of justification by faith will not recede from it, because they connect falsities with truths; for they teach truths when they teach from the Word, but falsities when they teach from doctrine; and they therefore confound these things by saying that the fruits of faith are goods of life, and that these follow from faith, and yet that goods of life contribute nothing to salvation, but that faith alone saves. Thus they both join and separate the two; and when they join the two they teach truths, but only before the people, who do not know that they are shifting about, and that they say these things of necessity, in order that their doctrine may be consistent with the Word; but when they separate the two they teach falsities, for they declare that faith saves, and not the goods of charity which are works, not knowing that charity and faith act as one, and that charity is acting aright and faith is believing aright, and that believing aright apart from acting aright is impossible; thus that there can be no faith apart from charity; also that charity is the *esse* of faith and its soul; consequently faith alone is faith without a soul, thus a dead faith; and as such faith is not faith, so justification by faith is a thing of nought.

251. "*I will come in to Him*" signifies *conjunction*.—This is evident from the signification of "coming in," as meaning, in reference to the Lord, to be conjoined with Him (see *A. C.*, n. 3914, 3918, 6782, 6783). The Lord is conjoined with those who receive Him in heart and life, because the Lord enters or flows into life; He enters or flows in only with those who are in a life of spiritual love, or in a life of charity; for charity is spiritual love. When that love makes a man's life, the Lord enters or flows in through it into truths of faith, and causes man to see, that is, to know these; from this man has spiritual affection for truth. It is a great mistake to suppose that the Lord enters or flows into faith alone or into faith separate from charity with man; in such a faith there is no life, for it is like the breathing of the lungs without the inflow from the heart, which breathing would be only a lifeless movement, for the breathing of the lungs is made alive by the inflow from the heart, as is well known. This makes clear by what way the Divine that goes forth from the Lord is ad-

mitted, namely, by the way of the heart, that is, of the love ; whether you say the heart or the love, it is the same as the life of the spirit therefrom. Love makes man's life, as any one may know and see if he is willing to give thought to it ; for what is a man without love? is he not a stock? Therefore, as the love is so is the man. Love is willing and doing, for what a man loves he wills and does. An idea of good of charity and of truth of faith may be formed from the sun's light and heat. When the light that goes forth from the sun is conjoined with heat, as in spring and summer time, all things of the earth bud and blossom ; but when there is no heat in the light, as in winter time, all things of the earth become torpid and die. Spiritual light is truth of faith, and spiritual heat is good of charity. From this an idea may be formed of the man of the church ; that when faith in him is conjoined to charity he is like a garden and a paradise ; but when faith in him is not conjoined to charity he is like a desert, or a land covered with snow.

252[11]. "*And will sup with him, and he with Me,*" signifies *sharing with them the felicities of heaven.*—This is evident from the signification of "supping," as meaning to share the goods of heaven. "To sup" means to share, because "banquets," "feasts," "dinners," and "suppers" in the Word signify consociations by love, and thus a sharing of love's delights, for all delights are of love. These things derive their signification from that of bread and of wine, which signify good of love, celestial and spiritual ; and from that of eating together, which signifies sharing and appropriation. This was formerly signified by the paschal supper, and is at this day signified by the holy supper (see above, n. 146; and in *The Doctrine of the New Jerusalem*, n. 210-222). Mention is made of "supping," because weddings were celebrated at supper time, and weddings signify the conjunction of good and truth, and consequent sharing of delights. It therefore is said in the *Apocalypse*,

"Blessed are they which are called to the marriage supper of the Lamb"
(xix. 9);

and afterwards,

"Come and be gathered together unto the supper of the great God" (verse 17).

[2.] As suppers signify consociations by love, and consequent sharing of delights, the Lord compared the church and heaven to a "supper," and also to a "wedding;" to a "supper" in *Luke*:

“The master of the house made a great supper, and bade many; but all those that were bidden excused themselves. Therefore, being angry, he ordered his servant to bring in the poor, and the maimed, and the halt, and the blind; saying of those bidden that none of them should taste of the supper” (xiv. 16-24).

(Nearly the same is meant by the wedding to which invitations were given in *Matthew* xxii. 1-15.) “Supper” here means heaven and the church; “those bidden who excused themselves” mean the Jews with whom the church then was; for the church specifically is where the Word is, and where the Lord is known through the Word. “The poor, the maimed, the halt, and the blind,” mean those who are spiritually such, and who were then outside the church. Heaven and the church are here likened to “a supper” and to “a wedding,” because heaven is conjunction of angels with the Lord by love, and their consociation among themselves by charity, and consequent sharing of all delights and felicities; the same is true of the church, since the church is the Lord’s heaven on the earth. (That heaven is conjunction of angels with the Lord by love, and also their mutual consociation by charity, see *Heaven and Hell*, n. 13-19, and a consequent sharing of all delights and felicities, n. 396-400.) [3.] In the Word it is said in many places that those admitted into heaven are “to eat together;” and this means in the spiritual sense that they are to enjoy blessedness and felicity; thus “eating together” has here the same significance as “supping.” Thus in *Luke*:

“They shall come from the east and the west, and from the north and the south, and shall sit at meat in the kingdom of God” (xiii. 29).

and in *Matthew*:

“Many shall come from the east and the west, and shall sit down to meat with Abraham, Isaac, and Jacob, in the kingdom of the heavens” (viii. 11).

Those who are to “come from the east and west, and north and south,” are all who are in good of love, and in the truths of faith therefrom. (That the “four quarters” in the Word have such a signification, see *Heaven and Hell*, n. 141-153; that “Abraham, Isaac, and Jacob,” mean the Lord in respect to the Divine itself and the Divine Human, *A.C.*, n. 1893, 4615, 6098, 6185, 6276, 6804, 6847; consequently “to sit at meat with them” means to be conjoined with the Lord, and to be consociated together by love, and by such conjunction and consociation to enjoy eternal blessedness and felicity, and this from the Lord alone.) [4.] In *Luke*:

“Jesus said, Let your loins be girded about, and your lamps burning, and be ye yourselves like unto men looking for their Lord when He shall return from the wedding, that when He cometh and knocketh they may open unto Him. Blessed are those servants whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and drawing near, He will minister to them” (xii. 35, seq.).

“The loins that are to be girded” mean the good of love (*A.C.*, n. 3021, 4280, 9961); “the lamps that are to be burning” signify truths of faith from good of love (*A.C.*, 9548, 9551, 9783); “girding Himself, making them to sit down to meat, and ministering to them,” signifies to bestow upon them every good. [5.] In the same,

“Ye are they which have continued with Me in My temptations; I appoint unto you, even as My Father hath appointed unto Me, a kingdom, that ye may eat and drink at My table in the kingdom” (xxii. 28-30).

“To eat and drink at the Lord’s table in the kingdom of God” is to be conjoined to the Lord by love and faith, and to enjoy heavenly blessedness. [6.] In *Matthew*:

Jesus said, “I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I will drink it new with you in My Father’s kingdom” (xxvi. 29).

These words were spoken by the Lord after He instituted the Holy Supper; and “the fruit of the vine” signifies Divine truth from Divine good, and blessedness and felicity therefrom. [7.] The signification of “feast” is the same as that of “supper;” in *Isaiah*:

“In this mountain shall Jehovah make unto all peoples a feast of fat things, a feast of wines on the lees” (xxv. 6);

Here the coming of the Lord is treated of, and “a feast of fat things” signifies the appropriation and sharing of goods, and “a feast of wines on the lees,” or best wine, the appropriation of truths. (That “fat things” signify goods of love, see *A.C.*, n. 353, 5943, 10033; and also delights of love, n. 6409; and that “wine” signifies good of charity, which in its essence is truth, n. 1071, 1798, 6377.)

[b.] [8.] The “wedding to which the ten virgins were invited” has a like meaning, of which in *Matthew*:

“The kingdom of the heavens is like unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. The foolish, when they took their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried they all slumbered and slept. But at midnight a cry arose, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you; go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the wedding, and the door was shut. Afterward came also the other virgins, saying,

Lord, Lord, open to us. But he answered and said, Verily I say to you, I know you not" (xxv. 1-12).

This treats of conjunction with the Lord by love and faith; this the "wedding" signifies; "oil" signifies good of love, and "lamps" truth of faith. To make clear that in every least thing that the Lord spake there is a spiritual sense, I will lay open the particulars of the spiritual sense of this parable. The kingdom of the heavens, to which the ten virgins are likened, means heaven and the church; "the ten virgins" signify all who are of the church, ("ten" all, and "virgins" those who are in an affection for spiritual truth and good, which affection constitutes the church,) therefore "Zion" and "Jerusalem," by which the church is signified, are called in the Word "virgins," as "the virgin Zion," and "the virgin Jerusalem," and in the *Apocalypse* it is said that "virgins follow the Lamb." "The lamps that they took to go forth and meet the bridegroom" signify truths of faith; "the bridegroom" means the Lord in respect to conjunction with heaven and the church by love and faith; for "a wedding" is treated of, which signifies that conjunction. "The five wise virgins" and "the five foolish" signify those of the church who are in faith from love, and those who are in faith apart from love (the same as "the wise and foolish" in *Matthew* vii. 23, 26). "Midnight, when the cry arose," signifies the last judgment, and in general the end of man's life, when he will be adjudged either to heaven or to hell; "the foolish virgins then saying to the wise, Give us of your oil, and the wise answering that they should go to them who sell," signifies the state of all after death,—that those who have no good of love in faith, or truth of faith from good of love, then wish to acquire it for themselves, but in vain, since such as man's life has been in the world such he remains. This makes clear what is signified by "the wise virgins" going in to the marriage, and that the foolish who said, "Lord, Lord, open to us," received for answer, "Verily I say unto you, I know you not." "I know you not" signifies that the Lord was not conjoined to them, since spiritual love conjoins, and not faith without love; for the Lord has His abode with those who are in love, and in faith therefrom, and these He knows because He is in them.

253[*a*]. [*Verse 21.*] "*He that overcometh, I will give to him to sit with Me in My throne,*" signifies that he who is steadfast to the end of life shall be conjoined with heaven where the Lord is. —This is evident from the signification of "overcoming," as meaning to be steadfast in spiritual affection for truth even to the end

of life (see above, n. 128); but here it means to be steadfast in a state of faith from charity, since charity is here treated of. This is what "overcoming" means; because so long as man lives in the world he is in combat against the evils and the falsities therefrom that are in him; and he who is in combat, and is steadfast in the faith of charity even to the end of life, overcomes; and he who overcomes in the world overcomes to eternity, since man after death is such as his life had been in the world. This is evident also from the signification of "to sit with Me in My throne," as meaning to be conjoined with heaven where the Lord is; for "throne" signifies heaven, and to "sit with Me" signifies to be together with the Lord, thus conjoined to Him. [2.] In many passages of the Word the word "throne" is used, and in reference to the Lord it signifies in general, heaven, in particular the spiritual heaven, and in the abstract, Divine truth going forth from the Lord, since this is what makes heaven. For this reason "throne" is also predicated of judgment, since all judgment is effected by truths. That such is the signification of "throne" in the Word can be seen from the following passages. In *Isaiah*:

"Jehovah said, The heavens are My throne" (lxvi. 1).

In David:

"Jehovah hath established His throne in the heavens" (*Psalms* ciii. 19).

And in *Matthew*:

"He that sweareth by heaven sweareth by the throne of God and by Him that sitteth thereon" (xxiii. 22).

It is clear that "throne" in these passages signifies heaven; for it is said that "the heavens are His throne," that "He hath established His throne in the heavens," and that "he who sweareth by heaven sweareth by the throne of God;" not because Jehovah or the Lord there sits upon a throne, but because His Divine in the heavens is called "throne," and indeed appears at times as a throne to those to whom it is given to look into heaven. That the Lord was thus seen is evident in *Isaiah*:

"I saw the Lord sitting upon a throne high and lifted up, and His train filling the temple" (vi. 1).

"His train filling the temple" signifies that Divine truth going forth filled the outmost of heaven and the church, for the "Lord's train" signifies in general Divine truth going forth, and in particular Divine truth in the outermosts of heaven and in the church

(see above, n. 220[a]). [3.] In *Ezekiel*:

“Above the firmament that was over the head [of the cherubim] there was as the appearance of a sapphire stone, the likeness of a throne, and upon the likeness of the throne was a likeness as the appearance of a man upon it above” (i. 26; x. 1).

The “throne” had an appearance like a sapphire stone, because “sapphire” signified Divine truth going forth from the Lord’s Divine good, and therefore spiritual truth pellucid from celestial good (see *A.C.*, n. 9407, 9873); thus “throne” here signifies the whole heaven, for heaven is heaven from Divine truth. (What “cherub” signifies, see *A.C.*, n. 9277 end, 9509, 9673.) [4.] In the *Apocalypse*:

“Behold, a throne set in heaven, and upon the throne One sitting. . . . A rainbow round about the throne, in aspect like an emerald. . . . And out of the throne proceeded lightnings and thunders and voices. . . . Before the throne a glassy sea like unto crystal; . . . and round about the throne four animals, full of eyes before and behind” (iv. 2-6, 9, 10).

That heaven in respect to Divine truths is here described will be seen in the explanation of these words in the following chapter. There is a like meaning in the following from the *Apocalypse*:

“A pure river and bright as crystal went forth out of the throne of God and of the Lamb” (xxii. 1).

“A pure river and bright as crystal was seen going forth out of the throne,” because a “river” as well as “crystal” signifies Divine truth. [5.] “The throne of David” in the Word has the same meaning; by “David” in the prophetic Word is meant, not David, but the Lord in respect to royalty, which is Divine truth in the spiritual heaven, which is the second heaven. So in *Luke*:

The angel said to Mary, “He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of His father David” (i. 32).

And in *Isaiah*:

“Unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, God, Mighty, Father of Eternity, Prince of Peace. Of the increase of His government and peace there shall be no end; upon the throne of David, and upon His kingdom, to establish it. . . . in judgment and in righteousness, from henceforth and even to eternity” (ix. 6, 7).

It is clear that David is not here meant, nor his throne, on which the Lord was to sit; for the Lord’s kingdom was not on earth

but in heaven; by "the throne of David," therefore, heaven in respect to Divine truth is meant (see above, n. 205). The meaning is the same in the *Psalms of David*, where the Lord speaks of His throne and His kingdom; as in the whole of *Psalms* lxxxix., in which are these words,

"I have sworn unto David My servant: Thy seed will I establish for ever; and . . . thy throne to generation and generation. . . . Judgment and righteousness are the foundation of thy throne; . . . I will establish . . . his throne as the days of the heavens" (verses 3, 4, 14, 29).

That the Lord is here meant by David, see above (n. 205). The same is signified by "the throne of glory" where the Lord is spoken of, for "glory" signifies Divine truth. As in *Matthew*:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory" (xxv. 31).

(That "glory" signifies Divine truth in heaven, see *A. C.*, n. 4809, 5922, 8267, 8427, 9429; and above, n. 33.) This shows what is signified by "the throne of glory" in *Jeremiah*:

"Do not disgrace the throne of thy glory" (xiv. 21; and xvii. 12);

which signifies that Divine truth should not be disgraced. Jerusalem is called "the throne of Jehovah" from a like signification; for "Jerusalem" signifies the church in respect to doctrine; and doctrine is Divine truth. From this it is clear how these words are to be understood in *Jeremiah*:

"At that time they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered unto it" (iii. 17).

In David,

"Jerusalem is builded . . . ; thither the tribes go up; . . . and there are set thrones for judgment, the thrones of the house of David" (cxxii. 3-5).

In *Ezekiel*:

"The glory of Jehovah came into the house by the way of the gate whose face was toward the east. . . . And He said unto me, Son of man, behold the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sons of Israel for ever" (xliii. 4, 7).

(That "Jerusalem" signifies the church in respect to doctrine, thus Divine truth in the heavens and on the earth, for this makes the church, see *A. C.*, n. 3654, 9166; and above, n. 223[a,c].) [6.] As all judgment is effected by truths, and judgment in the heavens by Divine truth, "throne" is also mentioned where the Lord in respect to judgment is treated of, as above (*Matthew* xxv. 31; and in David, *Ps.* cxxii. 3-5). Again,

in David :

Jehovah, "Thou hast executed my judgment ; . . . thou satest on the throne a judge of righteousness : thou hast rebuked the nations, thou hast destroyed the wicked ; . . . Jehovah shall sit for ever ; He will establish His throne for judgment " (ix. 4, 5, 7).

[b.] It is also said in many places in the Word, not only that the Lord is to sit on a throne, but that others shall sit upon thrones, and these " thrones " do not mean thrones, but Divine truths. Thus in the *First Book of Samuel* :

"He raiseth up the humbled out of the dust, and lifteth up the needy from the dunghill, to make them sit with princes, and to make them inherit the throne of glory " (ii. 8).

In the *Apocalypse* :

"The four-and-twenty elders who are before the throne of God, sitting upon their thrones" (xi. 16).

Again,

"I saw thrones, and they sat upon them, and judgment was given unto them" (xx. 4).

In *Matthew* :

"Ye who have followed Me in the regeneration, when the Son of man shall sit upon the throne of His glory ye also shall sit upon thrones, judging the twelve tribes of Israel" (ix. 28 ; *Luke xxii.* 30).

Here " thrones " mean Divine truths, according to and from which all are to be judged ; " twelve " and " twenty-four " signify all things and are predicated of truths ; " elders," and " disciples " also, likewise " tribes," signify Divine truths. When all this is known, what is meant by " thrones " in the above passages can be seen ; also what is meant by " throne " in these words, " He that overcometh will I give to him to sit with Me in My throne." (That " twelve " signifies all, and that it is predicated of truths, see *A.C.*, n. 577, 2089, 2129, 2130, 3272, 3858, 3913 ; likewise " twenty-four " because that number is the double of twelve, and arises from it by multiplication, n. 5291, 5335, 5708, 7973. That " the elders of Israel " signify all in the church who are in truths from good, n. 6524, 6525, 6890, 7912, 8578, 8585, 9376, 9404 ; likewise " the Lord's twelve disciples," n. 2129, 3354, 3488, 3858, 6397 ; likewise " the twelve tribes," n. 3858, 3926, 4060, 6335, 7836, 7891.) [7.] From this it can be seen what was represented by the throne built by Solomon, thus described in the *First Book of Kings* :

Solomon " made a great ivory throne, and overlaid it with pure gold. There were six steps to the throne ; the head of the throne was round ; and behind it were hands on either side near the place of the seat, and two lions standing near the hands ; and there were twelve lions standing upon the six steps on the one side and on the other ; there was not the like made in any kingdom " (x. 13-20).

Here "ivory" signifies Divine truth in outmosts; "the head being round," the corresponding good; "the gold with which it was overlaid" Divine good from which is Divine truth. "The six steps" signify all things from first to last; "the two hands" all power; "lions," the truths of the church in their power; "twelve," all things. As "throne," in reference to the Lord, signifies heaven in respect to all Divine truth, so in a contrary sense it signifies hell in respect to all falsity.

(In this contrary sense "throne" is mentioned *Apoc.* ii. 13; *Isa.* xiv. 9, 13; xlvii. 1; *Hagg.* ii. 22; *Dan.* vii. 9; *Luke* i. 52; and elsewhere.)

254. "As I also have overcome, and am sitting with My Father in His throne," signifies comparatively as Divine good is united to Divine truth in heaven.—This is evident from the signification of "overcoming," as meaning in reference to the Lord Himself, to unite Divine good to Divine truth. Because this was effected through temptations and victories, it is said, "as I also have overcome." (That the Lord united Divine good to Divine truth through temptations admitted into His Human, and through continual victories in these, see *The Doctrine of the New Jerusalem*, n. 201, 293, 302.) "To sit with My Father in His throne" signifies Divine good united to Divine truth in heaven, because "Father," when said by the Lord, means the Divine good that was in Him from conception, and "Son" Divine truth, both in heaven, "throne" meaning heaven (see above). This Divine of the Lord in the heavens is called Divine truth, but it is Divine good united to Divine truth. (That this is so, see *Heaven and Hell*, n. 13, 133, 139, 140.)

[2.] There is a comparison made between men of the church and the Lord Himself, in His saying, "He that overcometh I will give to him to sit with Me in My throne, as I also have overcome and am sitting with My Father in His throne," because the Lord's life in the world was an example according to which men of the church are to live, as the Lord Himself teaches in *John*:

"I have given unto you an example that ye also should do as I have done to you. . . . If ye know these things, blessed are ye if ye do them" (xiii. 15, 17).

So in other places the Lord compares Himself with others; for example, in *John*:

Jesus said, "Even as the Father hath loved Me, so have I loved you; abide ye in My love, . . . as I have kept My Father's commandments, and abide in His love" (xv. 9, 10).

In the same,

“They are not of the world, even as I am not of the world. . . . As Thou didst send Me into the world, even so sent I them into the world” (xvii. 16, 18).

In the same,

“As the Father hath sent Me, even so send I you” (xx. 21).

In the same,

“The glory which Thou hast given Me I have given unto them; that they may be one even as we are one, I in them, Thou in Me. . . . Father, those whom Thou hast given Me, I will that where I am they also may be with Me, that they may behold My glory which Thou hast given Me. . . . I have made known unto them Thy name, and will make it known that the love wherewith Thou hast loved Me may be in them, and I in them” (xvii. 22-24, 26).

The Lord spoke of His conjunction with men in the same way as He spoke of His conjunction with the Father, that is, the conjunction of His Human with the Divine that was in Him, for the reason that the Lord is not conjoined with what is man's own (*proprio*) but with His own that is with man. The Lord removes what is man's own (*proprium*), and gives of His own, and dwells in that. That this is so is known in the church, as is clear from the customary prayer and the exhortation to those who come to the sacrament of the Supper, in which are these words,

“If with a true penitent heart and lively faith we receive that holy sacrament (for then we spiritually eat the flesh of Christ, and drink His blood), then we dwell in Christ, and Christ in us; and we are one with Christ, and Christ with us.”

(See also *John* vi. 56.) (But these things may be better understood from what is shown in *Heaven and Hell*, n. 11, 12.) From this it follows that as the Divine of the Lord received by angels and by men makes heaven and the church in them, they are one with the Lord, as He and the Father are one. [3.] That the meaning of these words of the Lord, that “He is sitting with His Father in His throne,” may be more clearly seen, it must be noted that “God's throne” is heaven (as was shown in the preceding article), and that heaven is heaven from the Divine that goes forth from the Lord, and this Divine is called Divine truth, but is Divine good united to Divine truth (as was said above). The Lord Himself is not in heaven, but is above the heavens, and is seen by those who are in the heavens as a sun. He is seen as a sun because He is Divine love, and Divine love is seen by angels as solar fire; this is why “sacred fire” in the Word signifies love Divine. From the Lord as a sun light and heat go

forth : the light that goes forth, since it is spiritual light, is Divine truth ; and the heat, since it is spiritual heat, is Divine good. This, the Divine good, is what is meant by "the Father in the heavens." (That the Lord is the Sun of Heaven, and that the light and heat therefrom are Divine truth united to Divine good, may be seen in *Heaven and Hell*, n. 116-125, 126-140; and that Heaven is Heaven from the Divine that goes forth from the Lord, n. 7-12.) From this what is meant in the Word by "Father in the heavens" and by "Heavenly Father" can be seen. Thus in *Matthew* :

Do good to your enemies, "that ye may be sons of your Father who is in the heavens" (v. 44, 45).

In the same,

"Ye shall be perfect, as your Father in the heavens is perfect" (verse 48).

In the same,

"Ye who are evil know how to give good gifts to your children ; how much more shall your Father who is in the heavens give good things to them who ask Him" (vii. 11).

In the same,

"He that doeth the will of the Father who is in the heavens shall enter into the kingdom of the heavens" (vii. 21).

In the same,

"Every plant which the heavenly Father planted not is rooted up" (xv. 13).

Also in other places

(as in *Matt.* v. 16 ; vi. 1, 6, 8 ; xii. 50 ; xvi. 17 ; xviii. 14, 19, 35 ; *Mark* xi. 25, 26 ; *Luke* xi. 13).

[4.] That "Father" means the Divine good can be seen also from this passage in *Matthew* :

"Despise not one of these little ones ; . . . for their angels do always behold the face of My Father who is in the heavens" (xviii. 10) ;

that "they behold the face of the Father who is in the heavens" signifies that they receive Divine good from the Lord ; that they do not see His face is evident from the Lord's words in *John* :

That "no one hath ever seen the Father" (i. 18 ; v. 37 ; vi. 46).

The same can be seen from this passage in *Matthew* :

"Call no man your Father on the earth, for one is your Father who is in the heavens" (xxiii. 9).

It is plain that no one is forbidden to call his father on the earth

“father,” nor is that here forbidden by the Lord; but this was said because “Father” means the Divine good, and

“No one is good except the one God” (*Matt. xix. 17*).

(The Lord spoke thus because “Father” in the Word of both Testaments means in the spiritual sense good, see *A.C.*, n. 3703, 5902, 6050, 7833, 7834; also heaven and the church in respect to good, n. 2691, 2717, 3703, 5581, 8897; and “Father,” when said by the Lord, means the Divine good of His Divine love, n. 2803, 3704, 7499, 8328, 8897.)

255. [*Verse 22.*] “*He that hath an ear let him hear what the Spirit saith to the churches*” signifies that he who understands should hearken to what Divine truth going forth from the Lord teaches and says to those who are of His church, as is evident from what was said and shown above (n. 108).

256. It has been said above, that “the seven churches,” which are here written to, mean not seven churches but all who are of the church, and in an abstract sense all things of the church. That this is so can be seen from this, that “seven” signifies all persons and all things, and that by names things are meant. That the things written to these seven churches mean all who are of the church, or all things of the church, can be seen also from the explanation of the things addressed to them. For all things of the church have reference to these four generals, namely, *Doctrines*: *A life according to doctrine*: *Faith according to life*: these three are treated of in what is written to six of the churches; *Doctrines*, in what is written to the churches in Ephesus and Smyrna; *A life according to doctrine*, in what is written to the churches in Thyatira and Sardis; and *Faith according to life*, in what is written to the churches in Philadelphia and Laodicea; and since doctrine cannot be implanted in life and come to be of faith unless man combats against evils and falsities, which he has by heredity, that combat is treated of in what is written to the church in Pergamos; for there *Temptations* are treated of, and temptations are combats against evils and falsities. (That temptations are there treated of, see above, n. 130; that doctrine is treated of in what is written to the churches in Ephesus and Smyrna, see above, n. 93, 95, 112; that a life according to doctrine is treated of in what is written to the churches in Thyatira and Sardis, n. 150, 182; and that faith according to life is treated of in what is written to the churches of Philadelphia and Laodicea, n. 203 and 227.) Since what is written to this last church, that in Laodicea, treats of those who are in doctrine of faith alone, and near the end treats also of the faith of charity, it should be added to what has been said, that love makes heaven, and because it makes heaven it also makes the

church ; for all the societies of heaven, and they are innumerable, as well as all within each society, are arranged according to affections of love ; so that it is affection or love according to which all things are arranged in the heavens, and not one person has place according to faith. Spiritual affection or love is charity ; it is evident, therefore, that no one can in any way enter heaven if he is not in charity.

257. Since in this prophetic book numbers are often mentioned, and no one can know the spiritual sense of what is contained therein unless it is known what particular numbers signify (for all numbers in the Word, like all names, signify spiritual things), and since the number "seven" is often mentioned among others, I will here show that "seven" signifies all persons and all things, likewise fulness and totality ; for that which signifies all persons and all things signifies also fulness and totality, for fulness and totality are predicated of the magnitude of a thing, and all persons and all things are predicated of multitude. That "seven" has such signification can be seen from the following passages. In *Ezekiel* :

"They that dwell in the cities of Israel shall set fire to and burn the arms, the shield also, and the buckler, with the bow and the arrows, and the hand-staff, and the spear ; and they shall make a fire with them seven years. . . . And they shall bury Gog and all his multitude, . . . and they shall cleanse the earth seven months" (xxxix. 9, 11, 12).

Here the desolation of all things in the church is treated of : "those that dwell in the cities of Israel" signify all goods of truth ; "to set fire" signifies to consume by evils. "The arms, the shield the buckler, the bow, the arrows, the hand-staff, the spear," are all things pertaining to doctrine ; "to make a fire with them seven years" means to consume them all and fully by evils. "Gog" signifies those who are in external worship and in no internal worship ; "to bury them and cleanse the earth" means to destroy all such, and completely purge the church of them. [2.] In *Jeremiah* :

"The widows shall be multiplied more than the sand of the seas, and I will bring to them upon the mother of the youths the waster at noonday. . . . She that hath borne seven shall languish, she shall breathe out her soul" (xv. 8, 9).

"The widows," that shall be multiplied, signify those who are in good and who long for truths, and in a contrary sense, as here, those who are in evil and desire falsities ; "the mother of the youths" signifies the church ; "the waster at noonday" signi-

fies the vastation of that church, however much it may be in truths from the Word; "she that hath borne seven shall languish, she shall breathe out her soul," signifies that the church, to which all truths were given because the Word was given to it, is to perish; for "she that hath borne seven" signifies to whom all truths were given. This was particularly said of the Jews. [3.] Likewise in the *First Book of Samuel*:

"They that were hungry have ceased; even when the barren hath borne seven, she that hath many children hath failed" (ii. 5).

"They that were hungry," who have ceased, are those who long for the goods and truths of the church; "the barren bearing seven" signifies those who are outside of the church, and are ignorant of truths, because they have not the Word, thus the nations, to whom all things will be given; "she that hath many children failing" signifies those who have, from whom will be taken away. In David:

"Render unto our neighbors sevenfold into their bosom" (*Ps.* lxxix. 12).

And in Moses:

That the Jews should be punished seven times for their sins (*Levit.* xxvi. 18, 21, 24, 28);

"seven times" here signifying fully. [4.] In *Luke*:

"If thy brother sin against thee seven times in the day, and seven times in the day turn again to thee, saying, I repent, thou shalt forgive him" (xvii. 4).

"To forgive seven times, if he should turn again seven times," means to forgive as often as he turns, thus every time. But lest it should be understood to mean seven times, the Lord explained his meaning to Peter, who supposed seven times to be meant, in *Matthew*:

"Peter said, Lord, how oft shall my brother sin against me and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven" (xviii. 21, 22).

"Seventy times seven" means always, without counting. In David:

"Seven times a day do I praise thee for the judgments of righteousness" (*Ps.* cxix. 164).

"Seven times a day" means always, or at all times. [5.] In the same,

"The sayings of Jehovah are pure sayings, as silver refined in a furnace purified seven times" (*Ps.* xii. 6).

"Silver" signifies truth from the Divine; "purified seven times"

means wholly and fully pure." [6.] In *Isaiah*:

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (xxx. 26).

"The light of the sun" signifies Divine truth from Divine good; that "this light shall be sevenfold, as the light of seven days," signifies that Divine truth in heaven shall be without any falsity, thus wholly and fully pure. [7.] In *Matthew*:

The unclean spirit "shall take seven other spirits more evil than himself, and . . . shall dwell there" (xii. 45; *Luke* xi. 26).

Here profanation is treated of, and "the seven unclean spirits" with which the unclean spirit would return, signify all falsities of evil, thus a complete destruction of good and truth. [8.] The "seven times" that were to pass over the king of Babylon have a like meaning, in *Daniel*:

"His heart shall be changed from man, and a beast's heart shall be given unto him, while seven times shall pass over him" (iv. 16, 25, 32).

"The king of Babylon" signifies those who profane the goods and truths of the Word; that "his heart should be changed from man, and a beast's heart be given him," means that nothing spiritual, which is the truly human, should remain, but instead there should be the diabolical; "the seven times which were to pass over him" signify profanation, which is complete destruction of truth and good. [9.] Because "seven" and "seven times" signified all things and fulness, the following commands were given:

Seven days the hands [of Aaron and his sons] should be filled (*Exod.* xxix. 35).

Seven days [the altar] should be sanctified (*Exod.* xxix. 37).

Seven days Aaron should be clothed with the garments when he was to be initiated (*Exod.* xxix. 30).

For seven days Aaron and his sons were not to go out of the tabernacle when they were to be initiated into the priesthood (*Lev.* viii. 33, 34).

Seven times was the altar to be sprinkled for expiation upon its horns (*Lev.* xvi. 18, 19).

Seven times was the altar to be sanctified with oil (*Lev.* viii. 11).

Seven times was the blood to be sprinkled before the veil (*Lev.* iv. 16, 17).

Seven times was the blood to be sprinkled with the finger eastward, when Aaron went towards the mercy-seat (*Lev.* xvi. 12-15).

Seven times was the water of separation to be sprinkled towards the Tent (*Num.* xix. 4).

Seven times the blood was to be sprinkled in the cleansing of leprosy (*Lev.* xiv. 7, 8, 27, 38, 51).

The lampstand was to have seven lamps (*Exod.* xxv. 32, 37; xxxvii. 18-25).

For seven days were the feasts to be kept (*Exod.* xxxiv. 18; *Lev.* xxiii. 4-9, 39-44; *Deut.* xvi. 3, 4, 8).

For the seven days of the feast there was to be a burnt offering of seven bullocks, and seven rams daily (*Ezek.* xlv. 23).

Baalam caused seven altars to be built, and seven oxen and seven rams to be sacrificed (*Num.* xxiii. 1-7, 15-18, 29, 30).

They numbered seven weeks of years, seven times seven years, and then they were to cause the trumpet of the jubilee to be sounded in the seventh month (*Lev.* xxv. 8, 9).

From the signification of the number "seven" it can be seen what is signified

By the seven days of creation (*Gen.* i.);

Also by the fact that four thousand men were satisfied by seven loaves and that seven basketsful remained (*Matt.* xv. 34-38; *Mark* viii. 5-9).

From this it is evident also what is signified in the *Apocalypse*

By the seven churches (i. 4, 11);

By the seven golden lampstands, in the midst of which was the Son of man (i. 13);

By the seven stars in His right hand (i. 16, 20);

By the seven spirits of God (iii. 1);

By the seven lamps of fire before the throne (iv. 5);

By the book sealed with seven seals (v. 1);

By the seven angels to whom were given seven trumpets (viii. 2);

By the seven thunders which uttered their voices (x. 3, 4);

By the seven angels having the seven last plagues (xvi. 1, 6);

And by the seven vials full of the seven last plagues (xvi. 1; xxi. 9):

and elsewhere in the Word, where "seven" is mentioned.

CHAPTER IV.

AFTER these things I saw, and behold a door opened in heaven; and the first voice that I heard, as of a trumpet speaking with me, said, Come up hither, and I will show thee things that must come to pass hereafter.

2. And immediately I became in the spirit; and behold, a throne set in heaven, and upon the throne One sitting.

3. And He that sat was in aspect like to a jasper stone and a sardius; and a rainbow was round about the throne, in aspect like an emerald.

4. And around the throne were four-and-twenty thrones, and upon the thrones were four-and-twenty elders sitting, arrayed in white garments, and they had on their heads golden crowns.

5. And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God;

6. And in sight of the throne a glassy sea like crystal. And in the midst of the throne and around the throne were four animals, full of eyes before and behind.

7. And the first animal was like a lion; and the second animal like a calf; and the third animal had a face like a man; and the fourth animal was like a flying eagle.

8. And the four animals, each by itself, had six wings around about; and they were full of eyes within; and they had no rest, day and night, saying,

Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.

9. And when the animals gave glory and honor and thanksgiving to Him that sitteth on the throne and liveth unto ages of ages,

10. The four-and-twenty elders fell down before Him that sitteth on the throne, and worshipped Him that liveth unto ages of ages, and cast down crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and by Thy will they are, and they were created.

EXPOSITION.

258. It was pointed out above (n. 5) that this prophetic book does not treat of the successive states of the Christian church from beginning to end, as has been believed heretofore, but of the state of the church and of heaven in the last times, when there is to be a new heaven and a new earth, that is, when there is to be a new church in the heavens and on the earth, thus when there is to be a judgment. It is said a new church in the heavens, because the church is there as well as on the earth (*see Heaven and Hell*, n. 221-227). As this is the subject of this book, the first chapter treats of the Lord who is the Judge; and the second and third treat of those who are of the church and of those who are not of the church, thus of those in the former heaven which was to be done away with, and of those in the new heaven which was to be formed. That "the seven churches" treated of in the second and third chapters mean all who are in the church and all things of the church, see above (n. 256, 257). This fourth chapter treats of the arrangement of all things, especially in the heavens, before the judgment; consequently a throne was now seen in heaven, and round about it four-and-twenty thrones, upon which were four-and-twenty elders; also four animals were near the throne, which were cherubim. That these things describe an arrangement of all things before judgment and for judgment will be seen in the explanation of this chapter. Be it observed, that before any change takes place all things must be pre-arranged and prepared for the coming event; for all things are foreseen

by the Lord, and disposed and provided for according to what is foreseen. A "throne," therefore, in the midst of heaven means judgment, and "He that sat upon it," the Lord; the "four-and-twenty thrones, upon which were four-and-twenty elders," mean all truths in the complex, by which and according to which is judgment. "The four animals," which are the cherubim, mean the Lord's Divine providence that the former heavens should not suffer injury through the notable change about to take place, and that all things should thereafter be done according to order; that is, that those interiorly evil should be separated from those interiorly good, and the latter be raised up into heaven, but the former cast down into hell.

VERSE I.

259. "*After these things I saw, and behold a door opened in heaven; and the first voice that I heard, as of a trumpet speaking with me, said, Come up hither, and I will show thee things that must come to pass hereafter.*"

1. "*After these things I saw*" signifies *the understanding enlightened* [n. 260]; "*and behold a door opened in heaven*" signifies *the arcana of heaven revealed* [n. 260½]; "*and the first voice that I heard*" signifies *revelation now of things to come* [n. 261]; "*as of a trumpet speaking with me*" signifies *clear and manifest* [n. 262]; "*said, Come up hither,*" signifies *elevation of mind and attention* [n. 263]; "*and I will show thee things that must come to pass hereafter*" signifies *instruction about the things that will occur in the last time of the church* [n. 264].

260. [Verse 1.] "*After these things I saw*" signifies *the understanding enlightened*.—This is evident from the signification of "to see," as meaning to understand. "To see" signifies to understand because the sight of the eye corresponds to the sight of the mind, which is understanding. The correspondence is from this, that as the understanding sees spiritual things so the sight of the eye sees natural things. Spiritual things are truths from good, and natural things are objects in various forms. Truths from good, which are spiritual things, are seen in heaven as distinctly as objects before the eye, yet very differently; for these truths are seen intellectually, that is, they are perceived; and the nature of this sight or perception cannot be described by human words; it can be apprehended only so far as this, that it has in it consent and confirmation from the inmost that so it is. There are, indeed, confirming reasons in great abundance, which present themselves to the intellectual sight as a one, and this one is as it were a conclusion from many particulars. These confirming reasons are in the light of heaven, which is Divine truth or Divine wisdom going forth from the Lord, and which

has effect in each angel according to his state of reception. This is spiritual sight or understanding. Since with angels this sight operates upon the sight of the eyes, and presents the truths of the understanding in correspondent forms that appear in heaven not unlike forms in the natural world that are called objects, so "to see," in the sense of the letter of the Word, signifies to understand. (What the appearances in heaven are, and that they correspond to the objects of the interior sight of the angels, see *Heaven and Hell*, n. 170-176.) [2.] The expression "to see," and not *to understand*, is used in the Word because the Word in its outmosts is natural, and the natural is the basis on which spiritual things have their foundation; consequently if the Word were spiritual in the letter it would have no basis, thus it would be like a house without a foundation. (On this also, see *Heaven and Hell*, n. 303-310.) That in the Word "to see" signifies to understand, is evident from the following passages. In *Isaiah* :

"Who said to the seers, See not; and to those that have vision, See not for us right things; speak to us smooth things, see illusions" (xxx. 10).

In the same,

"The eyes of them that see shall not be closed, and the ears of them that hear shall hearken" (xxxii. 3).

In the same,

"Look, ye blind, that ye may behold, . . . seeing great things ye do not keep them" (xlii. 18, 20).

In the same,

"The priest and the prophet . . . err among the seeing, they stumble in judgment" (xxviii. 7).

And in other places,

"Seeing they see not, and hearing they hear not" (*Matt.* xiii. 13-15; *Mark* iv. 11, 12; viii. 17, 18; *Isa.* vi. 9, 10; *Ezek.* xii. 2);

besides numerous other instances, that do not need to be quoted, since everyone knows, from the customary modes of expression that "to see" signifies to understand; for it is said "I see that this is so," or "that it is not so," meaning "I understand."

260½. "*And behold a door opened in heaven*" signifies *the arcana of heaven revealed*.—This is evident from the signification of "door," as meaning admission (of which above, n. 208), here, a looking into, which is admission of the sight; moreover, the sight is admitted into heaven when the sight of the bodily eyes is dimmed, and at the same time the sight of the spirit's

eyes is enlightened. By this sight all things seen by the prophets were seen. A "door opened in heaven" here signifies the arcana of heaven revealed, because at such a time things that are in the heavens appear; and before prophets the things that are arcana of the church appear; in the present case arcana respecting things that were to take place about the time of the last judgment, which have not all been revealed as yet, and which could not be revealed until the judgment was accomplished, and then only through some one in the world to whom it was granted by the Lord to see them, and to whom was revealed at the same time the spiritual sense of the Word. For all things written in this prophetic book were written respecting the last judgment, but by means of representatives and correspondences; for whatever is said by the Lord and is perceived by angels, in coming down is changed into representatives, and is so made to appear before the eyes of angels in the lowest heavens and before prophetic men when the eyes of their spirit have been opened. From this it can be seen what is meant by "a door opened in heaven."

261. "*And the first voice that I heard*" signifies *revelation now of things to come*.—This is evident from the signification of "voice," as meaning whatever goes forth from the Lord and is perceived by angels and by men; here especially revelation of things to come, that were to occur before the last judgment, at the time of it, and after it, since these are treated of in what now follows. That "the voice of Jehovah" in the Word signifies the Divine going forth, which is Divine truth, from which is all intelligence and wisdom, see *A.C.* (n. 219, 220, 375, 3563, 6971, 8813, 9926); this is clear also from the following passages. In David:

"The voice of Jehovah is upon the waters, . . . the voice of Jehovah is in strength; . . . the voice of Jehovah is with majesty. The voice of Jehovah breaketh the cedars. . . . The voice of Jehovah falling as a flame of fire. The voice of Jehovah maketh the wilderness to tremble. The voice of Jehovah maketh the hinds to bring forth; . . . and in His temple doth everyone speak of glory" (*Psa.* xxix. 3-9).

This Psalm treats of the Divine that goes forth from the Lord, and that is called, in a word, Divine truth. Its effect both upon the good and upon the evil is described in this passage; from which it is evident what is meant by "the voice of Jehovah." [2.] In *John*:

"He . . . is the Shepherd of the sheep; to Him the porter openeth, and the sheep hear His voice. . . . A stranger they do not follow, . . . for they know not the voice of strangers. . . . And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice. But ye . . . are not of My sheep, . . . for My sheep

hear My voice, and I know them, and they follow Me" (x. 2-5, 16, 26, 27).

"Sheep" in the Word mean those who are in truths from good, thus who are in faith from charity; "voice" here means not a voice but the Divine going forth, which is Divine truth. This flows in with those who are in good of charity, and gives them intelligence, and so far as they are in good gives them wisdom; intelligence is of truth, and wisdom is of truth from good. [3.] In *Jeremiah*:

"The Maker of the earth, . . . through His understanding hath He stretched out the heavens, at the voice which He utters there is a multitude of waters in the heavens" (x. 12, 13; li. 16).

In David,

"The voice of Jehovah is upon the waters, . . . Jehovah upon great waters" (*Psalms* xxix. 3).

In the *Apocalypse*:

The voice of the Son of man was "as the voice of many waters" (i. 15).

Again,

"I heard a voice from heaven, as the voice of many waters" (xiv. 2).

"The voice of Jehovah" and "the voice from heaven" is the Divine going forth, or Divine truth, from which is all intelligence and wisdom; it is said to have been heard "as the voice of many waters" because "waters" signify Divine truths in outmosts (that this is the signification of "waters," see above, n. 71). [4.] In David;

"Ye kingdoms of the earth, sing psalms unto the Lord. To Him who rideth upon the heaven of the heaven of old; behold, He will utter with His voice, a voice of strength" (*Psalms* lxxviii. 32, 33).

In *John*:

"I say unto you, that the hour is coming . . . when the dead shall hear the voice of the Son of God, and they that hear shall live" (v. 25).

In *Joel*:

Jehovah . . . shall utter His voice from Jerusalem, that the heavens and the earth may shake" (iii. 16).

In the same,

"Jehovah hath given forth His voice before His army; . . . for numberless [is the army] that doeth his word" (ii. 11).

That Divine truth here is "the voice of Jehovah" is evident, as in many other places.

262. "As of a trumpet speaking with me" signifies *clear and manifest*.—This is evident from the signification of "trumpet," as

meaning Divine truth manifested and revealed out of heaven (of which above, n. 55). A voice that is heard out of heaven by those who are in the spirit is heard usually as a human voice; but it was heard "as a trumpet speaking" because it was clearly and manifestly perceived by angels, and what is clearly and manifestly perceived by them falls loudly into the hearing of the spirit; this was the case with John that his attention might be awakened, and thus his sight, lest anything should be obscure to him. This is meant by "the voice of a trumpet" in other places also

(*Matt.* xxiv. 31; *Zech.* ix. 14; *Psalms* xlvii. 5; *Apoc.* viii. 2, 7, 8, 13; ix. 1, 13, 14; x. 7; xviii. 22; and elsewhere).

263. "*Said, Come up hither,*" signifies *elevation of mind and attention*.—This is evident from the signification of "coming up," when said of hearing from the Divine, as meaning elevation of mind (see *A.C.*, n. 3084, 4539, 4969, 5406, 5817, 6007). It also means attention, because when the mind is elevated attention is awakened. In respect to thought and will, man has interiors and exteriors; interiors pertain to the internal man, exteriors to the external man. Interiors, which pertain to the internal man, are in the spiritual world, consequently the things there are spiritual; but exteriors, which pertain to the external man, are in the natural world, and things of the natural world are natural. As the latter things are exterior and the former interior, "coming up" signifies elevation towards the interiors, that is, elevation of mind. (But of this elevation, see what is shown in *Heaven and Hell*, n. 33, 34, 38, 92, 499, 501; and in *The Doctrine of the New Jerusalem*, n. 36-53.)

264. "*And I will show thee things that must come to pass hereafter*" signifies *instruction about the things that will occur in the last time of the church*.—This is evident from the signification of "to show," as meaning to instruct vividly (of which presently); and from the signification of "things that must come to pass hereafter," as meaning things that are to take place in the last time of the church. This is the signification because in what now follows the state of heaven and the church just before the last judgment is treated of, and afterwards the judgment itself: and because the judgment was to take place at the end of the church, these things signify what was to take place at the last time of the church. (That the last judgment takes place at the end of the church, and that it has taken place, see *Last Judgment*, n. 33-39, 45-52.) "I will show thee" signifies vivid instruction about these things, because all the things shown contain these, for they lie hidden in the representatives described in the *Apocalypse*; but they are manifest to angels, and also to such men as are acquainted with the spiritual sense of the Word.

VERSES 2-6 (first part).

265. "And immediately I became in the spirit; and behold, a throne set in heaven, and upon the throne One sitting. And He that sat was in aspect like to a jasper stone and a sardius; and a rainbow was round about the throne in aspect like an emerald. And around the throne were four-and-twenty thrones, and upon the thrones I saw four-and-twenty elders sitting, arrayed in white garments, and they had on their heads golden crowns. And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God; and in sight of the throne a glassy sea like crystal."

2. "And immediately I became in the spirit" signifies a spiritual state, when there is a revelation [n. 266]; "and behold, a throne set in heaven, and upon the throne One sitting," signifies the Lord in respect to the last judgment [n. 267].
3. "And He that sat was in aspect like to a jasper stone and a sardius" signifies the Lord's appearance in respect to Divine truth transparent by virtue of the Divine good of the Divine love [n. 268]; "and a rainbow was round about the throne in aspect like an emerald" signifies the appearance of Divine truth in the heavens about the Lord [n. 269].
4. "And around the throne were four-and-twenty thrones, and upon the thrones four-and-twenty elders sitting," signifies all truths from good in the higher heavens, arranged by the Lord before judgment [n. 270]; "arrayed in white garments" signifies all truths from good in the lower heavens [n. 271]; "and they had on their heads golden crowns" signifies all truths brought into order by Divine good, as well as all the former heavens [n. 272].
5. "And out of the throne proceeded lightnings and thunders and voices" signifies illustration, understanding, and perception of Divine truth in the heavens [n. 273]; "and there were seven lamps of fire burning before the throne, which are the seven spirits of God," signifies Divine truth itself united to Divine good, going forth from the Lord's Divine love [n. 274].
6. "And in sight of the throne a glassy sea like crystal" signifies the appearance of Divine truth in outmosts where its generals are, transparent by virtue of the influx of Divine truth united to Divine good in firsts [n. 275].

266. [Verse 2.] "And immediately I became in the spirit" signifies a spiritual state, when there is revelation, as is evident from what was said and shown above (n. 53), where like words occur.

267. "And behold, a throne set in heaven, and upon the throne One sitting," signifies the Lord in respect to the last judgment.—This is evident from the signification of "throne," which in general means heaven, in particular the spiritual heaven, and abstractly Divine truth going forth from the Lord; it also signifies judgment, because all are judged by Divine truth; and also all who are in heaven (of which see above, n. 253[a]). That the "One sitting upon the throne" is the Lord is clear; and that judgment belongs to the Lord alone He teaches in *Matthew*:

"When the Son of man shall come in His glory, and all the holy angels with Him, He shall sit on the throne of His glory; and before Him shall be gathered all the nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats" (xxv. 31, 32).

And in *John* :

“The Father judgeth no one, but hath given all judgment unto the Son ; . . . He hath given Him authority to execute judgment, because He is Son of man” (v. 22, 27).

Because judgment is not by Divine good but by Divine truth, it is said “the Father judgeth no one, but . . . the Son, . . . because He is Son of man ;” “the Father” signifies Divine good, and “Son of man” Divine truth going forth. (That “Father” signifies Divine good, see above, n. 254 ; and that “Son of man” signifies Divine truth going forth, see above, n. 53, 151.) Here “throne” signifies judgment because the arrangement of all things for judgment is treated of in this chapter (see above, n. 258).

268. [*Verse 3.*] “*And He that sat was in aspect like to a jasper stone and a sardius*” signifies the Lord’s appearance in respect to Divine truth transparent by virtue of the Divine good of the Divine love.—This is evident from the signification of “One sitting upon the throne,” as meaning the Lord in respect to the last judgment (of which just above, n. 267) ; and from the signification of “in aspect like,” as meaning appearance ; from the signification of “jasper stone,” as meaning spiritual love of truth (of which in what follows) ; and from the signification of a “sardius stone” as meaning celestial love of good ; thus “a jasper stone and a sardius,” which the Lord appeared like, signify Divine truth transparent by virtue of the Divine good of the Divine love. [2.] That a “jasper” signifies the Divine love of truth, or Divine truth going forth, is evident from passages in the Word where it is mentioned, as *Exod.* xxviii. 20 ; and *Ezekiel* xxviii. 13 ; also in the *Apocalypse* :

“The lamp (*luminare*) of the holy Jerusalem was like unto a stone most precious, as it were a jasper stone, shining like crystal” (xxi. 11) ;

“the lamp of the holy Jerusalem” signifies the Divine truth of the church shining, “the lamp” truth itself shining, and “Jerusalem” the church in respect to doctrine ; this is likened to “a jasper stone,” because “jasper” has a like signification. Again,

“The building of the wall [of the holy Jerusalem] was of jasper, and the city was pure gold, like unto pure glass” (xxi. 18).

The “wall” of the holy Jerusalem is said to be “of jasper,” because “wall” signifies Divine truth guarding ; and because of this signification of “wall,” the first stone of its foundations is said to be jasper (verse 19), “foundation” signifying truth upon which the church is founded. [3.] The “sardius” is mentioned because that stone signifies good, here Divine good, because the Lord is

described. This is the stone that is called "pyropus" [firestone], and since it shines as by fire, both names signify the transparency of truth and good. (That all precious stones signify truths from good of heaven and of the church, see *A.C.*, n. 114, 9863, 9865, 9868, 9873; for this reason twelve precious stones were set in the breast-plate of Aaron, which is called the Urim and Thummim, and by them responses were given by their shining forth, and at the same time by a perception of the matter in question or by a living voice, n. 9905.)

269. "*And a rainbow was round about the throne in aspect like an emerald*" signifies *the appearance of Divine truth in the heavens about the Lord.*—This is evident from the signification of "a rainbow in aspect like an emerald," as denoting the appearance of Divine truth in its circumference; for "a rainbow round about the throne" signifies Divine truth round about; "in aspect like" signifies appearance. The appearance was like an emerald, because it had reference to the last judgment; for the color of this stone is green, and "green" signifies truth obscured. Divine truth in its brightness appears either of the color of heaven, or in various colors in beautiful order like a rainbow; but when obscured it appears of the color of an emerald. The heaven that was obscured was the heaven called "the former heaven," on which judgment was to be executed, and which was about to perish (see *Apoc.* xxi. 1). On this account "a rainbow round about like an emerald" is mentioned. "Rainbow" signifies Divine truth in the heavens in its order and consequently in its beauty, because there are infinite varieties of truth from good in the heavens, and when these are represented by colors, they present the aspect of a most beautiful rainbow. For this reason "a rainbow" was made the sign of the covenant after the flood (*Gen.* ix. 12–17). (That there are infinite varieties in the heavens see *Heaven and Hell*, n. 56, 405, 418, 486; and in the *Last Judgment*, n. 13; and in *A.C.*, n. 684, 690, 3744, 5598, 7236, 7833, 7836, 9002; that colors in heaven appear by reason of light there, and that they are modifications and variegations of the light, n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922; and that various colors appear according to the varieties of the states of truth from good, and therefore of intelligence and wisdom, n. 4530, 4677, 4922, 9466; that rainbows are seen in heaven, and whence and what they are, n. 1042, 1043, 1623–1625.)

270. [*Verse 4.*] "*And around the throne were four-and-twenty thrones, and upon the thrones I saw four-and-twenty elders sitting,*" signifies *all truths from good in the higher heavens, arranged by the Lord before judgment.*—This is evident from the signification of "throne" on which was "One sitting," as meaning the Lord in respect to the last judgment (on which see above, n. 267; and that "throne" signifies judgment, see n. 253[a]). Also from the signification of "the four-and-twenty thrones around it, and four-and-

twenty elders on them," as meaning all the truths of heaven in the complex, arranged before judgment. "Four-and-twenty" signifies all, "thrones" judgment, and "elders" those who are in truths from good, and abstractly truths from good. The higher heavens are here meant, because all who are in them are in truths from the good of love, and because the lower heavens are treated of in what immediately follows. ("Twenty-four" signifies all, because that number signifies the same as the number "twelve," and "twelve" signifies all, and is predicated of truths, see *A.C.*, n. 577, 2089, 2129, 2130, 3272, 3358, 3913. The number "twenty-four" signifies the same as the number "twelve," because it is the double thereof, and the double of a number signifies the same as the number from which it arises by multiplication, as may be seen, n. 5291, 5335, 5708, 7973.) [2.] The same is signified by "the thrones upon which the twelve apostles were to sit," of which in *Matthew*:

"Ye who have followed me in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (xix. 28 ; *Luke* xxii. 30);

the "twelve apostles" signifying all truths in the complex. Likewise in the following words in the *Apocalypse*:

"I saw thrones, and they sat upon them, and judgment was given unto them" (xx. 4).

"Judgment was given to those who sat upon thrones" signifies that judgment belongs to the Lord alone, for "elders" in the Word signify all who are in truths from good, and abstractly, truths from good by which is judgment. He who supposes that "elders" and "apostles" in the Word mean elders and apostles is much mistaken; in the spiritual sense of the Word no persons are perceived, but things abstractly from persons, for what is spiritual has nothing in common with persons. It is otherwise in the sense of the letter of the Word, which is natural; in that sense not only are persons mentioned, but the idea of person is implied in many expressions, in order that the Word in its outmosts may be natural, and thus be a basis for the spiritual sense. It is the same with the signification of "elders" as with that of "infants," "children," "young men," "old men," "virgins," "women," and many words of like kind; in the natural sense these are all thought of simply as persons; but in the spiritual sense "infants" mean innocence, "children" charity, "young men" intelligence, "old men" wisdom, "virgins" affection for truth and good, and "women" the goods of the church; and so in other cases. The same is true of the natural and spiritual senses of "neighbor;" in the natural sense "neighbor" means any man whatever; but in

the spiritual sense the good itself, truth, sincerity, and justice, that are in the person. Every one who reflects can see that this is the neighbor in the spiritual sense; for who loves a person for any other reason? For good and truth make the man, and cause him to be loved, and not the countenance and body. [3.] But to return to the signification of "elders." That "elders" signify truths from good can be seen from passages in the Word where they are mentioned. In *Isaiah*:

"Then the moon shall blush, and the sun be ashamed, and Jehovah of Hosts shall reign in Mount Zion and in Jerusalem; and before His elders shall be glory" (xxiv. 23).

The "moon" and "sun" mean their idolatrous worship and falsity of faith and evil of love; "Mount Zion" and "Jerusalem" mean heaven and the church; "elders" mean truths from good; it is therefore said, "before them shall be glory," for "glory" signifies Divine truth in heaven (see above, n. 33). [4.] In *Lamentations*:

"My virgins and my young men have gone into captivity. I have cried to my lovers, they have deceived me; . . . and mine elders gave up the ghost in the city" (i. 18, 19).

Here the vastation of the church is treated of, over which there is lamentation; there is such vastation when there is no longer any spiritual affection for truth, and therefore no intelligence in such things as pertain to the church, and thus no truth. The "virgins," that are gone into captivity, mean spiritual affection for truth, "young men" intelligence; "captivity" is removal from this affection and intelligence; the "elders," who gave up the ghost, mean the truths of the church. [5.] In *Ezekiel*:

"Slay to destruction the old man and the young man, and the virgin, and the infant and the women; . . . begin from My sanctuary; therefore they began from the elders who were before the house" (ix. 6).

This, too, treats of the vastation of the church: and "old man" and "young man" mean wisdom and intelligence; "virgin" means affection for truth and good, "infant" innocence, "women" goods of the church; "to slay to destruction" signifies devastation; the "sanctuary," from which they should begin, is the church in respect to good of love and truth of faith, which are "the elders who were before the house." [6.] In *Lamentations*:

"The faces of old men were not honored. . . . The elders have ceased from the gate, the young men from their music" (v. 12, 14).

"Old men" signify the wisdom that is of good; "elders," truths that are from good; "young men," intelligence. That the God of Israel was seen,

"Under His feet as a work of sapphire," by Moses, Aaron, Nadab, and Abihu, and seventy of the elders, and not by the rest (*Exod. xxiv. 1, 9-12*),

signified that the Lord is seen solely by those who are in good and in truths from good (see explanation of the passage in the *Arcana Caelestia*, n. 9403-9411). This is what the seventy elders of Israel represented, and what the "four-and-twenty elders" sitting upon as many thrones signified; this also is what the "twelve apostles" signify, of whom it is said that "they are to sit upon thrones, judging the twelve tribes of Israel." (That the "twelve apostles" signify all truths from good, *A.C.*, n. 2129, 3354, 3488, 3858, 6397; that the "twelve tribes of Israel" have the same signification, n. 3858, 3926, 4060, 6335; likewise the "elders of Israel," n. 6524, 6525, 6890, 7912, 8578, 8585, 9376, 9404.)

271. "*Arrayed in white garments*" signifies all truths from good in the lower heavens.—This is evident from the signification of "white garments," as meaning truths that invest, which specifically are truths known (*scientifica vera*) and knowledges (see above, n. 195[*a,b*], 196, 198); and because the lower heavens are in these truths, they are meant. That "white garments" signify the lower heavens may seem far-fetched to those who know nothing about appearances and representatives in heaven. All in the heavens are clothed according to truths, and lower truths correspond to garments, and because the lower heavens are in these truths, the garments of the angels in the higher heavens also correspond to these. (This arcanum may be more clearly understood from what is said and shown respecting the Garments in which the Angels are clothed, in *Heaven and Hell*, n. 177-182; likewise from what was represented and signified by the garments of Aaron and his sons, explained in *A.C.*, n. 9814, 10068; and by the garments of the Lord when he was transfigured, n. 9212, 9216.)

272. "*And they had on their heads golden crowns*" signifies all truths brought into order by Divine good, as well as all the former heavens.—This is evident from the signification of "four-and-twenty elders sitting upon four-and-twenty thrones, arrayed in white garments," as meaning all truths of the heavens, thus all the heavens both higher and lower (of which just above, n. 270, 271); also from the signification of a "golden crown," as meaning Divine good, from which are truths (of which in what follows). All the truths of heaven and of the church are from Divine good; truths that are not therefrom are not truths. Truths that are not from

good are like shells without a kernel, and like a house inhabited not by a man but by a wild beast; such are the truths that are called truths of faith apart from the good of charity; good of charity is good from the Lord, thus good Divine. Now as "the elders upon thrones" signify truths of the heavens, and "golden crowns" the good from which these are, therefore the elders were seen with crowns. "Crowns of kings" have the same signification; for "kings" in a representative sense signify truths, and "crowns" upon their heads signify the good from which the truths are (that "kings" signify truths may be seen above, n. 31[a]). For this reason the crowns are of gold, for "gold" in like manner signifies good (see above, n. 242[a,d,e]). [2.] That "crowns" signify good and wisdom therefrom, and that truths are what are crowned, can be seen from the following passages. In David:

"I will make the horn to spring forth for David; I will set in order a lamp for Mine anointed; his enemies will I clothe with shame; but upon himself shall his crown flourish" (*Psalm cxxxii.* 17, 18).

Here "David" and "anointed" mean the Lord (see above, n. 205); "horn" His power; "lamp" is Divine truth from which is Divine intelligence; "crown" Divine good from which is Divine wisdom, and from which is the Lord's government; and the "enemies," that shall be clothed with shame, are evils and falsities. [3.] In the same,

"Thou showest anger with Thine anointed. . . . Thou hast condemned to the earth his crown" (*lxxxix.* 38, 39).

Here also "anointed" stands for the Lord, and "anger" for a state of temptation, in which He was when in combats with the hells. "Anger" and "condemnation" describe the lamentation at that time, that is, the Lord's last lamentation on the cross, because He was forsaken; for the cross was the last of His temptations or combats with the hells; and after that last temptation He put on the Divine good of the Divine love, and thus united the Divine Human to the Divine itself which was in Him. [4.] In *Isaiah*:

"In that day shall Jehovah of Hosts be for a crown of adorning, and for a diadem of beauty, unto the residue of His people" (*xxviii.* 5).

Here "crown of adorning" means wisdom that is of good from the Divine; and "diadem of beauty" intelligence that is of truth from that good. [5.] In the same,

'For Zion's sake will I not be silent, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp burneth; . . . and thou shalt be a crown of beauty in the

hand of Jehovah, and a royal diadem in the hand of thy God' (lxii. 1, 3).

Here "Zion" and "Jerusalem" mean the church, "Zion" the church which is in good, and "Jerusalem" the church which is in truths from that good; therefore it is called "a crown of beauty in the hand of Jehovah," and "a royal diadem in the hand of thy God;" a "crown of beauty" is wisdom that is of good, and a "royal diadem" is intelligence that is of truth; and because "crown" signifies wisdom that is of good it is said to be "in the hand of Jehovah;" and because "diadem" signifies intelligence that is of truth it is said to be "in the hand of God;" for "Jehovah" is used where good is treated of, and "God" where truth is treated of (see *A.C.*, n. 2586, 2769, 6905). [6.] In *Jeremiah*:

"Say to the king and to the queen-mother, Humble yourselves, sit ye; for your headtire is come down, the crown of your beauty" (xiii. 18);

a "crown of beauty" meaning wisdom that is of good ("beauty" is the Divine truth of the church, *A.C.*, n. 9815). [7.] In the same,

"The joy of our heart hath ceased; our dance is turned into mourning; the crown of our head hath fallen" (*Lam.* v. 15, 16);

"the crown of the head that hath fallen" means the wisdom which those who are of the church have through Divine truth, which wisdom hath ceased, together with internal blessedness. [8.] In *Ezekiel*:

"I have put a jewel upon thy nose, and ear-rings in thine ears, and a crown of adorning upon thine head" (xvi. 12).

This refers to Jerusalem, which is the church, here the church at its first establishment; "the jewel upon the nose" signifies the perception of good; and "ear-rings in the ears" the perception of truth and obedience; and the "crown upon the head" signifies wisdom therefrom. In *Job*:

"He hath torn away from me the glory, and taken away the crown of my head" (xix. 9);

"glory" meaning intelligence from Divine truth, and "crown of the head" wisdom therefrom. [9.] In the *Apocalypse*:

"I saw, and behold a white horse; and He that sat on him had a bow, and there was given unto Him a crown; and He went forth conquering and to conquer" (vi. 2).

"The white horse and He that sat on him" is the Lord in respect to the Word; "the bow" is the doctrine of truth by which the

combat is waged; which makes clear that “crown,” since it is attributed to the Lord, is the Divine good that He put on even in respect to the human, as a reward of victory. [10.] Again,

“Afterwards I saw, and behold a white cloud; and on the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle” (xiv. 14);

a “white cloud” standing for the literal sense of the Word (*A.C.*, n. 4060, 4391, 5922, 6343, 6752, 8281, 8781); “the Son of man” meaning the Lord in respect to Divine truth; “golden crown,” the Divine good from which is Divine truth; and “sharp sickle,” the dispersion of evil and falsity. [11.] That a “crown” is Divine good from which is Divine truth was represented by the plate of gold upon the front of the mitre that was upon Aaron, which plate was also called a “crown” and a “coronet;” it is thus described in *Exodus* :

“Thou shalt make a plate of gold, and grave upon it the engraving of a signet, Holiness to Jehovah; and thou shalt put it on a thread of blue, and it shall be on the mitre, over against the face of it” (xxviii. 36, 37).

That this plate was called a “crown of holiness” and a “coronet,” see *Exod.* xxxix. 30; *Levit.* viii. 9. (But what was specifically signified thereby, see *A.C.*, n. 9930–9936, where the particulars are explained.)

273. [Verse 5.] “*And out of the throne proceeded lightnings and thunders and voices*” signifies *illustration, understanding, and perception of Divine truth in the heavens from the Lord.*—This is evident from the signification of “lightnings, thunders, and voices,” as predicated of Divine truth; “lightnings” referring to illustration, “thunders” to understanding, and “voices” to perception of it; that these things are thereby signified will be made clear by passages in the Word where they are mentioned. But let something first be said in respect to the origin of these significations. All things that appear before the eyes of men in the visible heaven, as the sun, the moon, the stars, the air, the ether, light, heat, clouds, mists, showers, and many more, are correspondences; they are correspondences for the reason that all things in the natural world correspond to those in the spiritual world. These are also correspondences in heaven where the angels are, because like things are seen by them; but there they are not natural but spiritual (as can be seen from what is shown respecting them in *Heaven and Hell*, On the Sun and Moon in Heaven, n. 116–125; On Light and Heat in Heaven, n. 126–140; and in general, On the Correspondence of Heaven with all things of the Earth, n. 103–115; and On Appearances in Heaven, n. 170–176). Therefore “lightnings” and “thunders” also are correspondences; and because they are correspondences, they have the same significance as

the things have to which they correspond. Their significance in general is Divine truth received and uttered by the higher angels; which, when it descends to the lower angels sometimes appears as lightning, and is heard as thunder with voices. From this it is that "lightning" signifies Divine truth in respect to illustration; "thunder" Divine truth in respect to understanding; and "voices" Divine truth in respect to perception. It is said *in respect to understanding* and *in respect to perception*, since what enters into the mind through the hearing is both seen and perceived; seen in the understanding, and perceived through communication with the will. (What perception is, strictly, such as the angels in heaven have, may be seen in *The Doctrine of the New Jerusalem*, n. 150.) [2.] From this it is that "lightnings" and "thunders" in the Word signify Divine truth in respect to illumination and in respect to understanding, as can be seen from the following passages. In David:

"Thou hast with Thine arm redeemed Thy people. . . . The clouds poured out waters; the skies uttered a voice; Thine arrows also went forth; the voice of Thy thunder into the world; the lightnings lightened the world" (*Psalms* lxxvii. 15, 17, 18).

Here the establishment of the church is treated of; "the clouds poured out waters" signifies truths from the sense of the letter of the Word; "the skies uttered a voice" (that is, the upper air) signifies truths from the spiritual sense of the Word; "the arrows that went forth" (meaning thunderbolts, as there is an appearance of arrows from a bow when there are thunders and lightnings) signify Divine truths; "the voice of thunder into the world" signifies Divine truth in respect to perception and understanding in the church; and "the lightnings lightened the world" signifies Divine truth in respect to illustration; "the world" signifies the church. [3.] In the same,

"A fire shall go before" Jehovah, "and burn up His enemies round about; His lightnings shall lighten the world" (*Psalms* xcvi. 3, 4).

From these words also it is clear that "lightnings" signify Divine truth in respect to illustration, for it is said "His lightnings shall lighten the world." [4.] In *Jeremiah*:

"The maker of the earth by His power, He prepareth the world by His wisdom, and by His intelligence spreadeth out the heavens; at the voice that He uttereth there is a multitude of waters in the heavens, and He maketh the vapors to go up from the end of the earth, He maketh lightnings for the rain" (x. 12, 13; li. 16; *Psalms* cxxxv. 7, 8).

Here again the establishment of the church is treated of. That "the voice of thunder" signifies Divine truth in respect to percep-

tion and understanding, and “lightnings” Divine truth in respect to illustration, can be seen from its being said, “The maker of the earth prepareth the world by His wisdom, and by His intelligence stretcheth out the heavens;” and then, “at the voice that He uttereth there is a multitude of waters in the heavens,” and “He maketh lightnings for the rain;” “earth” and “world” signifying the church; “waters in the heavens” spiritual truths; “rain” these truths when they descend and become natural; “lightnings” their illustration. [5.] In the *Second Book of Samuel*:

“Jehovah thundered from heaven, and the Most High uttered His voice, and sent forth arrows and scattered them, lightning, and discomfited them” (xxii. 14, 15).

Thunders are here described by “thundering from heaven” and by “uttering a voice,” flying thunderbolts by “arrows,” and all these signify Divine truths, and “lightning” their light; and as these vivify and enlighten the good, so they terrify and blind the wicked, which is meant by “He sent forth arrows and scattered them, lightning, and discomfited them;” for the evil cannot bear Divine truths, nor any light at all from heaven, therefore they flee away when it is present. [6.] Likewise in David:

“Jehovah thundered in the heavens, and the Most High uttered His voice; . . . and He sent forth His arrows and scattered them, and many lightnings and discomfited them” (*Psalms* xviii. 13, 14).

In the same,

“Lighten forth lightning and scatter them; send forth thine arrows and discomfit them” (*Psalms* cxliv. 6).

That “thunders” and “lightnings” signify Divine truth in respect to understanding and illustration is still further evident from the following passages. In David:

“In distress thou didst call and I delivered thee; I answered thee in the secret place of thunder” (*Psalms* lxxxi. 7).

In the *Apocalypse*:

“I heard one of the four animals saying, as with a voice of thunder, Come and see” (vi. 1).

Again,

“And the angel took the censer and filled it from the fire of the altar, and cast it into the earth; and there followed thunders and voices and lightnings” (viii. 5).

Again,

The angel “cried with a great voice, as a lion, and when he cried the seven thunders uttered their voices” (x. 3, 4).

Again,

“The temple of God was opened in heaven, and there was seen in the temple the ark of the covenant; and there followed lightnings and voices and thunders” (xi. 19).

Again,

“I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder” (xiv. 2).

And again,

“I heard the voice of a great multitude, and as the voice of many waters, as the voice of mighty thunders, saying, Alleluia; for the Lord our God, the Almighty, hath received the kingdom” (xix. 6).

Moreover, since “thunders” and “lightnings” signify Divine truths, when Jehovah came down upon Mount Sinai to promulgate these truths,

“There were voices and lightnings, . . . and the voice of a trumpet” (*Exod.* xix. 16).

That “the voice of a trumpet” signifies Divine truth in respect to revelation, see above (n. 55, 262).

(A voice out of heaven to the Lord was heard as thunder, *John* xii. 28, 29).

(That James and John were called Boanerges, or sons of thunder, *Mark* iii. 14, 17).

274. “*And there were seven lamps of fire burning before the throne, which are the seven spirits of God,*” signifies *Divine truth itself united to Divine good, going forth from the Lord’s Divine love.*—This is evident from the signification of “seven,” as meaning all things in the complex; also from the signification of “lamps of fire burning before the throne,” as meaning Divine truth united to Divine good, going forth from the Lord’s Divine love: for “lamps” signify truths; therefore “seven lamps” signify all truth in the complex, which is Divine truth; and “fire” signifies the good of love; and since the lamps were seen “burning before the throne” upon which the Lord was, it is thereby signified that truth is from the Lord. As “the seven spirits of God” signify all truths of heaven and the church from the Lord (see above, n. 183[a]), it is said, “which are the seven spirits of God.” (That “seven” signifies all, see above, n. 256; that “fire” signifies the good of love, see *A.C.*, n. 934, 4906, 5215, 6314, 6832, 10055.) [2.] That “lamps” signify truths, which are called truths of faith, can be seen from the following passages in the Word. In David:

“Thy Word is a lamp to my feet, and light to my path” (*Psalms* cxix. 105).

The Word is called a "lamp" because it is Divine truth. In the same,

"Thou lightest my lamp; Jehovah God maketh my darkness to shine"
(*Psalms* xviii. 28).

"To light a lamp" signifies to enlighten the understanding by Divine truth; and "to make darkness to shine" signifies to disperse the falsities of ignorance by the light of truth. In *Luke*:

"Let your loins be girded about, and your lamps burning" (xii. 35).

The "loins" to be girded signify the good of love (see *A.C.*, n. 3021, 4280, 4462, 5050-5052, 9961); and "lamps burning" signify truths of faith from good of love. [3.] In *Matthew*:

"The lamp of the body is the eye; if the eye be good the whole body is light, if the eye be evil the whole body is darkened. If, therefore, the light be darkness, how great is the darkness" (vi. 22, 23).

The eye is here called "*lucerna*," that is, a lighted lamp, because the "eye" signifies understanding of truth, and therefore truth of faith; and as the understanding derives its all from the will (for such as the will is, such is the understanding), so truth of faith derives its all from good of love; consequently when the understanding of truth is from good of the will the whole man is spiritual, which is signified by the words, "if the eye be good the whole body is light:" but the contrary is true when the understanding is formed out of evil of the will; that it is then in mere falsities is signified by the words, "If thine eye be evil the whole body is darkened. If, therefore, the light be darkness, how great is the darkness." (That "eye" signifies understanding, see above, n. 152; and that "darkness" signifies falsities, *A.C.*, n. 1839, 1860, 3340, 4418, 4531, 7688, 7711, 7712.) He who does not know that "eye" signifies understanding does not apprehend at all the meaning of these words. [4.] In *Jeremiah*:

"I will take away from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones and the light of the lamp" (xxv. 10).

"To take away the voice of joy and the voice of gladness" signifies to take away the interior felicity that is from good of love and the truths of faith; "to take away the voice of the bridegroom and the voice of the bride" signifies to take away all conjunction of good and truth, which makes heaven and the church with man; "to take away the voice of the millstones and the light of the lamp" signifies to take away the doctrine of charity and faith. (What is signified by "millstone" and "grinding," see *A.C.*, n. 4335, 7780, 9995, 10303.) Likewise in the *Apocalypse*:

“And the light of a lamp shall shine no more in” Babylon; “and the voice of the bridegroom and of the bride shall be heard no more there” (xviii. 23).

In *Isaiah* :

“Her salvation as a lamp that burneth” (lxii. 1);

signifying that truth of faith should be from good of love. In *Matthew* :

“The kingdom of heaven is like ten virgins, who took their lamps and went forth to meet the bridegroom. . . . The five foolish took their lamps, but no oil; but the five wise took oil also. . . . When, therefore, the bridegroom came, the wise went in to the wedding, but the foolish were not admitted” (xxv. 1-12).

“Lamps” here signify truths of faith, and “oil” good of love. What the rest of this parable signifies may be seen above (n. 252[6]), where the particulars are explained.

275[α]. [Verse 6.] “*And in sight of the throne a glassy sea like crystal*” signifies the appearance of [Divine] truth in outmosts where its generals are, and its transparency by virtue of the influx of Divine truth united to Divine good in firsts.—This is evident from the signification of “in sight of the throne,” as meaning appearance; also from the signification of “sea,” as meaning generals of truth (of which in what follows); also from the signification of “glassy,” as meaning transparent. It is also said “like crystal,” that transparency from the influx of Divine truth united to Divine good in firsts may be described; this is signified by “seven lamps of fire burning before the throne” (as shown just above, n. 274). In this and what precedes, the state of the whole heaven arranged in order for judgment is described, and its outmost is meant by “a glassy sea like crystal.” The truth of the outmost heaven is signified by “a glassy sea,” because “sea” signifies the generals of truth, such truth as exists in the outmosts of heaven, and with man in the natural man, which truth is called knowledge (*scientificum*). The “sea” signifies such truths because in the sea is the gathering together of waters, and “waters” signify truths (see above, n. 71). [2.] That this is the signification of “sea” is evident from many passages in the Word, some of which I will cite here. In *Isaiah* :

“I will shut up the Egyptians into the hand of a hard lord; and a fierce king shall rule over them. . . . Then the waters shall fail from the sea, and the river shall dry up and become dry” (xix. 4, 5).

By “the Egyptians” knowledges (*scientiæ*) that are of the natural man are meant; “the hard lord into whose hands they should be shut up” signifies the evil of self-love; “a fierce king” signifies

falsity therefrom; "the waters shall fail from the sea" signifies that with all the abundance of knowledges (*scientiarum*) there still are no truths; and "the river shall dry up and become dry" signifies that there is no doctrine of truth and no intelligence therefrom. [3.] In the same,

"Jehovah will visit with His sword, hard, great, and strong, leviathan the stretched out serpent, and leviathan the crooked serpent, and will slay the monsters that are in the sea" (xxvii. 1).

This is also said of "Egypt," by which knowledges (*scientiæ*) that are of the natural man are signified: "leviathan the stretched out serpent" signifies those who reject all things not seen with the eyes, thus the merely sensual, who are without faith, because they do not comprehend. "Leviathan the crooked serpent" signifies those who, for the same reason, do not believe, and yet say that they believe. "The sword, hard, and great, and strong, with which they shall be visited," signifies extinction of all truth, for "sword" signifies falsity destroying truth. "The monsters in the sea," that shall be slain, signify things known (*scientificæ*) in general. (That these are signified by "monsters," see *A.C.*, n. 7293.) [4.] In the same,

"Let the inhabitants of the isle be silent; thou merchant of Zidon passing over the sea, they have filled thee. . . . Blush, O Zidon, for the sea hath said, the stronghold of the sea, saying, I have not travailed, and I have not brought forth, and I have not trained up young men, and have not brought up virgins; when the report comes to Egypt they shall be seized with grief, as the report respecting Tyre" (xxiii. 2-5).

"Zidon" and "Tyre" signify knowledges of good and truth; therefore it is said "the merchant of Zidon passing over the sea," "merchant" meaning one who acquires these knowledges for himself and communicates them. That they acquired for themselves thereby nothing of good and truth is signified by "the sea said, I have not travailed and I have not brought forth, I have not trained up young men, and have not brought up virgins;" "to travail and bring forth" is to produce something from knowledges; "young men" mean truths, and "virgins" goods. That the use of knowledges (*cognitionum et scientiarum*) would therefore perish, is signified by "when the report comes to Egypt they shall be seized with grief, as the report respecting Tyre." [5.] In *Ezekiel*:

"All the princes of the sea shall come down from their thrones, and cast away their robes, and strip off their brodered garments, they shall be clothed with terrors. . . . They shall take up a lamentation over thee, and shall say, How hast thou perished, thou that dwelt by the seas, the renowned city which was strong in the sea; . . . therefore the islands in the sea shall be dismayed at thy departure" (xxvi. 15-18).

These things are said of "Tyre," which signifies knowledges of truth, the neglect and loss of which are thus described; the "princes of the sea" that shall come down from their thrones signify primary knowledges; that these together with things known (*scientificis*) shall be abandoned is signified by "they shall cast away their robes, and strip off their broidered garments," "broidered work" is what is known (*scientificum*); "the city that dwelt by the seas and was strong in the sea" signifies the power of knowing in all abundance ("seas" signify collections); "islands in the sea" signify nations more remote from truths that long for knowledges, of which it is said "therefore the islands in the sea shall be dismayed at thy departure." [6.] In *Isaiah* :

"They shall not do evil nor corrupt themselves in all the mountain of My holiness; for the earth shall be full of the knowledge (*scientia*) of Jehovah, as the waters cover the sea" (xi. 9).

This treats of a new heaven and a new church, which are meant by "mountain of holiness," in which "they shall not do evil nor corrupt themselves;" their understanding of truth from the Lord is described by "the earth shall be full of the knowledge (*scientia*) of Jehovah;" and as "waters" signify truths, and the "sea" fullness of them, it is said, "as the waters cover the sea." [7.] In the same,

"By My rebuke I dry up the sea, I make the rivers a desert; their fish shall become putrid because there is no water, and shall die of thirst" (l. 2).

"To dry up the sea" signifies an entire lack of the general knowledges of truth; "to make the rivers a desert" signifies deprivation of all truth and of intelligence therefrom; "the fish shall become putrid" signifies that the knowledges (*scientificæ*) pertaining to the natural man shall be without any spiritual life; this takes place when they are applied to confirm falsities in opposition to the truths of the church; "because there is no water" signifies because there is no truth; "to die of thirst" signifies the extinction of truth. (That "rivers" signify things of intelligence, see *A.C.*, n. 108, 2702, 3051; that "desert" signifies where there is no good because there is no truth, n. 2708, 4736, 7055; that "fish" signifies the knowledge (*scientificum*) pertaining to the natural man, n. 40, 991; that "water" signifies truth, n. 2702, 3424, 5668, 8568; and that "to die of thirst" signifies the absence of spiritual life from lack of truth, n. 8568 at the end.) [8.] In *David* :

O Jehovah, "Thou rulest in the uprising of the sea; when it raiseth up its waves...." (*Psalms* lxxxix. 9).

The "sea" here signifies the natural man, because in the natural man are the generals of truth; "the uprising of the sea" signifies its exalting itself against the Divine, denying the things that are

of the church; the "waves" which it raiseth up signify falsities. [9.] In the same,

Jehovah "hath founded the globe upon the seas, and established it upon the rivers" (*Psalms* xxiv. 2).

The "globe" signifies the church; the "seas" knowledges in general which are in the natural man; and "rivers" truths of faith: upon these two the church has its foundation. [10.] In *Amos*:

Jehovah, "who buildeth His steps in the heavens, . . . and calleth the waters of the sea, and poureth them out upon the faces of the earth" (ix. 6).

"The steps that Jehovah buildeth in the heavens" signify interior truths which are called spiritual; "the waters of the sea" signify exterior truths, which are natural because they are in the natural man; "to pour them out upon the faces of the earth" signifies upon men of the church, for the "earth" is the church.

[*b*.] [11.] In David:

"By the word of Jehovah were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap; He giveth the deeps for storehouses" (*Psalms* xxxiii. 6, 7).

"The Word of Jehovah," by which the heavens were made, and "the breath of His mouth," by which all the hosts of them were made, signify Divine truth going forth from the Lord; "the hosts of the heavens" meaning all things of love and faith; "the waters of the sea that He gathereth together as an heap" signify knowledges of truth, and truths in general, which are together in the natural man; "the deeps that He gives for storehouses" signify sense-knowledges (*scientifica sensuality*), which are the most general and lowest things of the natural man, and in which at the same time are more interior or higher truths, therefore they are called "storehouses."

[12.] In the same,

"Jehovah hath founded the earth upon its foundations, that it be not removed forever and forever. Thou hast covered it with the deep as with a garment" (*Psalms* civ. 5, 6).

The "earth" signifies the church; "the foundations on which Jehovah hath founded it for ever" are knowledges of truth and good; "the deep with which He hath covered it as with a garment" signifies sense-knowledge (*scientificum sensuale*) which is the outmost of the natural man, and being the outmost, it is said that "it covered as with a garment." [13.] In the same,

Jehovah, "Thy way is in the sea, and Thy path in many waters, yet Thy footsteps have not been known" (*Psalms* lxxvii. 10).

In *Isaiah* :

“Thus saith Jehovah, I who have given a way in the sea, and a path in the mighty waters” (xliii. 16).

That “sea” here does not mean the sea, nor “waters” the waters, is clear, since it is said that therein “are the way and the path of Jehovah;” therefore by “sea” and by “waters” are meant such things as Jehovah or the Lord is in, which are knowledges of truth in general from the Word, and truths therein; “the sea” meaning such knowledges, and “waters” truths. Knowledges and truths differ in this, that knowledges are of the natural man, and truths of the spiritual man. [14.] In *Jeremiah* :

“Behold, I will plead thy cause, and will revenge thy revenging; that I may dry up the sea” of Babylon, “and make dry her fountain. . . . The sea shall come up upon Babylon, she shall be covered with the multitude of its waves” (li. 36, 42).

By “Babylon” those who profane goods are meant; “the sea of Babylon” means their traditions, which are adulterations of good from the Word; “waves” are falsities from these; their destruction at the last judgment is here described. [15.] In the same,

“A people coming from the north, and a great nation and many kings shall be stirred up from the sides of the earth. . . . Their voice maketh a tumult like the sea, and they ride upon horses” (l. 41, 42).

“A people coming from the north” are those who are in falsities from evil; “great nation” means evils; and “many kings” falsities; “the sides of the earth” are the things outside of the church, and those that are not of the church, for the “earth” means the church; “their voice maketh a tumult like the sea” means falsity from the natural man exalting itself against the truth of the church; “the horses upon which they ride” are reasonings from the fallacies of the senses. [16.] In the same,

“Jehovah giveth the sun for light by day, the ordinances of the moon and stars for light by night, stirring up the sea so that the waves thereof roar” (xxxii. 35).

“The sun from which is the light of day” signifies the good of celestial love, from which is perception of truth; “the ordinances of the moon and stars, from which is the light by night,” signify truths from spiritual good and from knowledges, by which there is intelligence; “the sea that is stirred up, and the waves that roar,” signify the generals of truth in the natural man, and things known (*scientifica*). [17.] In *Isaiah* :

“The wicked are like the troubled sea when it cannot rest, but its waters cast up filth and mud” (lvii. 20).

“The troubled sea which is like the wicked,” signifies reasonings from falsities; “the waters that cast up filth and mud” signify the falsities themselves, from which come evils of life and falsities of doctrine. [18.] In *Ezekiel*:

“I will stretch out Mine hand upon the Philistines, and I will cut off the Chorethites, and destroy the remnant of the sea coast” (xxv. 16).

“The Philistines” signify those who are in the doctrine of faith alone, and “the remnant of the sea coast” that shall be destroyed, signifies all things of truth. [19.] In *Hosea*:

“I will not return to destroy Ephraim. . . . They shall go after Jehovah; . . . and sons from the sea shall draw near with honor, with honor shall they come as a bird out of Egypt, and as a dove out of the land of Assyria” (xi. 9-11).

“Ephraim” signifies the church in respect to the understanding of truth; “sons from the sea,” who shall draw near, signify truths from a common fountain, which is the Word; “a bird out of Egypt” signifies knowledge (*scientificum*) agreeing; and “a dove out of the land of Assyria” signifies the rational. [20.] In *Zechariah*:

“In that day living waters shall go out from Jerusalem; part of them to the eastern sea, and part of them to the hinder sea” (xiv. 8).

“Living waters from Jerusalem” signify truths from a spiritual origin in the church, which are the truths that are received by man when he is enlightened by the Lord while he is reading the Word. “Jerusalem” is the church in respect to doctrine, the “sea” signifies the natural man, into which those things that are in the spiritual man descend; the “eastern sea” signifies the natural man in respect to good; and the “hinder sea” the natural man in respect to truth; and as the natural man is in generals of truth, “sea” also signifies the generals of truth. [21.] He who knows nothing about the spiritual man, and the truths and goods that are therein, may suppose that the truths that are in the natural man, called knowledges and things known (*scientifica*), are not merely the generals of truth, but are all there is of truth with man. But let him know that the truths in the spiritual man, from which those are that are in the natural, are incomparably more numerous; but these truths in the spiritual man do not come to the perception of the natural man until he enters the spiritual world,

which is after death; for then man puts off the natural and puts on the spiritual. That this is so can be seen from this fact alone, that angels, although they are from the human race, are in intelligence and wisdom ineffable as compared with man. (That angels are from the human race, see the *The Last Judgment*, n. 14-22, and 23-27.) [22.] As the "sea" signifies the generals of truth, the great vessel, which was for general washing, was called "the brazen sea" (1 *Kings* vii. 23-26); for the "washings" represented purifications from falsities and evils, and "waters" signify truths, by which purifications are effected; and as all truths are from good, the containing vessel was made of brass, and was therefore called "the brazen sea," for brass signifies good. Spiritual purification, which is purification from falsities and evils, is there fully described by the measurements of that vessel, and by the bases thereof, interpreted in a spiritual sense. From what has been brought forward it can be seen that "sea" signifies the generals of truth or knowledges of truth together and collectively. But what further is signified by "sea" will be shown in the explanation of what follows, for "sea" is used in various senses

(as in *Apoc.* v. 13; vii. 1-3; viii. 8, 9; x. 2, 8; xii. 12; xiii. 1; xiv. 7; xv. 2; xvi. 3; xviii. 17, 19, 21; xx. 13; xxi. 1).

VERSES 6 (*last part*), 7, 8.

276. "And in the midst of the throne and around the throne were four animals, full of eyes before and behind. And the first animal was like a lion, and the second animal like a calf, and the third animal had a face like a man, and the fourth animal was like a flying eagle. And the four animals, each by itself, had six wings round about, and they were full of eyes within, and they had no rest day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come."

"And in the midst of the throne and around the throne were four animals, full of eyes before and behind" signifies the Lord's guard and providence that the interior heavens be not approached except by good of love and charity, that lower things depending thereon may be in order [n. 277].

7. "And the first animal was like a lion" signifies the appearance, in outmosts, of Divine truth going forth from the Lord in respect to power and efficiency [n. 278]; "and the second animal like a calf" signifies the appearance, in outmosts, of Divine good in respect to protection [n. 279]; "and the third animal had a face like a man" signifies the appearance, in outmosts, of the Divine guard and providence in respect to wisdom [n. 280]; "and the fourth animal was like a flying eagle" signifies the appearance, in outmosts, of the Divine guard and providence in respect to intelligence and clear vision on every side [n. 281, 282].

8. "And the four animals, each by itself, had six wings round about," signifies appearance of the spiritual Divine on all sides about the celestial Divine [n. 283]; "and they were full of eyes within" signifies Divine providence and guard [n. 284]; "and they had no rest day and night, saying,

Holy, holy, holy," signifies that which is most holy going forth from the Lord [n. 285]; "*Lord God Almighty, who was, and who is, and who is to come,*" signifies the infinite and eternal [n. 286].

277[a]. "*And in the midst of the throne and around the throne were four animals, full of eyes before and behind,*" signifies the Lord's guard and providence that the interior heavens be not approached except by good of love and charity, that lower things depending thereon may be in order.—This is evident from the signification of "from the midst of the throne," as meaning from the Lord, for the "One sitting upon the throne" was the Lord (see above, n. 268); also from the signification of "around the throne," as meaning the interior or higher heavens, for these are most nearly around the Lord; also from the signification of "four animals," which were cherubim, as meaning Divine guard and providence that interior or higher heavens be not approached except by good of love and charity (of which in what follows); also from the signification of "eyes," of which they were full before and behind, as meaning the Lord's Divine providence; for "eyes," in reference to man, signify the understanding, which is his internal sight; but when "eyes" are attributed to God, they signify Divine providence (see above, n. 68, 152). And since "eyes" here signify the Lord's Divine providence that the higher heavens be not approached except by good of love and of charity, these cherubim were seen "full of eyes before and behind." On this providence of the Lord, lower things, that is, the lower heavens and also the church on earth, depend, that they may be in order, because the influx of the Lord is both immediate from Himself, and mediate through the higher heavens into the lower heavens and into the church; consequently unless the higher heavens were in order the lower could not be in order. (On this influx see *The Doctrine of the New Jerusalem*, n. 277, 278.) [2.] That by "the four animals" cherubim are meant is evident in *Ezekiel*, by whom like things were seen at the river Chebar, which are described by him in chap. i. and in chap. x., and in the latter called "cherubim" (1, 2, 4-9, 14, 16, 18, 19), and it is said of them,

"The cherubim mounted up; these are the animals that I saw by the river Chebar. . . . These are the animals that I saw under the God of Israel by the river Chebar; and I knew that they were the cherubim" (x. 15, 20).

These "four animals, that were cherubim," are thus described by the same prophet:

Near the river Chebar "appeared the likeness of four animals. This was their aspect: they had the likeness of a man, and each

one had four faces, and each one of them had four wings This was the likeness of their faces: the four had the face of a man and the face of a lion on the right side, and the four had the face of an ox on the left side, the four also had the face of an eagle. . . . Their appearance was like burning coals of fire, like the appearance of lamps; the same went up and down among the animals, so that the fire was bright, and out of the fire went forth lightning. . . . Over the heads of the animals was a firmament, of the appearance of a wonderful crystal. . . . Above the firmament which was over their head was the appearance of a sapphire stone, the likeness of a throne; and upon the likeness of the throne was the likeness as the appearance of a man upon it. . . . From the appearance of his loins and downwards I saw as it were an appearance of fire, and it had brightness round about, as the appearance of a bow that is in the cloud; . . . so was the appearance of the brightness of Jehovah; this appearance was the likeness of the glory of Jehovah round about" (i. 5, 6, 10, 13, 22, 26-28).

By these representatives the Divine of the Lord in the higher heavens, and His providence that they be not approached except by good of love and charity, are described; and in this description are contained all the things that are mentioned in this chapter of the *Apocalypse* respecting the arrangement of the heavens, and signified by "the throne on which was One sitting in aspect like a jasper stone and a sardius;" also by the "rainbow round about the throne," by the "lamps of fire burning before the throne," and other things which it is not necessary therefore to explain here in detail. [3.] It shall now be shown merely that "cherubim" in the Word signify the guard and providence of the Lord that the higher heavens be not approached except by good of love and charity, that lower things may be in order. This is plainly seen by the cherubim placed before the garden of Eden, when man was driven from it, which are thus described in Moses:

When Jehovah God "had driven out the man, He made to dwell on the east of Eden the cherubim, and the flame of a sword turning every way, to guard the way of the tree of life" (*Gen.* iii. 24).

What is meant by the "man" and "his wife" in these chapters may be seen explained in the *Arcana Caelestia*, namely, that "man" here means the most ancient church, which was a celestial church; and a celestial is distinguished from a spiritual church in this, that a celestial church is in good of love to the Lord, a spiritual in good of charity towards the neighbor (see *Heaven and Hell*, n. 20-28). Of the men who constitute these two churches on the earth the two higher heavens are formed. When, therefore, the celestial church, which was the most ancient and first church on this earth, declined and began to recede from the good of love, it is said that "cherubim were made to dwell on the east of Eden, and

the flame of a sword turning every way, to guard the way of the tree of life." The "east of Eden" signifies where the good of celestial love enters; "the flame of a sword turning every way" signifies truth from that good, protecting; and "the tree of life" signifies the Divine that is from the Lord in the higher heavens, which is the good of love and charity and heavenly joy therefrom. From this it is clear that "cherubim" signify guards that these heavens be not approached except by good of love and charity; for this reason they are also said "to guard the way of the tree of life." (That the "east" signifies good of love, see *A.C.*, n. 1250, 3708; that "Eden" signifies wisdom therefrom, n. 99, 100; that "sword" signifies truth combating against falsity and dispersing it, thus truth protecting, above, n. 73, 131[*a*]; that "flame" signifies truth from celestial good, *A.C.*, n. 3222, 6832, 9570; that "the tree of life" signifies good of love from the Lord and the heavenly joy therefrom, see above, n. 109, 110.)

[*b.*] [4.] Because of this signification of "cherubim," two cherubim of solid gold were placed upon the mercy-seat over upon the ark, thus described in Moses:

"Thou shalt make cherubim, of solid gold thou shalt make them, from the two ends of the mercy-seat; . . . out of the mercy-seat thou shalt make the cherubim. And the cherubim shall spread out their wings upwards, covering the mercy-seat with their wings . . . ; towards the mercy-seat shall be the faces of the cherubim. And thou shalt put the mercy-seat upon the ark. . . . And there I will meet with thee, and I will commune with thee . . . between the two cherubim" (*Exod.* xxv. 18-22; xxxvii. 7-9).

The "ark" and the "tabernacle" represented the higher heavens; the "ark," in which was the testimony or law, represented the inmost or third heaven; the "holy place," which was without the vail, the middle or second heaven; the "mercy-seat" hearing and reception of all things of worship which are from good of love and charity; the "cherubim" guards; and the "gold," of which they were made, good of love. From this it is clear that the "two cherubim" represented guards that the higher heavens be not approached except by good of love and charity. (That the "tabernacle" in general represented heaven where the Lord is, see *A.C.*, n. 9457, 9481, 10545; the "ark" the inmost or third heaven, n. 3478, 9485; the "testimony (or law) in the ark," the Lord in respect to the Word, n. 3382, 6752, 7463; the "holy place," that was without the vail, the middle or second heaven, n. 3478, 9457, 9481, 9485, 9594, 9596, 9532; the "mercy-seat," the hearing and reception of all things of worship that are from the good of love and charity from the Lord, n. 9506; and "gold" good of love, n. 113, 1551, 1552, 565^c, 6914, 6917, 9510, 9874, 9881.) [5.] Because "cherubim" signified those guards,

There were cherubim also upon the curtains of the holy place and upon the vail (*Exod.* xxvi. 1, 31).

And for the same reason Solomon made in the oracle of the temple cherubim of olive wood, and set them in the midst of the inner house, and overlaid them with gold, and also carved all the walls of the

house round about with carved figures of cherubim, and also the doors (1 *Kings* vi. 23-29, 32-35).

The "temple" also signified heaven and the church, and its "oracle" the inmost of heaven and the church. The "olive wood," of which the cherubim were made, signifies good of love; likewise the "gold" with which they were overlaid. The "walls" on which the cherubim were engraved, signify the outmosts of heaven and of the church, and the "cherubim" thereon signify guards. The "doors," on which also there were cherubim, signify entrance into heaven and the church. From this it is clear that "cherubim" signified guards that heaven be not approached except by good of love and charity. And as "cherubim" signified such guards they also signify the Lord's Divine providence, for these guards are from the Lord, and are His Divine providence. (That the "temple" and "house of God" signify heaven and the church, see above, n. 220; the "oracle" therefore signifies the inmost of these. That "olive wood" signifies good of love, see *A.C.*, n. 886, 3728, 4582, 9780, 9954, 10261; likewise "gold," see above, n. 242. That "doors" signify approach and admission, see also above, n. 248.) [6.] The new temple is likewise described as ornamented with cherubim, of which in *Ezekiel*:

"There were made cherubim and palm trees, so that a palm tree was between a cherub and a cherub: . . . thus it was made through all the house round about, from the ground unto above the door were cherubim and palm trees made; and the wall of the temple" (xli. 18-20).

"Palm tree" signifies spiritual good which is the good of charity (see *A.C.*, n. 8369). [7.] Since Divine truth from Divine good is what protects, the king of Tyre is called a "cherub;" for "king" signifies Divine truth, and "Tyre" knowledges; therefore the "king of Tyre" signifies intelligence, of whom it is thus written in *Ezekiel*:

Thou, King of Tyre, "hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou cherub, the spreading out of one that protects, I have set thee on God's mountain of holiness; thou hast walked in the midst of the stones of fire. Thou wast perfect in thy ways in the day that thou wast created" (xxviii. 12-15).

(That "king" signifies Divine truth, see above, n. 31[*δ*]; and "Tyre" knowledges, *A.C.*, n. 1201. That "precious stones" signify truths and goods of heaven and the church, see n. 9863, 9865, 9868, 9873, 9905, which are called "stones of fire" because "fire" signifies good of love, see n. 934, 4906, 6314, 5215, 6832.) Because the "king of Tyre" signifies intelligence from Divine truth, and this guards or protects, the king of Tyre is called "a cherub, the spreading out of one that protects." [8.] Since the higher heavens cannot be approached except by good of love and charity, that is, cannot be approached by worship and by prayers, except such as proceed from that good, therefore the Lord spoke

with Moses and Aaron when they entered the holy place between the two cherubim that were upon the ark (*Exod.* xxv. 22). This also is made evident in Moses :

“When Moses went into the tent of meeting, . . . he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim” (*Num.* vii. 89).

Because it is the Divine going forth from the Lord that provides and guards, it is said of the Lord that

“He sitteth upon the cherubim” (*Isa.* xxxvii. 16; *Psalms* xviii. 9, 10; lxxx. 1; xcix. 1; 1 *Sam.* iv. 4; 2 *Sam.* vi. 2).

[9.] Since the arrangement of all things for judgment is treated of in this chapter, the cherubim also are here treated of, that is, the Lord's guard and providence that the higher heavens be not approached except by good of love and charity; for unless this had been done before the judgment, the veriest heavens, in which true angels are, would have been endangered, because those heavens that were about to perish (see *Apoc.* xxi. 1) were not in good of love and charity, but only in some truths. For there were there from the Christian world those who were in the doctrine of faith alone, which some had confirmed by a few passages from the Word, and had thus obtained some conjunction with the lowest heaven; but this conjunction was broken when the heaven called the former heaven (*Apoc.* xxi. 1) passed away. It was then ordered by the Lord that hereafter no one shall be conjoined with the heavens unless he be in good of love to the Lord and in charity towards the neighbor. This is what is specifically meant by the things that now follow in this chapter. Whoever, therefore, believes that the heavens can hereafter be approached by the worship and prayers of those who are in faith alone, and not also in good of charity, is greatly mistaken. The worship of such is no longer received, nor are their prayers heard, but attention is directed only to their life's love. Those, therefore, in whom love of self and the world rules, no matter how much they may be in external worship, are conjoined to the hells, and are taken there after death, and not previously to a heaven that is to perish, as was the case in times past.

278[a]. [*Verse 7.*] “*And the first animal was like a lion*” signifies *the appearance, in outmosts, of Divine truth going forth from the Lord in respect to power and efficiency.*—This is evident from the signification of “lion,” as meaning Divine truth going forth from the Lord in respect to power and efficiency (of

which in what follows). It means appearance in outmosts because the cherubim were seen as animals, and this first one like a lion. It is said *in outmosts*, because that appearance was before John when he was in the spirit, and he then saw all things in outmosts, in which Divine celestial and Divine spiritual things are variously represented, now by gardens and paradises, now by palaces and temples, now by rivers and waters, now by living creatures of various kinds, such as lions, camels, horses, oxen, bullocks, sheep, lambs, doves, eagles, and many others. Like things were seen by those prophets through whom the Word was written, in order that the Word in its outmosts, which are the things contained in the sense of the letter, might consist of such things as exist in the world, which might be representations and correspondences of celestial and spiritual things, and thus might serve as a basis or foundation to the spiritual sense. For this reason the cherubim (which signify the guard and providence of the Lord that the higher heavens be not approached except by good of love and charity) were seen by John and by Ezekiel, in respect to their faces, as animals.

[b.] Since it is the Lord who guards and provides, and this by Divine truth and Divine good, thus by His Divine wisdom and intelligence, four animals were seen, which were like a lion, a calf, a man, and an eagle; for thus by "lion" Divine truth in respect to power was represented, by "calf" Divine good in respect to protection, by "man" Divine wisdom, and by "eagle" Divine intelligence; which four things are included in the Lord's Divine providence in its guarding the higher heavens, that they be not approached except by good of love and charity. [2.] That a "lion" signifies Divine truth going forth from the Lord in respect to power is evident from passages in the Word in which "lion" is mentioned; as for example, in Moses,

"Judah is a lion's whelp; from the prey, my son, thou art gone up: he couched, he lay down. . . . as an old lion; and who shall rouse him up?" (*Gen. xlix. 9.*)

"Judah" here signifies the Lord's celestial kingdom, where all are in power from the Lord through Divine truth; this power is meant by a "lion's whelp," and by an "old lion:" "the prey from which he goeth up" signifies the dispersion of falsities and evils; "to couch" signifies to put oneself into power; "lying down" signifies to be in security from every falsity and evil; therefore it is said, "Who shall rouse him up?" (That "Judah" in the Word signifies the celestial kingdom of the Lord, see *A.C.*, n. 3654, 3881, 5603, 5782, 5363; 1412

"prey," in reference to that kingdom and to the Lord, signifies the dispersion of falsities and evils, and rescue and deliverance from hell, n. 6368, 6442; that "couching," in reference to a lion, signifies to put oneself into power, n. 6369; and that "lying down" signifies a state of security and tranquillity, n. 3695.) [3.] In the same,

"At this time it shall be said to Jacob and to Israel, What hath God wrought? Behold the people riseth up as an old lion, and as a young lion doth he lift himself up; he shall not lie down until he eat of the prey" (*Num.* xxiii. 23, 24).

And in the same,

"He coucheth, he lieth down . . . as an old lion; who shall rouse him up? Blessed is he that blesseth thee, and cursd is he that curseth thee" (*Num.* xxiv. 9).

This is said of "Jacob and Israel," who signify the Lord's spiritual kingdom; their power is described by an "old lion" and a "young lion," rising, lifting himself up, and couching; dispersion of falsities and evils is signified by "eating of the prey," and a state of security and tranquillity by "he lieth down, who shall rouse him up?" (That "Jacob" and "Israel" in the Word signify the Lord's spiritual kingdom, see *A. C.*, n. 4286, 4570, 5973, 6426, 8805, 9340; what the Lord's celestial kingdom is, and what His spiritual kingdom is, see *Heaven and Hell*, n. 20-28.) That "to couch" is to put oneself into power; that "prey" and "spoil" mean dispersion of falsities and evils; and that "lying down" means a state of security and tranquillity, when these things are said of a lion, see just above. [4.] In *Nahum*:

"Where is the dwelling of the lions, and the feeding place of the young lions? where walked the lion, the old lion, the lion's whelp, and none maketh them afraid?" (ii. 11.)

Here also "lions" signify those who are in power through Divine truth; their "dwelling" signifies where there are such in the church; their "feeding place" signifies knowledges of truth and good; their "walking and none making them afraid" signifies their state of security from evils and falsities. [5.] In *Micah*:

"The remnant of Jacob shall be in the midst of many peoples, as dew from Jehovah, as the drops upon the grass. . . . As a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he go through shall tread down and tear in pieces so that none delivereth, thine hand shall be lifted up above thine enemies, and all thine adversaries shall be cut off" (v. 7-9).

The "remnant of Jacob" signifies the truths and goods of the church; "dew from Jehovah" signifies spiritual truth; "drops upon the grass" natural truth; "a lion among the beasts of the forest," and "a young lion among the flocks of sheep," and "treading down and tearing, and none delivering," signify power over

evils and falsities; because of this signification it is said, "thine hand shall be lifted up above thine enemies, and all thine adversaries shall be cut off;" for "enemies" signify evils, and "adversaries" falsities (see *A.C.*, n. 2851, 8289, 9314, 10481). [6.] In *Isaiah*:

"The Lord said, Go set a watchman, who may look and announce. And he saw a chariot, a pair of horsemen, an ass chariot, a camel chariot; and he hearkened a hearkening; . . . as a lion upon a watch tower he cried out, O lord, I stand continually in the daytime, and I am set upon my guard whole nights: . . . Babylon is fallen, is fallen" (xxi. 6-9).

This treats of the coming of the Lord and a new church at that time. "A lion upon the watch tower" signifies the Lord's guard and providence; therefore it is said, "I stand continually in the daytime, and I am set upon my guard whole nights." A "chariot" and a "pair of horsemen" signify doctrine of truth from the Word; "hearkening a hearkening" signifies a life according to that doctrine. (That "chariot" signifies doctrine of truth, see *A.C.*, n. 2761, 2762, 5321, 8029, 8215; that "horseman" signifies the Word in respect to understanding, see n. 2761, 6401, 6534, 7024, 8146, 8148.) [7.] In the same,

"Like as a lion and a young lion roareth over his prey when a multitude of shepherds goeth out against him, . . . so shall Jehovah come down to fight upon Mount Zion and upon the hill thereof" (xxx. 4).

Here Jehovah is compared to "a roaring lion," because a "lion" signifies power to lead from hell, or from evils, and to "roar" signifies defence against evils and falsities; therefore it is said, "so shall Jehovah come down to fight upon Mount Zion and upon the hill thereof," "Mount Zion and the hill thereof" meaning the celestial church and the spiritual church; and "the prey over which the lion and the young lion roar" signifying deliverance from evils, which are from hell. [8.] To "roar," when attributed to a lion, has the same signification in *Hosea*:

"I will not return to destroy Ephraim. . . . They shall go after Jehovah as a lion roareth" (xi. 9, 10).

In *Amos*:

"The lion hath roared, who can but fear? the Lord Jehovah hath spoken, who can but prophesy?" (iii. 8.)

In the *Apocalypse*:

"The angel cried with a great voice, as a lion roareth" (x. 3).

In David:

"The lions roaring after their prey and seeking their food from God. The sun ariseth, they gather themselves together and lie down in their dwellings" (*Psalms* civ. 21, 22).

These words in David describe the state of the angels of heaven when they are not in a state of intense love and of wisdom therefrom, and when they return into that state; the former state is described by "lions roaring after their prey, and seeking their food from God;" the latter state by "the sun ariseth, they gather themselves together and lie down in their dwellings." By the "lions" the angels of heaven are meant; their "roaring" means desire; "prey" and "food" mean the good which is of love and the truth which is of wisdom; "the sun arising" means the Lord in respect to love and wisdom therefrom; "gathering themselves together" means returning into a celestial state; and "lying down in their dwellings," a state of tranquillity and peace. (Of these two states of the angels in heaven see *Heaven and Hell*, n. 154-161.)

[*c.*] [*9.*] Because Jehovah is compared to a lion from Divine truth in respect to power, the Lord is called a "lion" in the *Apocalypse*:

"Behold, the lion that is of the tribe of Judah, the root of David, hath overcome" (v. 5).

And because all power is from the Lord through Divine truth, this also is signified by "a lion;" as in Moses:

"Of Gad he said, Blessed is he who hath given breadth to Gad; as a lion he dwelleth, he teareth the arm, yea, the crown of the head" (*Deut.* xxxiii. 20).

"Gad" in the highest sense signifies omnipotence, and therefore in the representative sense the power that is of truth (see *A.C.*, n. 3934, 3935); therefore it is said, "Blessed is he who hath given breadth to Gad," for "breadth" signifies truth (*A.C.*, n. 1613, 3433, 3434, 4482, 9487, 10179; that all power is from Divine truth, see *Heaven and Hell*, in the chapter on The Power of the Angels in Heaven, n. 228-233). [*10.*] Because a "lion" signifies power, in the lamentation of David over Saul and Jonathan it is said,

"Saul and Jonathan were lovely. . . . they were swifter than eagles, they were stronger than lions" (2 *Sam.* i. 23).

"Saul" here as king, and "Jonathan" as the son of a king, mean truth protecting the church, since the doctrine of truth and good is here treated of, for that lamentation was written "to teach the sons of Judah the bow" (verse 18); and "bow" signifies that doctrine (see *A.C.*, n. 2686, 2709, 6422). [*11.*] Because "the kings of Judah and Israel" represented the Lord in respect to Divine truth, and because a "throne" represented judgment, which is effected according to Divine truth, and because "lions" represented power, guard, and protection against falsities and evils,

near the two stays of the throne built by Solomon there were two lions, and twelve lions on the six steps on the one side and on the other side (1 *Kings* x. 18-20). From all this it can be seen what "lions" in the Word signify when the Lord, heaven, and the church are treated of. "Lions" in the Word signify also the power of falsity from evil by which the church is destroyed and devastated. As in *Jeremiah*:

"The young lions roar against him, they utter their voice, they reduce the land to wasteness" (ii. 15).

In *Isaiah*:

A nation "whose arrows are sharp, and all his bows bent, the hoofs of his horses are accounted as rock, . . . his roaring like that of a lion, he roareth like a young lion, and he growleth and seizeth the prey" (v. 28, 29).

Besides many other places

(as in *Isa.* xi. 6; xxxv. 9; *Jer.* iv. 7; v. 6; xii. 8; l. 17; li. 38; *Ezek.* xix. 3, 5, 6; *Hos.* xiii. 7, 8; *Joel* i. 6, 7; *Psalms* xvii. 12; xxii. 13; lvii. 4; lviii. 6; xci. 13).

279[a]. "And the second animal like a calf" signifies the appearance, in outmosts, of Divine good in respect to protection.—This is evident from the signification of a "calf," or "bullock," as meaning the good of the natural man, and specifically his good of innocence and charity; and because it means the good of the natural man it also means the good of the lowest heaven, for this heaven is spiritual natural (see *Heaven and Hell*, n. 29-31); and as this good is there, there is a guard or protection that the higher heavens be not approached except by good of love and charity; this is why one cherub was like a calf. That this appearance was in outmosts, see just above (n. 278[a]). A "calf" or "bullock" signifies the good of the natural man, because animals from the herd signified affections for good and truth in the external or natural man; and those from the flock signified affections for good and truth in the internal or spiritual man. Those from the flock were lambs, she-goats, sheep, rams, and he-goats; those from the herd were oxen, bullocks, and calves. [2.] That "bullocks" and "calves" signify the good of the natural man is evident from passages of the Word where they are mentioned. First from the description of the feet of the cherubim in *Ezekiel*:

"Their foot was straight and the sole of their feet like the sole of a calf's foot, and they sparkled like the appearance of burnished brass" (i. 7).

Their foot thus appeared "straight" because the cherubim repre-

sented the Divine guard of the Lord, and the feet and soles of the feet represented the same in outmosts, that is, in the spiritual natural heaven and the natural world; for "feet" in general signify the natural; a "straight foot" the natural in respect to good; "the sole of the foot" the outmost of the natural; "burnished brass" also signifies good in the natural. From this it is clear that good in the natural is signified by a "calf," and that in this is the outmost good that guards and protects lest the heavens be approached except through good of love and charity. (That "feet" signify the natural, see *A.C.*, n. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5327, 5328; that that which is to the right signifies the good from which is truth, n. 9604, 9736, 10061; therefore a "straight foot" signifies the natural in respect to good. That "palms," "soles," and "hoofs," signify outmosts in the natural, see n. 4938, 7729; and that "burnished brass" signifies natural good, see above, n. 70.) [3.] In *Hosca*:

"Return ye to Jehovah; say unto Him, Take away all iniquity, and accept good, and we will pay back the bullocks of our lips" (xiv. 2).

What it is to "pay back the bullocks of the lips" no one can know unless he knows what "bullocks" and what "lips" signify; they mean evidently confession and thanksgiving from a good heart; but it is thus expressed because "bullocks" signify external good, and "lips" doctrine; therefore "paying back the bullocks of the lips" signifies to confess and give thanks from the goods of doctrine. (That "lips" signify doctrine, see *A.C.*, n. 1286, 1288.) [4.] In *Amos*:

"Ye draw the habitation of violence near; they lie upon beds of ivory, . . . and eat the lambs out of the flock, and the calves out of the midst of the stall" (vi. 3, 4).

Here those who have an abundance of knowledges of good and truth and yet lead an evil life are treated of; "to eat the lambs out of the flock" signifies to imbibe knowledges of internal good or of the spiritual man; and "to eat the calves out of the midst of the stall" signifies to imbibe knowledges of external good or of the natural man; and "to draw the habitation of violence near" is to live a life contrary to charity. [5.] In *Malachi*:

"Unto you that fear My name shall the Sun of righteousness arise and healing in His wings; that ye may go forth, and grow up as fatted calves" (iv. 2).

The "Sun of righteousness that shall arise to them that fear the name of Jehovah" signifies good of love; and "healing in His wings" signifies truth of faith; therefore "to go forth, and grow up as fatted calves," signifies increase of all good, "fatted" and "fat" signifying good. [6.] In *Luke*:

The father said of the prodigal son who returned penitent in heart, "Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it, that we may eat and be merry" (xv. 22, 23).

He who is acquainted only with the sense of the letter might suppose that no deeper meaning is contained in this than appears in that sense, when yet every particular involves heavenly things; as that they should "put on him the best robe," that they should "put a ring on his hand, and shoes on his feet," that they should "bring forth the fatted calf, that they might eat and be merry." By the "prodigal son" those who are prodigal of spiritual riches, which are knowledges of truth and good, are meant; his returning to his father, and his confession that he was not worthy to be called his son, signifies penitence of heart and humiliation; the "best robe" with which he was clothed, signifies general and primary truths; the "ring" on the hand signifies the conjunction of truth and good in the internal or spiritual man; "the shoes on the feet" signify the same in the external or natural man; and both signify regeneration; the "fatted calf" signifies the good of love and charity; and "to eat and be merry" signifies consociation and heavenly joy. [7.] In *Jeremiah*:

"I will give the men that have transgressed My covenant, who have not established the words of the covenant which they made before Me, the covenant of the calf, which they cut in twain that they might pass between the parts thereof, the princes of Judah, and the princes of Jerusalem, the royal ministers and the priests, and all the people of the land, which passed between the parts of the calf, I will even give them into the hands of their enemies, . . . that their carcase may be for food to the bird of the heavens" (xxxiv. 18-20).

What is meant by "the covenant of the calf," and by "passing between its parts," no one can know without knowing what a "covenant" signifies, and a "calf," and its being "cut in twain;" what is meant by "the princes of Judah and of Jerusalem," by the "royal ministers," the "priests," and the "people of the land." Some heavenly arcanum is evidently meant; and it can be understood when it is known that a "covenant" means conjunction; a "calf" good, a "calf cut in twain" good proceeding from the Lord on the one hand, and good received by man on the other, which is the source of conjunction; and that "the princes of Judah and of Jerusalem, the royal ministers, the priests, and the people of the land," mean the goods and truths of the church; and that "to pass between the parts" means to conjoin. When these things are known, the internal sense of these words can be seen, namely, that there was no conjunction by the goods and truths of the church

with that nation, but disjunction. [8.] Like things are involved in the "covenant of the calf" with Abram, of which in *Genesis* :

Jehovah said to Abram, "Take to thee an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took him all these, and divided them in the midst, and laid each part over against the other ; but the birds divided he not. And the birds of prey came down upon the carcases ; and Abram drove them away. And the sun was at its going down, and a deep sleep fell upon Abram ; and lo, a horror of great darkness fell upon him. . . . And in that day Jehovah made a covenant with Abram" (xv. 9-12, 18).

The "horror of great darkness" that fell upon Abram signified the state of the Jewish nation, which was in the greatest darkness in respect to the truths and goods of the church. This state of that nation is what is prophetically described by "the covenant of the calf, which they cut into two parts, between which they passed."

[b.] Since a "calf" signifies the good of the natural man and its truth, which is knowledge (*scientificum*) ; and since the natural man and its knowledge (*scientificum*) is signified by "Egypt," in the Word Egypt is called a "she-calf," and a "he-calf," moreover, when they applied the knowledges (*scientifica*) of the church to magical and idolatrous purposes they turned the calf into an idol ; this was why the children of Israel made to themselves a calf in the wilderness, and worshipped it, also why they had a calf in Samaria. [9.] That Egypt was so called can be seen in *Jeremiah* :

"A very fair she-calf is Egypt ; destruction cometh out of the north, and her hirelings in the midst of her are like calves of the stall" (xlv. 20, 21).

Respecting the calf that the children of Israel made to themselves in the wilderness, see *Exod.* xxxii. ; and respecting the "calf of Samaria" (1 *Kings* xii. 25-32), about which is the following in *Hosea* :

"They have made a king, but not by Me ; they have made princes, and I knew it not ; of their silver and their gold have they made them idols, that they may be cut off. Thy calf, O Samaria, hath forsaken thee. . . . For it was from Israel ; the workman made it, and not God ; the calf of Samaria shall be broken in pieces" (viii. 4-6).

This treats of the corrupt explanation of the Word, when the sense of its letter is turned to favor self-love, and the principles of religion derived therefrom. "They have made a king, but not by Me, and they have made princes, and I knew it not," signifies doctrines from self-intelligence, which in themselves are falsities, but which they make to appear as truths ; for "king" signifies truth, and in a contrary sense falsity ; "princes" signify primary

truths, or falsities, which are called principles of religion. "To make idols of their silver and their gold" signifies to pervert the truths and goods of the church, and still to worship them as holy, although as they are from self-intelligence they are destitute of life; "silver" is the truth, and "gold" the good, which are from the Lord; "idols" signify worship from doctrine that is from self-intelligence; "the workman made it, and not God," signifies that it is from the selfhood (*ex proprio*), and not from the Divine; "to be broken in pieces" signifies to be dispersed; which makes clear what is signified by the "calf of Samaria." Because "calves" signified the good of the natural man, calves were sacrificed

(see *Exod.* xxix. 11, 12 seq.; *Lev.* iv. 3 seq., 13 seq.; viii. 15 seq.; ix. 2; xvi. 3; xxiii. 18; *Num.* viii. 8 seq.; xv. 24; xxviii. 19, 20; *Judges* vi. 25-29; 1 *Sam.* i. 25; xvi. 2; 1 *Kings* xviii. 23-26, 33):

for all the animals that were sacrificed signified the goods of the church of various kinds.

280[a]. "And the third animal had a face like a man" signifies the appearance in outmosts of the Divine guard and providence in respect to wisdom.—This is evident from the signification of "the face of a man," as meaning affection for truth, "face" signifying affection, and "man" the recipient of Divine truth; and because man's rational is from this, "man" signifies wisdom; for man was created that he might be rational and wise; by this he is distinguished from the brute animals; for this reason "man" in the Word signifies wisdom. "Man" signifies both affection for truth and wisdom, because affection for truth and wisdom act as one; for he who is in a spiritual affection for truth, that is, who is affected by truth, or who loves truth because it is truth is conjoined to the Lord, since the Lord is in His own truths, and is His truth with man; from this man has wisdom, and from this it is that man is a man. Some suppose that man is a man by reason of his face and body, and that by these he is distinguished from beasts, but they are in an error; man is a man by reason of his wisdom, consequently so far as any one is wise so far is he a man. Those, therefore, who are wise, appear in heaven and in the light of heaven as men, with a gracefulness and beauty according to their wisdom; while those who are not wise,—which is true of those who are in no spiritual affection, but merely in natural affection, in which a man is when he loves truth not because it is truth but because he can get by it glory, honor, and gain—these in the light of heaven appear not as men but as monsters in various forms (see *Heaven and Hell*, n. 70, 72, 73-77, 80; and what wisdom is, and what non-wisdom, n. 346-356).

[*b.*] [2.] That “man” in the Word signifies affection for truth and wisdom therefrom, is evident from the following passages. In *Isaiah*:

“Lord, how long? He said, Until cities be laid waste that they may be without inhabitant, and the houses that there may be no man in them, and the land be reduced to a wilderness. Jehovah shall remove man, and deserts shall be multiplied in the midst of the land” (vi. 11, 12).

These things were not said of the devastation of the earth, that there should no longer be cities and houses therein, or that in these there should be no inhabitant or man, but they were said of the devastation of good and truth in the church; “cities” signifying truths of doctrine; “inhabitant” good of doctrine; “houses” the interiors of man which are of his mind; and “man” spiritual affection for truth and wisdom therefrom. This is signified by “the houses shall be laid waste, that there may be no man in them.” The “land” that shall be reduced to a wilderness signifies the church. From this it is clear what is signified by “removing man,” and by “multiplying deserts in the midst of the land;” “desert” signifying where there is no good because there is no truth. [3.] In the same,

“I will make a man (*virum hominem*) more rare than pure gold; even a man than the gold of Ophir” (xiii. 12).

A “man (*virum hominem*)” signifies intelligence, and “man (*hominem*)” wisdom, and that these were about to be at an end is signified by their being “made rare.” Intelligence is distinguished from wisdom by this, that intelligence is understanding from truth such as the spiritual man has, and wisdom is understanding from truth such as the celestial man has, whose understanding is from a will grounded in good. This makes clear what is here signified by “man (*virum hominem*),” and what by “man (*hominem*).” [4.] In the same,

“The inhabitants of the earth shall be burnt up, and few men shall be left” (xxiv. 6).

The “inhabitants of the earth” signify the goods of the church, and these are said “to be burnt up” when loves of self and of the world begin to rule; that spiritual affection for truth and wisdom therefrom will then be at an end is signified by “few men will be left.” [5.] In the same,

“The paths have been laid waste; he that passeth through the way hath ceased: he hath broken the covenant, he hath despised the cities, he regardeth not man” (xxxiii. 8).

This treats of the devastation of the church; “the paths that are

laid waste" and "he that passeth through the way who hath ceased" signify that the goods and truths which lead to heaven are no more; "he hath broken the covenant" signifies no conjunction there with the Lord; "he hath despised the cities" signifies that they reject doctrine; "he regardeth not man" signifies that they make no account of wisdom. [6.] In *Jeremiah*:

"I looked at the earth, when lo, it was waste and empty; and toward the heavens, and their light was not. . . . I beheld, when lo there was no man, and all the birds of the heavens were fled" (iv. 23, 25).

This evidently does not mean the earth, that it was waste and empty, nor the heavens that their light was not, nor that there was not a man on the earth, nor that all the birds of heaven were fled; what is really meant can be seen only from the spiritual sense of the Word. In that sense "earth" signifies the church; that it was "waste and empty" signifies that there is no good and truth in the church; the "heavens," where there is no light, signify the interiors of man's mind which are receptacles of the light of heaven; (the "light" that is not there is Divine truth and wisdom therefrom); therefore it is said, "I beheld, and lo there was no man:" the "birds of heaven" which were fled signify the rational and the intellectual. [7.] In the same,

"Behold the days come, . . . that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast" (xxx. 27).

"The house of Israel and the house of Judah" signify the church in respect to truth and in respect to good; "the seed of man and the seed of beast" signify spiritual affection for truth and natural affection for truth; for where "man and beast" are mentioned in the Word the spiritual and the natural, or the internal and the external, are signified (see *A.C.*, n. 7424, 7523, 7872). [8.] In *Zephaniah*:

"I will consume man and beast; I will consume the bird of the heavens and the fishes of the sea; . . . I will cut off man from the surfaces of the earth" (i. 3).

"To consume man and beast" means to consume spiritual affection for truth and natural affection for truth; "to consume the bird of the heavens and the fishes of the sea" means to consume spiritual truths and natural truths; and "to cut off man from the surfaces of the earth" means to cut off affection for truth and wisdom. [9.] In *Ezekiel*:

"Ye My flock, the flock of My pasture, ye are man; I am your God" (xxxiv. 31).

The "flock of the pasture" signifies spiritual good and truth; the

“pasture” is reception of these from the Lord ; it is therefore said, “ye are man, I am your God,” “man” standing for spiritual affection for truth and wisdom. [10.] In the same,

“Behold, I am with you, and I will look unto you, and ye shall be tilled and sown ; then I will multiply man upon you, the whole house of Israel ; and the cities shall be inhabited, and the waste places shall be builded. . . . I will cause man to walk upon you, My people Israel. . . . Thus the Lord Jehovih hath said, Because ye say, Thou hast been a devourer of man and a bereaver of thy peoples, therefore thou shalt devour man no more,” and thy sword shall not bereave any more ; . . . “the wasted cities shall be full of the flock of man” (xxxvi. 9-14, 38).

The restoration of the church is here treated of ; “Israel” signifies the spiritual church, or the church that is in spiritual good, which is good of charity ; this church is here called “man” from the spiritual affection for truth that constitutes the church ; therefore it is said, “I will multiply man upon you, the whole house of Israel, and I will cause man to walk upon you, My people Israel.” “The flock of man,” of which “the wasted cities shall be full,” signifies spiritual truths of which the doctrines of the church shall be full ; “the sword which shall not bereave any more” signifies that falsity shalt no longer destroy truth. [11.] In the same,

“Thy mother is a lioness, she lay down among lions : . . . one of her whelps rose up, . . . it learned to seize the prey, it devoured men” (xix. 2, 3, 6).

“Mother” means the church, here the church perverted ; falsity of evil destroying truth is signified by “a lioness lying down among lions ;” “her whelp which learned to seize the prey and devoured men” signifies the primary falsity of their doctrine, which destroyed truths and consumed every affection for them. These things were said of the princes of Israel, by whom primary truths are signified, but here, in a contrary sense, primary falsities. [12.] In *Jeremiah* :

“Hazor shall become a dwelling for dragons, a desolation even for ever ; a man (*vir*) shall not dwell there, nor son of man (*hominis*) abide in her” (xlix. 33).

The church that is in falsities and in no truths is here treated of ; “Hazor” signifies knowledges of truth ; knowledges of falsity are signified by “a dwelling for dragons ;” that there is there no truth and no doctrine of truth is signified by “a man (*vir*) shall not dwell there, nor son of man (*hominis*) abide in her,” “man” meaning truth, and “son of man” doctrine of truth. [13.] In the *Apocalypse* :

“He measured the wall” of the holy Jerusalem, “a-hundred-and-forty-four cubits, the measure of a man, which is that of an angel” (xxi. 17).

What this signifies, that “the wall of the holy Jerusalem was a hundred-and-forty-four cubits, and that this was the measure of a man, which is that of an angel,” no one can understand unless he knows what is signified by “the holy Jerusalem,” by its “wall,” by the number “one-hundred-and-forty-four,” likewise by “man,” and by “angel.” “The holy Jerusalem” signifies the church in respect to doctrine; “wall” signifies truth protecting; the number “one-hundred-and-forty-four” signifies all truths from good in the complex; “man” signifies reception of these from affection, and “angel” signifies the same; it is therefore said “the measure of a man, which is that of an angel;” “measure” signifying quality. From this it is clear how these words are to be spiritually understood. (These things may be seen more clearly explained in *The Doctrine of the New Jerusalem*, n. 1.)

[C.] [14.] Because “man” signifies spiritual affection for truth and wisdom therefrom, “man” also signifies the church, because the church with man is a church from spiritual affection for truth and wisdom therefrom. This makes clear what is meant by “man” in the first chapter of *Genesis*, namely, the church that was first on this earth, the most ancient; this is what is meant by “Adam,” that is, “Man.” The establishment of this church is described in the first chapter by the creation of heaven and earth; its intelligence and wisdom by paradise; and its fall by the eating of the tree of knowledge. [15.] But in the highest sense, by “man” is meant the Lord Himself, since from Him are heaven and the church, and spiritual affection for truth and wisdom with each one of those who constitute heaven and the church; therefore in the highest sense the Lord alone is man; and men in both worlds, spiritual and natural, are men so far as they receive from the Lord truth and good, thus so far as they love truth and live according to it. And from this it is that the whole angelic heaven appears as one man, also each society there; moreover, that the angels appear in a complete human form. (See further on this in *Heaven and Hell*, n. 59-67, 68-72, 73-77, 87-102.) [16.] It was on this account that the four cherubim, which signify the guard and providence of the Lord that the higher heavens be not approached except through good of love, were seen as men, although they each had four faces; also that the Lord was seen above them as a Man. That the four cherubim were seen as men is evident in

Ezekiel.

“This was the appearance of the four animals; they had the likeness of a man, but each one had four faces” (i. 5, 6).

Likewise the two cherubim over the mercy-seat had faces like men. That the Lord was seen above the four cherubim as a man is also stated by the same prophet:

“Above the firmament which was over the heads of the cherubim was the appearance of a sapphire stone, the likeness of a throne, and upon the likeness of the throne a likeness as the appearance of a man upon it above” (i. 26).

281[a]. “*And the fourth animal was like a flying eagle*” signifies the appearance in outmosts of the Divine guard and providence in respect to intelligence and clear vision on every side.—This is evident from the signification of “eagle,” as meaning intelligence; here Divine intelligence which is that of the Lord’s guard and providence. “Eagle” means intelligence because intelligence is to be in the light of heaven, and the eagle flies high that he may be in the light and may look about on every side; this is why this face of the cherub appeared “like a flying eagle;” for “to fly” signifies presence and clear vision on every side, and in reference to the Divine it signifies omnipresence. “Eagle” signifies intelligence for this reason also, that the “birds of heaven” signify in a good sense things intellectual and rational, and the eagle especially, because it not only flies high but has keen vision. (That “birds of heaven” signify things intellectual and rational, in both senses, see *A.C.*, n. 745, 776, 866, 988, 991, 3219, 5149, 7441.) [2.] That “eagle” signifies intelligence is evident from the following passages in the Word. In *Ezekiel*:

“A great eagle, great in wings, long in pinions, full of feathers, which had divers colors, came upon Lebanon, and took a twig of a cedar: he plucked off the head of its shoots, and carried it into a land of traffic; and set it in a city of spice-dealers. He took of the seed of the land, and placed it in a field of sowing; he took it to great waters, and placed it carefully; and it sprouted and became a luxuriant vine of low stature, so that its branches looked to him, and the roots thereof were under him: so it became a vine that produced shoots and sent out boughs. There was also another great eagle, great in wings and full of feathers; and behold, this vine did bend its roots toward him, and shot forth its branches toward him, to water him from the beds of its plantation; it was planted in a good field near many waters, to form the bough and to bear fruit that it might be a vine of magnificence” (xvii. 1-8).

The establishment of a spiritual church by the Lord is here treated of, and in the internal sense the process of its establishment or of

the regeneration of the man of that church from beginning to end is described. By the first eagle the process of regeneration of the natural or external man by means of things known (*scientifica*) and knowledges from the Word is described; and by the other eagle the process of regeneration of the spiritual or internal man by means of truths from good is described; therefore the first eagle signifies the intelligence of the natural man, and the second the intelligence of the spiritual man. Let it be explained briefly what these particulars signify. The first eagle is said to have been "great in wings, long in pinions, full of feathers," and this signifies abundance of knowledges (*scientiarum et cognitionum*) of truth and good, from which comes the first intelligence, which is the intelligence of the natural man; it is therefore said that "it had divers colors," for by "divers colors" is signified what relates to knowing (*scientificum et cognitivum*) (see *A.C.*, n. 9688). "It came upon Lebanon, and took a twig of cedar," signifies the reception of some knowledges of truth from the doctrine of the church which is from the Word; for "Lebanon" signifies that doctrine, and "the twig of cedar" knowledges. "He plucked off the head of its shoots, and carried it into a land of traffic," signifies primary knowledges from that doctrine with which things known (*scientiae*) were connected; "the head of the shoots" signifying primary knowledges, and "the land of traffic" the natural man, to which things known belong. "He set it in a city of spice-dealers" signifies among truths from good in the natural man; "spices" signifying truths which are acceptable because from good (see *A.C.*, n. 4748, 5621, 9474, 9475, 10199, 10254). "He took of the seed of the land, and placed it in the field of sowing; he took it to great waters, and placed it carefully," signifies multiplication; "the seed of the land" meaning the truth of the church; "a field of sowing" the good from which it grows; "great waters" knowledges of truth and good; "to place carefully," separation from falsities. "And it sprouted and became a luxuriant vine, . . . so that its branches looked to him, and the roots thereof were under him," signifies the church coming to the birth from the arrangement of the knowledges of truth, and their application to use. "So it became a vine that produced shoots and sent out boughs" signifies the beginning of the spiritual church, and the continual increase of truths. (That "vine" is the spiritual church, see *A.C.*, n. 1069, 6375, 9277.) Thus far the beginning of the church with man, which takes place in the natural or external man has been described: its establishment which takes place in the spiritual or internal man is now described by the other eagle; because this signifies spiritual intelligence, it is said that "the vine

did bend its roots toward him (that is, the eagle) and shot forth its branches toward him;" for "roots" signify things known (*scientiæ*), and "branches" knowledges of truth and good, which are all connected with truths of the spiritual or internal man; without spiritual connection with these man does not become wise at all. The multiplication and fructification of truth from good, thus the increase of intelligence, is described by "the vine was planted in a good field, near many waters, to form the bough and to bear fruit, that it might be a vine of magnificence;" "a good field" is the church in respect to good of charity; "many waters" are knowledges of good and truth; "to form the bough" is to multiply truths; "to bear fruit" is to bring forth goods, which are uses; "a vine of magnificence" is the spiritual church, both internal and external. (But these things, since they are arcana of regeneration and of the establishment of the church with man, can be better understood from what is brought together in *The Doctrine of the New Jerusalem*, from the *Arcana Cœlestia*, On Things Known (*scientiis*) and Knowledges, n. 51; and On Regeneration, n. 183.)

[b.] [3.] That "eagle" signifies intelligence can also be seen in *Isaiah*:

"They that wait upon Jehovah shall renew their strength; they shall mount up with wings as eagles" (xl. 31).

"To mount up with wings as eagles" is ascent into the light of heaven, thus into intelligence. [4.] In David:

'Jehovah, who satisfieth thy mouth, so that thou shalt be renewed like an eagle' (*Psalms* ciii. 5).

"To be renewed like an eagle" is to be renewed in respect to intelligence. [5.] In Moses:

"Ye have seen . . . how I bare you as on eagles' wings, and brought you unto Myself" (*Exod.* xix. 4).

"To bear as on eagles' wings, and to bring," means into intelligence, because into heaven and its light. [6.] In the same,

Jehovah "found him in a desert land, . . . He compassed him about: He instructed him, He kept him as the pupil of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so Jehovah alone leadeth him" (*Deut.* xxxii. 10-12).

This treats of the establishment of the ancient church, and the first reformation of those who were of that church; their first state is meant by "desert land in which Jehovah found them;" "desert land" is where there is no good because there is no truth; their instruction in truths, guarding them from falsities, and the

opening of the interiors of their mind, that they may come into the light of heaven, and thus into an understanding of truth and good, which is intelligence, is described by "the eagle stirreth up her nest, fluttereth over her young, . . . and beareth them on her wings:" comparison is made with the eagle, because "eagle" signifies intelligence. [7.] In 2 *Samuel*:

"Saul and Jonathan. . . swifter than eagles, and stronger than lions" (i. 23).

"Saul" as a king, and "Jonathan" as a king's son, signify the truth of the church; and because intelligence is from truth, and also power, it is said that they were "swifter than eagles, and stronger than lions;" "swiftness" in the Word, in reference to intelligence, signifying affection for truth. For David wrote his lamentation over Saul and Jonathan "to teach the sons of Judah the bow;" and "the sons of Judah" signify the truths of the church, and the "bow" means doctrine of truth combating against falsities. [8.] In *Job*:

"By thy intelligence doth the hawk fly, and stretch her wings toward the south? At thy command doth the eagle mount up and make her nest on high? In the rock she dwelleth and lodgeth; . . . thence she searcheth her food; her eyes behold afar off . . . and where the slain are there is she" (xxxix. 26-30).

Here intelligence is treated of, that no one can procure it from himself or from what is his own (*ex proprio*); therefore it is said, "By thy intelligence doth the hawk fly, and stretch her wings towards the south?" referring to man's leaning himself into the light of intelligence (signified by the "south"), and here, that this is not possible. Intelligence itself, which is of the spiritual man, is described by "the eagle doth mount up, make her nest on high, dwell and lodge in the rock, thence searching her food, and her eyes behold afar off." That no one has such intelligence from himself is signified by "Doth the eagle do this at thy command?" And that nothing but falsities can come from self-intelligence is signified by "where the slain are there is she;" "the slain" in the Word signify those with whom truths have been extinguished by falsities (see *A.C.*, n. 4503). [9.] From this it can be seen what is signified by the Lord's words when the disciples asked Him where the last judgment would be, in *Luke*:

The disciples said, "Where, Lord? He said unto them, Where the bodies are, there will the eagles be gathered together" (xvii. 37).

The "body" here means the spiritual world, where all men are together, both the evil and the good; and "eagles" signify those who are in truths, and also those who are in falsities, thus those who are in true intelligence and those who are in false intelligence. False intelligence is from what is man's own (*ex proprio*), but true intelligence is from the Lord through the Word. [10.] The falsities that are from self-intelligence are also described by "eagles" in the following passages in the Word. In *Jeremiah*:

"Behold he ascendeth as a cloud, and his chariot as a whirlwind, his horses are swifter than eagles. Woe unto us, for we are spoiled" (iv. 13).

This treats of the desolation of truth in the church, and the "cloud" that ascends signifies falsities; "the chariot which is as a whirlwind" signifies doctrine of falsity; their avidity for reasoning against truths and destroying them, and pleasure in it, is signified by "their horses are swifter than eagles," for "swiftness" and "haste" in the Word signify being stirred by affection and passion (see *A.C.*, n. 7695, 7866); and "horses" signify understanding of truth, and in a contrary sense, understanding of falsity or reasoning from falsities against truth (*A.C.*, n. 2760-2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148, 8381); and because "horses" signify this, and "eagles" intelligence, here self-intelligence which is reasoning from falsities, it is said, "their horses are swifter than eagles." [11.] In *Lamentations*:

"Our pursuers were swifter than the eagles of the heavens" (iv. 19).

And in *Habakkuk*:

"His horses are nimbler than leopards, and are fiercer than the evening wolves, that his horsemen may spread themselves; whence his horsemen come from far, they fly as an eagle that hasteth to eat. He cometh all for violence" (i. 8, 9);

here too, "eagle" stands for reasoning from falsities against truths, which is from self-intelligence.

282. Inasmuch as this cherub was like an eagle, and the eagle appeared as flying, it shall be told also what "flying" signifies in the Word. "Flying" signifies oversight and presence, because a bird when it flies looks all about from on high, and thus by its look is present everywhere about. But when "flying" in the Word is attributed to Jehovah, it signifies omnipresence, because omnipresence is infinite oversight and infinite presence. This is why this cherub appeared "like an eagle flying;" for

“cherubim” signify in general the Lord’s providence that the higher heavens be not approached except from good of love and charity; and this cherub signifies Divine intelligence (as was shown just above). [2.] That “flying” in the Word, in reference to the Lord signifies omnipresence, and in reference to men oversight and presence, can be seen from the following passages. In David,

“God rode upon a cherub, He did fly, and was borne upon the wings of the wind” (*Psalms* xviii. 10; 2 *Sam.* xxii. 11).

“He rode upon a cherub” signifies the Divine providence, “and did fly” signifies omnipresence in the spiritual world; “and was borne upon the wings of the wind” signifies omnipresence in the natural world. These words from David can be understood only by the spiritual sense. [3.] In *Isaiah*:

“As birds flying, so will Jehovah of Hosts protect Jerusalem” (xxxix. 5).

Jehovah is said “to protect Jerusalem as birds flying,” for “to protect” signifies Divine Providence in respect to safeguard; “Jerusalem” signifies the church, and “birds flying,” with which comparison is made, signify oversight and presence, and here, as attributed to the Lord, omnipresence. [4.] In the *Apocalypse*:

“I saw and I heard one angel flying in midheaven, saying with a great voice, Woe, woe to the inhabitants of the earth” (viii. 13).

In the same,

“I saw another angel flying in midheaven, having an eternal gospel to proclaim unto the inhabitants of the earth” (xiv. 6).

The first of these angels signifies damnation of all who are in evils; the other angel signifies the salvation of all who are in good; “flying” signifies oversight on every side where they are. [5.] In *Isaiah*:

“All the flocks of Arabia shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee. . . . Who are these that fly as a cloud, and as doves to the windows?” (lx. 7, 8.)

This treats of the Lord’s coming, and the enlightenment of the nations at that time; and “the flocks of Arabia” that shall be gathered together signify knowledges of truth and good; “the rams of Nebaioth” that shall minister signify truths that guide the life according to spiritual affection; “to fly as a cloud and as doves to the windows” signifies examination and scrutiny of truth

from the sense of the letter of the Word; therefore "to fly" signifies oversight; for "cloud" signifies the sense of the letter of the Word, "doves" spiritual affection for truth, and "windows" truth in light. That such is the meaning of these words can be seen by the signification of "flocks of Arabia," "rams of Nebaioth," "cloud," "doves," and "windows." [6.] In David:

"Fearfulness and trembling are come upon me. . . . Then I said, Who will give me a wing like a dove's? I will fly away where I may abide. Lo, I will wander far away; I will lodge in the desert" (*Psalm* lv. 5-7).

This treats of temptation and of distress therewith; "fearfulness and trembling" signify such distress; the inquiry into truth in that state, and consideration whither to turn oneself, is signified by "Who will give me a wing like a dove's? I will fly away where I may abide." "Wing of a dove" means affection for spiritual truth; "to fly away where I may abide" means by that affection to rescue the life from damnation; that as yet there is no hope of deliverance is signified by "Lo, I will wander far away, and will lodge in the desert." [7.] In *Hosea*:

"Ephraim, as a bird shall their glory fly away, . . . yea, if they have brought up sons, then I will make them bereaved of man" (ix. 11, 12).

"Ephraim" signifies the enlightened understanding of those who are of the church; "glory" signifies Divine truth; "to fly away as a bird" signifies absence of it (comparison is made with a bird, because a "bird" signifies the rational and intellectual, as Ephraim does); "if they have brought up sons, then will I make them bereaved of man," signifies that if they have brought forth truths, still they are not at all made wise thereby; for "sons" are truths, and "to make them bereaved of man" is to deprive them of wisdom. [8.] In Moses:

"Ye shall not make to you . . . the form of any animal upon the earth, nor the form of any winged bird that flieth towards heaven" (*Deut.* iv. 16, 17).

This signifies in the internal sense that man must not acquire for himself wisdom and intelligence from self, or from what is his own (*ex proprio*), for "animals that walk upon the earth" signify affections for good, from which is wisdom, and "birds" signify affections for truth, from which is intelligence. That they should not make to themselves the form of these signifies that the things signified are not to be acquired from the man, that is, from what is his own (*ex proprio*). It is said, "the winged bird

that flieth towards heaven," because "winged bird" signifies understanding of spiritual truth, and "to fly towards heaven" signifies the oversight that belongs to intelligence in things Divine. [9.] From all this it can now be seen what is signified by this cherub's appearing "like a flying eagle;" as also what is signified in *Isaiah* by

The seraphim, each of which had six wings; "with twain he covered his face, and with twain he covered his feet, and with twain he did fly (vi. 2);

namely, that the "wings with which he covered his face" signify affection for spiritual truth; the wings "with which he covered his feet" affection for natural truth therefrom; and the wings "with which he did fly" oversight and presence, here omnipresence, because "seraphim" have the same signification as "cherubim," namely, Divine providence in respect to guarding. [10.] "To fly" in reference to man signifies oversight and also presence, because sight is present with the object that it sees; its appearing far away or at a distance is because of the intermediate objects that appear at the same time, and can be measured in respect to space. This can be fully corroborated by things that have existence in the spiritual world. In that world spaces themselves are appearances, arising from the diversity of affections and of thought therefrom; consequently, when any persons or things appear far away, and an angel or spirit desires from intense affection to be with such, or to examine the things that are at a distance, he is at once present there. The same is true of thought, which is man's internal or spiritual sight. Things previously seen thought sees within itself irrespective of space, thus altogether as present. This is why "flying" is predicated of the understanding and of its intelligence, and why it signifies oversight and presence.

283[11]. [Verse 8.] "*And the four animals, each by itself, had six wings round about,*" signifies *appearance of the spiritual Divine on all sides about the celestial Divine.*—This is evident from the signification of the four animals, which were the cherubim, as meaning the Lord's Divine guard and providence that the higher heavens be not approached except by good of love and charity; and as this is the significance of the four animals as regards their bodies, they signify also the celestial Divine (of which presently). It is evident also from the signification of "six wings round about," as meaning the spiritual Divine round about the celestial Divine (of which also presently). The "cherubim"

in respect to their bodies signify the celestial Divine, and in respect to their wings the spiritual Divine; because all things that represent heavenly things signify in respect to their bodies what is essential, and in respect to what is about them what is formal. So man in respect to his body signifies good in essence, and in respect to the encompassing things good in form. Celestial good is good in essence, and spiritual good is good in form; and this for the reason that the will, in which good resides, is the man himself, or the man in essence; while the understanding in which is truth, which is the form of good, is the man derived, thus man in form; this good is round about the other. [2.] But let it be told first what the celestial Divine is, and what the spiritual Divine is. The heavens are divided into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom. They differ in this, that those in the celestial kingdom are in good of love to the Lord, and those in the spiritual kingdom are in good of charity towards the neighbor. So the celestial Divine is the good of love to the Lord, and the spiritual Divine is the good of charity towards the neighbor. Moreover, according to these goods the heavens are arranged; the highest or third heaven consists of those who are in celestial good, or in the good of love to the Lord; and the heaven that is under this, and is called the middle or second heaven, consists of those who are in spiritual good, or in the good of charity towards the neighbor; and as celestial good is good in the highest place, and spiritual good is good in the second place, the latter is round about the former; for that which is above is also within, and that which is below is also without, and what is without is round about. This is why in the Word higher things, and things in the midst, signify things interior; and lower things, and things round about, signify things exterior. Now as each good, the celestial and the spiritual, guards, and as the "animals," that is, the cherubim, in respect to their bodies signify the celestial Divine, and in respect to their wings the spiritual Divine, it is clear that by "the four animals, each by itself, were seen to have six wings round about," the appearance of the spiritual Divine on all sides about the celestial Divine is signified. (But a fuller idea of these things can be had from what is said and shown in *Heaven and Hell*; first, from the chapter where it is shown that The Divine of the Lord makes Heaven, n 7-12; then from the chapter, The Divine of the Lord in Heaven is Love to Him, and Charity towards the Neighbor, n. 13-19; and lastly, in the chapter, Heaven is divided into two Kingdoms, a Celestial Kingdom and a Spiritual Kingdom, n. 20-28.)

[b.] [3.] The cherubim were seen as animals because heavenly things are represented in outmosts in various ways, as can be seen from many passages in the Word; as,

That the Holy Spirit appeared as a dove over Jesus when He was baptized (*Matt.* iii. 16, 17).

And that the Divine of the Lord appeared as a lamb (*Apoc.* v. 6, 8, 13).

And from this the Lord was called a Lamb (*Apoc.* vi. 1, 16; vii. 9, 10, 14, 17; xii. 11; xiii. 8; xiv. 1, 4; xvii. 14; xix. 7, 9; xxi. 22, 23, 27).

There were "four cherubim," and "each had six wings," because "four" signifies celestial good, and "six" spiritual good; for "four" signifies conjunction, and inmost conjunction with the Lord is through love to Him; but "six" signifies participation, and participation with the Lord is by means of charity towards the neighbor. [4.] That "wings" signify the spiritual Divine, which in its essence is truth from good, can be seen from the following passages. In David:

"If ye have lain among the courses, [ye shall have] the wings of a dove covered with silver, and her pinions with the yellow of gold; when Thou, Almighty, dost spread out, kings shall be in it" (*Psalms* lxxviii. 13, 14).

What it means that "those who lie among the courses shall have the wings of a dove covered with silver, and her pinions with the yellow of gold," and that "kings shall be in it when the Almighty spreadeth out," can be understood only from the internal sense; in that sense "to lie among the courses" signifies to live according to the statutes; "the wings of a dove covered with silver" signify spiritual truths; her "pinions with the yellow of gold" signify spiritual good from which are those truths; "the Almighty" signifies a state of temptations; "kings in it" signify truths in that state and after it. "The wings of a dove covered with silver" signify spiritual truths, because "wing" signifies the spiritual, "dove" signifies truth from good, and "silver" the truth itself; "pinions covered with the yellow of gold" signify spiritual good from which are those truths, because "pinions" and "yellow of gold" signify spiritual good from which are truths. "When the Almighty spreadeth out" signifies a state of temptations because "God Almighty" signifies temptations and consolations after them; and as truths from good are implanted in man by temptations it is said, "kings shall be in it," for "kings" signify truth from good (see above, n. 31). [5.] In the same,

"God rode upon a cherub, He did fly, and was borne upon the wings of the wind" (*Psalms* xviii. 10).

"God rode upon a cherub" signifies the Lord's Divine providence; "He did fly" signifies omnipresence in the spiritual world; "He was borne upon the wings of the wind" signifies omnipresence in the natural world; "wings of the wind" are things spiritual, from which are things natural. [6.] In the same,

Jehovah "covereth thee under His wing, and under the deep shalt thou trust; truth is a shield and a buckler" (*Psalms* xci. 4).

"To cover under the wing" signifies to guard by Divine truth, which is the spiritual Divine; and "to trust under the deep" signifies under truth known (*verum scientificum*), which is the spiritual natural Divine; and as both signify truth, and "to cover" signifies guarding by means of truth, it is said, "truth is a shield and a buckler." This makes clear what is signified

By being hidden under God's wings (*Psalms* xvii. 8);

By putting trust under the shadow of His wings (*Psalms* xxxvi. 7; lvii. 1);

Also by singing under the shadow of His wings (*Psalms* lxiii. 7).

[7.] That "wing" in reference to the Lord signifies the spiritual Divine is further evident from the following passages. In *Ezekiel*:

"When I passed by thee, and saw thee, that behold thy time was the time of loves, I spread My wing over thee, and I covered thy nakedness" (xvi. 8).

Here Jerusalem is treated of, and by it the church is meant, here its reformation; "the time of loves" signifies the state when it could be reformed; "I spread My wing over thee" signifies spiritual truth by which reformation is effected; "I covered thy nakedness" signifies putting evil out of sight thereby; for the evil that man has by heredity and afterwards from what is his own (*ex proprio*) is put out of sight, that is, so removed as not to appear, by spiritual truths, which are truths from good. [8.] In David:

Jehovah "covereth himself with light as with a garment; He stretcheth out the heavens like a curtain; He layeth the beams of His chambers in the waters; He maketh the clouds His chariot; He walketh upon the wings of the wind" (*Psalms* civ. 2, 3).

The "light" with which Jehovah covereth Himself signifies Divine truth in the heavens; it is called His "garment" because it goes forth from Him as a sun, and is thus outside of and about Him. This has a like meaning with the "light" and "garments"

of the Lord when He was transfigured (*Matthew* xvii. 2; *Mark* ix. 3; *Luke* ix. 28-37). "He stretcheth out the heavens like a curtain" signifies filling heaven and them that dwell therein with Divine truth, and thereby with intelligence; "He layeth the beams of His chambers in the waters" means to fill those who are in the lowest heaven and in the church with knowledges of truth and good; "He maketh the clouds His chariot" signifies doctrine of truth from the sense of the letter of the Word, "clouds" mean that sense, and "chariot" doctrine; "He walketh upon the wings of the wind" signifies the spiritual sense of the Word contained in the literal sense. [9.] In *Malachi*:

"Unto you that fear My name shall the Sun of righteousness arise, and healing in His wings" (iv. 2).

"The Sun of righteousness" signifies good of love, which is the celestial Divine; and the "wings" of Jehovah, in which there is healing, signify truth from that good, which is the spiritual Divine; "healing" meaning reformation thereby. [10.] In *Moses*:

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, . . . beareth them on her wings, so Jehovah doth lead him" (*Deut.* xxxii. 11, 12).

Here comparison is made with an "eagle," because "eagle" signifies intelligence, and "wing" the spiritual Divine, which is Divine truth, from which is intelligence. [11.] In *Isaiah*:

"They that wait upon Jehovah renew their strength, they mount up with a wing like eagles" (xl. 31).

"To mount up with a wing like eagles" is to ascend into the light of heaven, which is Divine truth or the spiritual Divine from which is intelligence. [12.] In *Ezekiel*:

"In the mountain of height. . . will I plant it; that it may lift up the bough and bear fruit, and become a magnificent cedar; that under it may dwell all fowl of every wing" (xvii. 23).

"A magnificent cedar" signifies the spiritual church; "all fowl of every wing" signify things intellectual which are from spiritual truths.

[c.] From all this it can be seen what "the wings of the cherubim," both here and elsewhere in the Word, signify, namely, the spiritual Divine, which is Divine truth instructing, regenerating and protecting. [13.] As also in *Ezekiel*:

"Each cherub had four faces, and each had four wings, . . . their wings were erect one toward the other, . . . each had two wings covering their bodies. . . . I heard the sound of the wings like the sound

of great waters, as the voice of the Almighty ; when they went, the voice of a tumult like the voice of camps ; when they stood they let down their wings. . . . I heard the voice of their wings. . . . kissing each the other, and the voice of wheels near them : . . . the voice of the wings of the cherubim was heard at the court without, as the voice of God Almighty. . . . The likeness of hands was under their wings" (i. 4, 6, 23, 24 ; iii. 12, 13 ; x. 5, 21).

That "wings" here signify the spiritual Divine, which is the Lord's Divine truth in His celestial kingdom, is evident from the particulars of this description ; that there were "four wings" signifies the spiritual Divine in that kingdom ; that "their wings were erect one toward the other," and "kissed each other," signifies consociation and conjunction from the Lord of all in that kingdom ; that "the wings covered their bodies" signifies the spiritual Divine there encompassing the celestial Divine ; that "the sound of their wings was heard as the sound of great waters," and "as the voice of wheels," and "as the voice of the Almighty," and that "the voice of the wings was heard at the court without" signifies the quality of the spiritual Divine, that is, of Divine truths in the lowest heaven ; for "voice" is predicated of truth ; "waters" signify truths and perception of truths ; "wheels" truths of doctrinals, because a "chariot" signifies doctrine ; and "God Almighty" means truth rebuking in temptations, and afterwards consoling ; the "court without" is the lowest heaven ; the "likeness of hands under the wings" signifies the power of Divine truth.

[d.] [14.] From this can be seen what the "wings" of the cherubim, that were over the mercy-seat which was upon the ark, signified, which are thus described in Moses :

"Make one cherub from the one end, and the other cherub from the other end ; out of the mercy-seat shall ye make the cherubim on the two ends thereof. And the cherubim shall spread out their wings upwards, covering over the mercy-seat with their wings, and their faces of a man to his brother ; towards the mercy-seat shall be the faces of the cherubim. And thou shalt put the mercy-seat above upon the ark ; and to the ark thou shalt commit the testimony that I shall give thee" (*Exod.* xxv. 18-21).

Here, too, "cherubim" signify the Lord's providence in respect to guarding, that the highest heaven or celestial kingdom be not approached except by good of love from the Lord and to the Lord. The "testimony" or the "law," in the ark, signifies the Lord himself ; the "ark" the inmost or highest heaven ; the "mercy-seat" the hearing and reception of all things of worship which are from good of love, and at the same time expiation ; the "wings of the cherubim" signify the spiritual Divine in that heaven or in that kingdom ; that "the wings were spread out upwards," and that "they covered the mercy-seat," and that "their

faces were toward the mercy-seat" signify reception itself and hearing. (But all this can be seen more fully explained in *A.C.*, n. 9506-9546.) And as the "wings of the cherubim" and their arrangements signify Divine truth heard and received from the Lord, it follows in Moses :

"And there I will meet with thee, and I will speak with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the sons of Israel" (verse 22 same chap.; and *Num.* vii. 89).

[e.] [15.] As most expressions in the Word have a contrary sense also, so do "wings," in which sense they signify falsities and reasonings from them; as in the *Apocalypse* :

"Out of the smoke [of the pit of the abyss] went forth locusts. . . . And the voice of their wings was as the voice of chariots of many horses running to war" (ix. 2, 3, 9).

"Locusts" signify falsities in outmosts, and "horses" reasonings from them, and "war" signifies the combat of falsity against truth; it is therefore said, "the voice of the wings of the locusts was as the voice of chariots of many horses running to war." [16.] In *Hosea* :

"Ephraim is joined to idols. . . . Their wine is gone; in whoring they have committed whoredom. . . . The wind hath bound her up in its wings, and they shall be ashamed because of their sacrifices" (iv. 17-19).

"Ephraim" signifies the intellectual, such as it is with those within the church who are enlightened when they read the Word; "idols" signify falsities of doctrine; therefore "Ephraim joined to idols" signifies a perverted intellectual seizing upon falsities; that "their wine was gone" signifies that the truth of the church is gone, "wine" meaning that truth; "in whoring they have committed whoredom" signifies that they falsified truths, "whoredom" meaning falsification of truth; "the wind hath bound her up in its wings" signifies reasonings from fallacies, from which are falsities. (What fallacies in respect to things spiritual are, see *The Doctrine of the New Jerusalem*, n. 53.) "Wind in the wings" has the same signification in *Zechariah* v. 9.

284. "And they were full of eyes within" signifies *Divine providence and guard*.—This is evident from the signification of "eyes," as meaning, in reference to the Lord, His Divine providence (see above, n. 68, 152). It signifies also guard, because that is what is signified by "cherubim."

285. "And they had no rest day and night, saying, Holy, holy, holy," signifies *that which is most holy going forth from the Lord*.

—This is evident from the signification of “had no rest day and night;” this, when it is said of the Lord’s Divine providence and guard, which is signified by “the four cherubim” that appeared as four animals, means universally and perpetually, since the Lord’s Divine providence and guard rest not and cease not to eternity. This is evident also from the signification of “Holy, noly, holy,” as meaning that which is most holy going forth from the Lord, for “holy” thrice named signifies most holy, for this reason, that “three” in the Word signifies what is full, complete, and unceasing (see *A.C.*, n. 2788, 4495, 7715). [2.] The same is signified by this in *Isaiah*:

“I saw also the Lord sitting upon a throne, high and lifted up, and His skirts filled the temple. Above Him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, Holy, holy, holy, Jehovah of Hosts; the fulness of the whole earth is His glory” (vi. 1-3).

The “seraphim” here have a like signification with the “cherubim;” and “the throne high and lifted up” signifies the Divine going forth, from which is heaven; “the skirts that filled the temple” signify Divine truth going forth from the Lord in the outmosts of heaven and in the church; “the wings with which the seraphim covered their faces and their feet, and with which they did fly,” signify the spiritual Divine in firsts and in lasts and the extension thereof on every side, thus omnipresence; “Holy, holy, holy,” signifies what is most holy; that this is the Divine truth that fills all things is signified by “the fulness of the whole earth is His glory.” (That “glory” is the Divine truth, see above, n. 33; and that the Lord only is holy, and that “holy” is predicated of the Divine truth that goes forth from Him, see above, n. 204.)

286. “*Lord God Almighty, who was, and who is, and who is to come,*” signifies *the infinite and eternal*.—This is evident from the signification of “Almighty,” as meaning that He is the infinite (of which presently), and from the signification of “who was, who is, and who is to come,” as meaning that He is the eternal (see above, n. 23). There are two things that can be predicated only of Jehovah, that is, the Lord, namely, infinity and eternity; infinity of His *esse*, which is the Divine good of His Divine love; eternity of His *existere* from that *esse*, which is the Divine truth of His Divine wisdom. These two are Divine in themselves, and of out these the universe was created; consequently all things in the universe are referable to good and to truth, and good everywhere is the *esse* of a thing, and truth is the *existere* therefrom;

but these two in all things of the universe are finite. It is therefore here said "Lord God," for "Lord" signifies the Divine good of the Divine love, and "God" the Divine truth of the Divine wisdom. (That Jehovah in the Word is called "Lord" from Divine good, see *A.C.*, n. 4973, 9167, 9194; and that He is called "God" from Divine truth, n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167.) From this it is clear that "Almighty" signifies the infinite, and that "Who was, who is, and who is to come," signifies the eternal.

VERSES 9-11.

287. "And when the animals gave glory and honor and thanksgiving to Him that sitteth on the throne, and liveth unto ages of ages, the four-and-twenty elders fell down before Him that sitteth on the throne, and worshipped Him that liveth unto ages of ages, and cast off their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and by Thy will they are, and they were created."

9. "And when the animals gave glory and honor and thanksgiving" signifies *Divine truth and Divine good with glorification* [n. 288]; "to Him that sitteth on the throne, and liveth unto ages of ages," signifies *from whom are all things of heaven and of the church and eternal life* [n. 289].

10, 11. "The four-and-twenty elders fell down before Him that sitteth on the throne" signifies *humiliation, and at the same time an acknowledgment by those who are in truth from good, that all things of heaven and the church are from the Lord* [n. 290]; "and worshipped Him that liveth unto ages of ages" signifies *humiliation, and at the same time acknowledgment that from the Lord is eternal life* [n. 291]; "and cast off their crowns before the throne" signifies *humiliation, and at the same time acknowledgment in heart that there is nothing of good from themselves but that everything is from the Lord* [n. 292]; "saying, Thou art worthy, O Lord, to receive glory, and honor, and power," signifies *merit and righteousness belonging to the Lord's Divine Human, that from it is all Divine truth and Divine good and also salvation* [n. 293]; "for thou hast created all things" signifies *that from Him are all existence and life, and heaven also for those who receive* [n. 294]; "and by Thy will they are, and they were created," signifies *that through Divine good they have being, and through Divine truth they have existence* [n. 295].

288[α]. [Verse 9.] "And when the animals gave glory and honor and thanksgiving" signifies *Divine truth and Divine good with glorification*.—This is evident from the signification of "glory and honor," as meaning, in reference to the Lord, Divine truth and Divine good; "glory" meaning Divine truth, and "honor" Divine good (of which presently); and from the signification of "thanksgiving," as meaning glorification. Let it first be told what is here meant by glorification. Glorification, when it is from the Lord, is an unceasing influx into angels and men of Divine good united to Divine truth; and glorification of the Lord among angels and men is reception and acknowledgment in heart that all good and all truth are from the Lord, and thus all intelligence, wisdom,

and blessedness ; this in the spiritual sense is what “giving thanks” signifies. Moreover, all glorification of the Lord by angels of heaven and by men of the church is not from themselves, but flows into them from the Lord. Glorification that is from men and not from the Lord is not from the heart, but only from activity of the memory, and thus from the mouth ; and what proceeds from the memory and the mouth only, and not through them from the heart, is not heard in heaven, thus is not received by the Lord, but escapes into the world like any other high-sounding words. This glorification is not an acknowledgment in heart that all good and all truth are from the Lord. It is said acknowledgment *in heart*, which means from the life of the love ; for “heart,” in the Word, signifies love, and love is a life according to the Lord’s precepts : when man is in this life, then there is glorification of the Lord, which is acknowledgment in heart that all good and all truth is from the Lord. This is meant also by “being glorified,” in *John* :

“If ye abide in Me, and My words abide in you, ask whatsoever ye will and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit, and that ye be My disciples” (xv. 7, 8).

[*b.*] [2.] “The four animals,” which were cherubim, “gave glory and honor and thanksgiving,” because Divine truth and Divine good and glorification, which are signified by glory, honor, and thanksgiving, go forth and flow in from the Lord ; for these cherubim signify the Lord in respect to providence and guard (see above, n. 277) ; and they were “in the midst of the throne, and around the throne” (see verse 6), and the Lord was “on the throne” (verse 2) ; which makes clear that these things were from the Lord ; but reception and acknowledgment in heart are meant by the words of the verse following, where it is said, that when these things had been heard, “the four-and-twenty elders fell down before Him that sitteth on the throne, and worshipped Him that liveth unto ages of ages, and cast their crowns before the throne.” [3.] In the Word, “glory and honor” is a common expression, and “glory” everywhere signifies truth, and “honor” good. The two are mentioned together because in each particular of the Word there is a heavenly marriage, which is the conjunction of truth and good. There is this marriage in each particular of the Word, because the Divine that goes forth from the Lord is Divine truth united to Divine good ; and because these together make heaven and also make the church, this marriage is in every particular of the Word ; so also in every particular of the Word

is the Divine from the Lord, and the Lord himself; this is why the Word is most holy. (That there is such a marriage in the particulars of the Word, see above, n. 238; and *A.C.*, n. 2516, 2712, 3004, 3005, 3009, 4138, 5138, 5194, 5502, 6343, 7022, 7945, 8339, 9263, 9314.) [4.] That "glory" signifies Divine truth from the Lord, see above (n. 33); that "honor" signifies Divine good follows from what has been said concerning the heavenly marriage in every particular of the Word; as can be seen from the following passages. In David:

"Jehovah made the heavens; glory and honor are before Him; strength and beauty are in His sanctuary" (*Psalms* xcvi. 5, 6).

By "the heavens" the Divine that goes forth from the Lord is meant, since the heavens are from His Divine; and as the Divine that goes forth and makes the heavens is Divine truth and Divine good, it is said, "glory and honor are before Him." "sanctuary" means the church; Divine good and Divine truth therein are meant by "strength and beauty." (That the Divine of the Lord makes the heavens, see *Heaven and Hell*, n. 7-12; and that the Divine of the Lord in the heavens is Divine truth and Divine good, n. 7, 13, 133, 137, 139, 140.) [5.] In the same,

"O Jehovah God, Thou art very great; Thou hast put on glory and honor" (*Psalms* civ. 1).

"To put on glory and honor" signifies, in reference to Jehovah, His girding Himself with Divine truth and Divine good, for these go forth from Him, and thus gird Him, and make the heavens; therefore in the Word they are called "His vesture" and "His covering" (see above, n. 65, 271). [6.] In the same,

"The works of Jehovah are great. . . . Glory and honor are His work" (*Psalms* cxi. 2, 3).

"The works of Jehovah" mean all things that go forth from and are done by Him; and as these are all referable to Divine truth and Divine good, it is said, "His work is glory and honor." [7.] In the same,

"Generation to generation shall praise Thy works, and shall declare Thy mighty acts. Upon the honor of the magnificence of Thy glory and the words of Thy wonders will I meditate. . . . And I will make known to the sons of men His mighty acts, and the glory of the honor of His kingdom" (*Psalms* cxlv. 4, 5, 12).

"The honor of the magnificence of Thy glory" means Divine good united to Divine truth; and "the glory of the honor" means Divine truth united to Divine good. This is so said because the union is reciprocal; for Divine good goes forth from the Lord

united to Divine truth ; but by angels in heaven and by men of the church Divine truth is received and is united to Divine good ; it is therefore said, “the glory of the honor of His kingdom,” for “His kingdom” means heaven and the church. [8.] In the same,

“Glory and honor wilt thou set upon Him ; for thou settest Him blessings forever” (*Psalms* xxi. 5, 6).

These things were said of the Lord, and “glory and honor upon Him” means all Divine truth and Divine good. [9.] In the same,

“Gird Thy sword upon Thy thigh, O mighty in Thy glory and honor. And in Thy honor mount, . . . ride on the word of truth” (*Psalms* xlv. 3, 4).

This also is said of the Lord ; “to gird the sword upon the thigh” signifies Divine truth combating from Divine good (that this is signified by “sword upon the thigh,” see *A.C.*, n. 10488) ; and because the Lord from Divine truth subjugated the hells, and brought the heavens into order, He is said to be “mighty in glory and honor,” and “in honor to mount and ride upon the word of truth ;” this signifies to act from Divine good through Divine truth. [10.] In the same,

“Thou hast made Him to be a little less than the angels, but thou hast crowned Him with glory and honor” (*Psalms* viii. 5).

This also is said of the Lord ; His state of humiliation is described by “thou hast made Him to be a little less than the angels,” His state of glorification by “thou hast crowned Him with glory and honor.” “Glorifying” means uniting the essential Divine to His Human, and also making His Human Divine. [11.] In *Isaiah* :

“Be glad, ye desert and dry place, and let the plain of the desert rejoice and blossom as a rose, in blossoming let it blossom and rejoice . . . ; the glory of Lebanon has been given to it, the honor of Carmel and Sharon : they shall see the glory of Jehovah, and the honor of our God” (xxxv. 1, 2).

This treats of the enlightenment of the nations ; their ignorance of truth and good is signified by “the desert and dry place ;” their joy in consequence of instruction in truths and enlightenment is signified by “being glad, rejoicing, and blossoming ;” “the glory of Lebanon given to them” signifies Divine truth ; and “the honor of Carmel and Sharon” signifies Divine good which they receive ; this is why it is said “they shall see the glory of Jehovah, and the honor of our God.” [12.] In the *Apocalypse* :

"The nations that have been saved shall walk by its light, and the kings of the earth shall bring their glory and honor to it. . . . And the glory and honor of the nations shall be brought into it" (xxi. 24, 26).

This is said of the New Jerusalem, by which a new church in the heavens and on earth is signified; "nations" signify all who are in good: and the "kings of the earth" all who are in truths from good: it is said of both that "they shall bring their honor and glory into it," which means worship from good of love to the Lord and from truths of faith which are from good of charity towards the neighbor.

289. "*To Him that sitteth on the throne, and liveth unto ages of ages,*" signifies *from whom are all things of heaven and of the church and eternal life.*—This is evident from the signification of "throne," as meaning, in reference to the Lord, in general the whole heaven, in particular the spiritual heaven, and abstractly Divine truth going forth; and as through this the heavens have existence, "throne" here signifies all things of heaven and of the church (see above, n. 253[a]); that "He that sitteth on the throne" is the Lord, see also above (n. 267, 268). This is also evident from the signification of "living unto ages of ages," as meaning that eternal life is from Him (see above, n. 84); for "He that liveth" signifies that He alone is life, and therefore that everything of life with angels and men is from Him; and "unto ages of ages" signifies eternity. "Unto ages of ages" signifies eternity because in the world it signifies time throughout its whole extent; but in heaven where time like that in the world is not found, it signifies eternity; for the sense of the letter of the Word is made up of such things as are in the world, but its spiritual sense is made up of such things as are in heaven; and this in order that the Divine may close into the natural things of the world as into its outmosts, and may rest in them, and have permanent support upon them; therefore it is said, "ages of ages," and not *eternity*.

290. [Verse 10.] "*The four-and-twenty elders fell down before Him that sitteth on the throne*" signifies *humiliation, and at the same time an acknowledgment by those who are in truth from good, that all things of heaven and the church are from the Lord.*—This is evident from the signification of "falling down," as meaning humiliation, and at the same time acknowledgment in heart; also from the signification of "four-and-twenty elders" as meaning those who are in truths from good (see above, n. 270); also from the signification of "He that sat on the throne," as meaning

the Lord from whom are all things of heaven and of the church (see above, n. 289). This and the following verses of this chapter treat of the reception of Divine truth and Divine good by angels of heaven, and by men of the church; while the verse immediately preceding treats of the Lord, that from Him Divine good and Divine truth go forth; this is signified by "the animals gave glory and honor and thanksgiving to Him that sitteth on the throne and liveth unto ages of ages" (see above, n. 288, 289); but "the elders fell down before Him that sitteth on the throne, and worshipped Him that liveth unto ages of ages," signifies reception and acknowledgment;" for "to fall down" signifies humiliation, reception, and acknowledgment, and "the four-and-twenty elders" signify all who are in truth from good, both in the heavens and on earth. [2.] It is to be noted that reception of Divine truth and Divine good, and acknowledgment in heart that all things of heaven and the church and eternal life are from the Lord, are possible only with those who are in truth from good; and for the reason that such only are in love and faith; and it is those who are in love and faith that are conjoined to the Lord in soul and heart; into the soul and heart the Lord flows, and not into those things that are merely of memory and of speech therefrom; for memory is merely the entrance to man, or like a court by which entrance is made; it is like the ruminating stomach of birds and beasts, and to that the memory with man corresponds. Those things are in the man that are in his will and in his understanding therefrom, or what is the same, that are in his love and in his faith therefrom. Whether it is said that man is in good and truth, or that he is in love and faith, it is the same, since all good is of love, and all truth is of faith.

291. "And worshipped Him that liveth unto ages of ages" signifies *humiliation, and at the same time acknowledgment that from the Lord is eternal life.*—This is evident from the signification of "falling down and worshipping," as meaning humiliation and at the same time acknowledgment in heart; also from the signification of "Him that liveth unto ages of ages," as meaning that from the Lord is eternal life (see above, n. 289). It is said humiliation, and at the same time acknowledgment in heart, namely, that from the Lord are all truth and all good, and all intelligence, wisdom, and blessedness therefrom, since this acknowledgment is not possible with any one except in a state of humiliation; for when in humiliation he is removed from what is his own (*ex suo proprio*); and what is man's own (*proprium*);

receives and acknowledges nothing of good and truth from the Lord, for what is man's own (*proprium*) is nothing but evil, and evil rejects all good and all truth of heaven and the church. From this it can be seen why there must be humiliation, and why "falling down and worshipping" signifies humiliation, and at the same time acknowledgment in heart.

292. *"And cast off their crowns before the throne"* signifies *humiliation, and at the same time acknowledgment in heart that there is nothing of good from themselves, but that everything is from the Lord.*—This is evident from the signification of "crown," as meaning good and wisdom therefrom (see above, n. 272); also from the signification of "to cast off before the throne," that is, to lay down there, as meaning to acknowledge in humiliation that this is not from self but from the Lord alone: for "to cast off" is to renounce from self, and "to lay down before the throne" is to acknowledge that it is from the Lord alone. The good here signified by "crowns" is the good of love and charity; this good flows in from the Lord alone, and is received by angels of heaven and by men of the church in the truths that are from the Word. Truths from the Word with angels and men are in their memory; from it the Lord calls them out and conjoins them with good so far as angel or man is in spiritual affection for truth, and this affection he has when he lives according to truths from the Word. Conjunction is effected in the interior or spiritual man, and from that in the exterior or natural man. This conjunction makes the church with man while he lives on the earth, and afterwards makes heaven with him; from which it is clear that without such conjunction no one can be saved; also that no conjunction of good and truth is possible unless the man is living a life of love; to live a life of love is to do the Lord's commandments, for to love is to do, since what a man loves that he wills and that he does, but what he does not love that he does not will and therefore does not do.

293. [*Verse II.*] *"Saying, Thou art worthy, O Lord, to receive glory, and honor, and power,"* signifies *merit and righteousness belonging to the Lord's Divine Human, that from it is all Divine truth and Divine good and also salvation.*—This is evident from the signification of "Thou art worthy, O Lord," as meaning merit and righteousness belonging to the Lord's Divine Human (of which presently); also from the signification of "glory and honor," as meaning in reference to the Lord Divine truth and Divine good which are from Him (see above, n. 288), also from the signification of "power," as meaning salvation. "Power" here signifies salvation because all Divine power looks to salvation as an end; for by

Divine power man is reformed, and afterwards introduced into heaven, and there withheld from evil and falsity and held in good and truth; and this the Lord only can effect. Those who claim for themselves the power to effect this are wholly ignorant of what salvation is, for they do not know what reformation is, nor what heaven with man is. To claim to oneself the Lord's power is to claim power over the Lord Himself, which power is called "the power of darkness" (*Luke* xxii. 53). [2.] That the power predicated of the Lord has regard chiefly to salvation is evident from the following passages. In *John*:

Jesus said, "Father, . . . Thou hast given [to the Son] power over all flesh, that to all whom Thou hast given Him to them He should give eternal life" (xvii. 2).

In the same,

"As many as received Him, to them gave He power to become sons of God, even to them that believe in His name" (i. 12).

In the same,

"I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye cannot do anything" (xv. 5).

In *Mark*:

"They were astonished at His doctrine; for He was teaching them as having authority" (i. 22).

In *Luke*:

"With strength and power He commands unclean spirits and they go forth" (iv. 36);

besides other passages. Moreover, the Lord has power over all things because He is God alone; but the salvation of the human race is the principal object of power, since for the sake of that the heavens and the worlds were created; and salvation is reception of the proceeding Divine. [3.] "Thou art worthy, O Lord," signifies the merit and righteousness pertaining to the Lord's Divine Human, because "Thou art worthy" signifies that He had merit. The Lord's merit is that when He was in the world He subjugated the hells, and brought into order all things in the heavens, and glorified His Human, and this from His own power. By this means He saved all of the human race who believe in Him, that is, who love to do His precepts (*John* i. 12, 13). Moreover, this merit is called in the Word "righteousness," and the Lord in respect to His Divine Human is called from this,

"Jehovah our Righteousness" (*Ser.* xxiii. 5, 6; xxxiii. 15, 16).

(Of this merit, or this righteousness of the Lord, see further, *Doctrine of the New Jerusalem*, n. 293, 294; and in the quotations there from *Arcana Caelestia*, n. 300-306.)

294[a]. "For thou hast created all things" signifies that from Him are all existence and life, and heaven also for those who receive.—This is evident from the signification of "to create," as meaning not only that all things came into existence from the Lord, but also that all life is from Him; and as the spiritual sense of the Word treats only of heaven and the church, therefore "to create" signifies primarily here to reform, thus to give heaven to those who receive, for this is to reform. That the existence of all things is from the Lord, see *Heaven and Hell* (n. 7-12, and n. 137); and that all life is from the Lord (n. 9; and *Doctrine of the New Jerusalem*, n. 278). But here "to create" does not signify natural existence and life, but spiritual existence and life; and this is what is everywhere signified in the Word by "creating;" and for the reason that the existence of heaven and earth is not the end of creation, but a means to the end; the end of creation is that the human race may exist so that from it there may be an angelic heaven; and as this is the end, "to create" signifies to reform, which is to give heaven to those who receive. In the spiritual sense of the Word ends are meant, but in the sense of the letter only the means that involve the ends are spoken of; in this way the spiritual lies hid in the letter of the Word.

[b.] [2.] That "to create" signifies to reform and regenerate men, and thus establish the church, can be seen from passages in the Word where this term occurs, as in the following. In *Isaiah*:

"I will plant in the desert the cedar of shittah, and the myrtle, and the oil tree; . . . that they may see and know, and consider and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it" (xli. 19, 20).

This treats of the establishment of the church among the nations; "desert" signifies absence of good, because of ignorance of truth, for every good into which man is reformed is given only through truths. "The cedar of shittah" signifies genuine truth; "the myrtle and the oil tree" signify spiritual good and celestial good; which makes clear what is signified by, "I will plant in the desert the cedar of shittah, and the myrtle, and the oil tree," when the nations that are not in the good of heaven and of the church, because in ignorance of truth, are treated of. "That they may see and know, and consider and understand together," signifies the knowledges, understanding, perception, and affection, that are of the love of good and truth; from this signification it is

clear that "the Holy One of Israel hath created it" signifies reformation, thus that "to create" is to reform. [3.] In the same,

"Thus hath said Jehovah thy creator, O Jacob, and thy former, O Israel, . . . for I have redeemed thee, I have called thee by thy name; thou art Mine. . . . Bring My sons from far, and My daughters from the end of the earth, every one that is called by My name; into My glory I have created, I have formed, and I have made him. . . . I am Jehovah your Holy One, the Creator of Israel, your King" (xl. 1, 6, 7, 15).

This also treats of the establishment of a church among the nations; and with reference to their reformation Jehovah is called "creator" and "former;" therefore it is said, "I have redeemed thee, I have called thee by thy name, thou art Mine." "Bring My sons from far, and My daughters from the end of the earth," signifies the nations that are outside of the church, but that receive the truths and goods of the church from the Lord; "from far" and "from the end of the earth" signify those who are outside of the church, "earth" meaning the church, "sons" those who receive truths, and "daughters" those who receive goods. These are said to be "created, formed, and made into glory," "glory" meaning the Divine truth that they receive. [4.] In David:

"Create for me a clean heart, O God, and renew a firm spirit in the midst of me" (*Psalms* li. 10).

"To create a clean heart" signifies to reform in respect to good of love; "to renew a firm spirit in the midst of me" signifies to reform in respect to the truth of faith; for "heart" signifies good of love, and "spirit" a life according to Divine truth, which is the faith of truth. [5.] In the same,

"Wherefore hast Thou created in vain the sons of man? . . . where are Thy former mercies?" (*Psalms* lxxxix. 47, 49).

"To create the sons of man" signifies to reform through Divine truth; "sons of man" are those who are in Divine truths, thus, abstractly, Divine truths. [6.] In the same,

"The nations shall fear the name of Jehovah, and all the kings of the earth Thy glory, because Jehovah hath built up Zion. . . . This shall be written for the generation to come; and a people that shall be created shall praise Jah" (*Psalms* cii. 15, 16, 18).

This treats of reformation; "the nations that shall fear the name of Jehovah" mean those who are in good; and "the kings of the earth" those who are in truths from good; "to build up Zion"

signifies the establishment of the church, "Zion" meaning the church; "the people that shall be created and shall praise Jah" signifies all those who are reformed. [7.] In the same,

"Thou givest to them, they gather; Thou openest Thine hand, they are satisfied with good. . . . Thou sendest forth Thy spirit, they are created; and Thou renewest the faces of the earth" (*Psalm* civ. 28, 30).

It is plain here that "to create" means to reform; for "Jehovah giveth to them, they gather," signifies that they receive the truths that are given by the Lord; "Thou openest Thine hand, they are filled with good," signifies that they receive the good that flows in from the Lord; "Thou sendest forth Thy spirit, they are created," signifies that in respect to life they are reformed according to Divine truth; "and Thou renewest the faces of the earth" signifies the establishment of the church. [8.] In *Isaiah*:

"Lift up your eyes on high, and see; who hath created these? He that leadeth out their host in number, that calleth them all by name. God is everlasting; Jehovah, the Creator of the ends of the earth fainteth not" (xl. 26, 28).

This treats also of reformation, which is signified by "creating;" "the host that Jehovah doth bring out" signifies all truths and goods; "to call by name" signifies reception according to each one's quality; "to create the ends of the earth" signifies to establish the church, thus to reform those who are therein. [9.] In *Ezekiel*:

"Thou hast been in Eden, the garden of God; every precious stone was thy covering; . . . in the day that thou wast created they were prepared. . . . Thou wast perfect in thy ways from the day that thou wast created, until perversity was found in thee" (xxviii. 13, 15).

This is said of the king of Tyre, by whom those who are in truths and through truths are in good are signified; of such it is said that they "have been in the garden of God, and that every precious stone is their covering;" "garden of God" signifies intelligence, and the "precious stones" here named signify knowledges of truth and good; these are called a "covering" because they are in the natural man, and the natural man covers the spiritual: these are said to have "been prepared in the day that they were created," that is, in the day that they were reformed. This makes clear what is signified by "thou wast perfect in thy ways from the day that thou wast created." [10.] In *Isaiah*:

"Jehovah will create over every dwelling of Mount Zion, and over her assemblies, a cloud by day, . . . and the shining of a flame of fire by night; for ever all the glory shall be a covering" (iv. 5).

“Zion” signifies the church in respect to the Word; the internal or spiritual sense of the Word in respect to good is meant by its “dwelling;” the external or literal sense in respect to truths is meant by “cloud by Jay,” and in respect to good by “the shining of a flame of fire by night.” Because this sense covers and hides the spiritual sense it is called “a covering over all the glory,” “glory” meaning the spiritual sense; these are said to be “created” because they are truths of heaven and the church. [11.] In *Malachi*:

“Hath not one God created us? wherefore do we act perfidiously?” (ii. 10.)

Here “hath created us” signifies hath reformed that they might be a church; therefore it is said, “wherefore do we act perfidiously?” [12.] In *Isaiah*:

“Thus said God Jehovah, He that createth the heavens, and spreadeth them out; He that stretcheth out the earth; . . . He that giveth breath unto the people upon it, and spirit to them that walk therein” (xlii. 5).

“Creating the heavens and spreading them out” and “stretching out the earth” signifies to reform; “the heavens” signify both the heavens and the internals of the church; the internals of the church are the heavens with the men that are in them. “The earth” signifies the externals of the church, which are said to be “stretched out” and “spread out” when truths from good are multiplied. It is plain that reformation by truths is signified, for it is said, “He that giveth breath unto the people upon it, and spirit to them that walk therein.” [13.] In the same,

“Jehovah, creating the heavens, . . . forming the earth and making it; . . . He hath not created it an emptiness, He formed it to be inhabited” (xlv. 12, 18).

“Heavens,” “earth,” and “to create” have the same signification here as in the passage above; “He hath not created it an emptiness” signifies that it is not without truth and good, in which those are that have been reformed; lack of these is emptiness. “He hath formed it to be inhabited” signifies that they should live according to good and truth and from them, for “to inhabit” signifies to live. [14.] In the same,

“Behold, I create a new heaven and a new earth; . . . Be ye glad and rejoice forever in that which I create; behold, I will create Jerusalem a rejoicing, and her people a gladness” (lxv. 17, 18).

“To create a new heaven and new earth” does not mean the visible heaven and the habitable earth, but a new church, internal and external; “heaven” meaning the internal of the

church, and "earth" its external. (Wl at the internal of the church is, and what the external, see *Doctrine of the New Jerusalem*, n. 246.) It is therefore said, "Behold, I will create Jerusalem a rejoicing, and her people a gladness;" "Jerusalem" is the church, "rejoicing" its delight from good, and "gladness" its delight from truth.

[c.] [15.] "The new heavens and the new earth" in the same prophet (lxvi. 22), and in the *Apocalypse* (xxi. 1) have a like signification, also the following in the first chapter of *Genesis*:

In the beginning Jehovah created heaven and earth. "And the earth was waste and empty; and darkness was upon the faces of the deep. And the spirit of God moved upon the faces of the waters. And God said, Let there be light; and there was light. . . . And God created man in His own image, in the image of God created He him; male and female created He them" (i. 1-3, 27).

This treats of the establishment of the first church on this earth; the reformation of the men of that church in respect to their internal and their external is meant in this chapter by the creation of the heaven and the earth. That previously there was no church, because men were without good and truth, is signified by "the earth was waste and empty;" and that they were previously in dense ignorance and in falsities, is signified by "darkness was upon the faces of the deep;" their first enlightenment is signified by "the spirit of God moved upon the faces of the waters," and by "God said, Let there be light, and there was light." "The spirit of God" signifies Divine truth going forth from the Lord, and "to move upon the faces of the waters" signifies enlightenment; the same is signified by "light;" "and there was light" signifies reception of Divine truth. "God created man into his own image" signifies so that man might be in a love for good and truth, and might correspond to heaven as a likeness of it, since a love for good and truth is "an image of God;" therefore the angelic heaven also is "an image of God;" consequently the angelic heaven in the Lord's sight is as one man (see *Heaven and Hell*, n. 59-67, 68-72, 73-77, 78-86, 87-102). "Male and female created He them" signifies that He reformed them in respect to truth and good; "male" means truth, and "female" good. This makes clear that this and the following chapter describe not the creation of heaven and earth, but the new creation or reformation of the men of the first church,

and that like things are meant by “the new heaven and new earth” and their “creation” in the passages cited above.

[d.] [16.] That “creation” in the Word signifies reformation and the establishment of the church, which is effected by means of the Divine truth that goes forth from the Lord, is plain from the following. In *John* :

“In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him, and without Him was not anything made that hath been made. In Him was life; and the light was the light of men. And the light shineth in the darkness, and the darkness apprehended it not. That was the true Light, which lighteth every man coming into the world. . . . The world was made by Him, and the world recognized Him not. . . . And the Word became flesh and dwelt among us, and we beheld His glory” (i. 1-5, 9, 10, 14).

“The Word” means here the Lord in respect to Divine truth; that all things were created by Divine truth is meant by “All things were made by Him, and without Him was not anything made that hath been made;” also by “the world was made by Him.” Since “the Word” means the Lord in respect to Divine truth it is said, “In Him was life, and the life was the light of men; . . . that was the true light,” “light” signifying Divine truth, and “life” all intelligence and wisdom from Divine truth; for this constitutes man’s very life, and eternal life is a life in accordance therewith. The Lord’s presence with every one with His Divine truth, from which are life and light, is meant by “the light shineth in the darkness, . . . and lighteth every man coming into the world;” but that those who are in falsities of evil do not perceive it, thus do not receive it, is meant by “the darkness apprehended it not,” and by “the world recognized Him not;” for “darkness” signifies falsities of evil. It is very plain that it is the Lord in respect to the Divine Human that is here meant by “the Word,” for it is said, “And the Word became flesh, and dwelt among us, and we beheld His glory,” “glory” also signifying Divine truth. (That all things were created by Divine truth going forth from the Lord, which is here meant by “the Word,” see in *Heaven and Hell*, n. 137, 139; and *Doctrine of the New Jerusalem*, n. 263.) This also makes clear that “to make” or “to create” here signifies to make man new, that is, to reform him; for here, as in the book of *Genesis*, “light” is immediately mentioned, which signifies Divine truth going forth, by which all are reformed (see *Heaven and Hell*, n. 126-140; and in *Doctrine of the New Jerusalem*, n. 49).

295[a]. “*And by Thy will they are, and they were created,*” signifies *that through Divine good they have being, and through Divine truth they have existence.*—This is evident from the signification of “will,” as meaning, in reference to the Lord, the Divine love; also from the signification of “are (*sunt*)” or “being (*esse*),” as meaning good of love, here the Divine good of the Divine love received (of which presently); also from the signification of “they were created,” or “being created,” as meaning Divine truth also received, thus those reformed by it. “To be created” signifies to have existence, because only those who have been reformed can be said to have existence; for in them is life, and they have intelligence and wisdom; while those who are not reformed have no life in them, but spiritual death, neither have they intelligence and wisdom, but insanity and folly, therefore they cannot be said to have existence. Everything, indeed, that appears to any of the senses is said to have existence, but this cannot be said of man spiritually unless he is in good and truth; for man is created that he may be living, intelligent, and wise; consequently when he is dead, insane, and foolish, to that extent he does not exist as a man. There are two things that cause man to be a man, namely, good and truth, both from the Lord; good is the *esse* of his life, but truth is the *existere* of life therefrom; for all truth has existence from good, since it is the form and therefore the quality of good; and since good is the *esse* of life, and truth is the *existere* of life therefrom, and “to be created” signifies to have existence, it is said, “by Thy will they are, and they were created.” This, then, is the spiritual in these words.

[b.] [2.] “Will” in reference to the Lord means Divine love; because the Divine itself, from which are all things, is the Divine love. The Lord, therefore, appears before the angels as a sun, fiery and flaming, and this for the reason that in the spiritual world love appears as fire, consequently in reference to the Lord, heaven, or the church, “fire” in the Word signifies love. From that sun in the heavens heat and light go forth; heat there is Divine good going forth, and light is Divine truth going forth. (This is more fully shown in *Heaven and Hell*, On the Sun of Heaven, n. 116–125; and On Heat and Light in Heaven, n. 126–140.) And since the Divine itself from which are all things is the Divine love, so “will” in reference to the Lord is Divine love, for what love itself wills, that is the good of love; the truth which is said to be of faith is merely a means that good may have existence, and that truth may afterwards exist from good. Will and understanding with man are from this origin, the

will is a receptacle of the good of love with man, and the understanding is a receptacle of the truth of faith with him. The understanding is the medium by which the will may be reformed, and by which afterwards the will may appear in form, such as it is by means of the understanding. From this it is clear that the will is the *esse* of man's life, and the understanding is the *existere* of life therefrom. (But this is also more fully shown in *The Doctrine of the New Jerusalem*, where the Will and Understanding are treated of, n. 28-35.) [3.] Because man's will is his love, and God's will is the Divine love, it can be seen what is meant in the spiritual sense by "doing the will of God" and "the will of the Father," namely, that it is to love God above all things, and the neighbor as oneself. And as to love is to will, so it is to do; for what a man loves, that he wills, and what he wills he also does. Therefore "doing the will of God" or "of the Father" means doing His precepts, or living according to them from the affection of love or charity. This is what is meant by "the will of God" and "of the Father" in the following passages. In *John*:

"God heareth not sinners; but if any one worship God and do His will, him He heareth" (ix. 31).

In *Matthew* (that the one who does the will of the Father who is in the heavens shall enter into the kingdom of the heavens),

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but He that doeth the will of My Father which is in the heavens" (vii. 21).

In the same,

"Thy kingdom come; Thy will be done, as in heaven so upon the earth" (vi. 10).

In the same,

"It is not the will of the Father . . . that one of these little ones should perish" (xviii. 14).

"It is not His will that one of these little ones should perish" means evidently love. It is said "the will of the Father," because "Father" means Divine good. In *John*:

"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you" (xv. 7).

Whatsoever they will and ask shall be done for those who abide in the Lord and in whom His words abide, because they then will nothing except what the Lord gives them to will, and that is good, and good is from Him.

[c.] [4.] The Lord's will in the Old Testament is called His

“good pleasure,” and this likewise means the Divine love; and to do His good pleasure or His will signifies to love God and the neighbor, thus to live according to the precepts of the Lord, since this is to love God and the neighbor, and this comes down from the Lord’s love. No one, in fact, can love the Lord and the neighbor except from the Lord; for this is the veriest good for man, and all good is from the Lord. That “good pleasure” has this signification is clear from the following passages. In *Isaiah*:

“In My wrath I smote thee, but in My good pleasure have I had mercy on thee” (lx. 10).

“To smite in anger” signifies temptation; “in good pleasure to have mercy” signifies deliverance by love; “to have mercy” is to do good to the needy from love. [5.] In David:

“My prayer is unto thee, O Jehovah, in the time of good pleasure; O God, in the greatness of Thy mercy answer me, in the truth of Thy salvation” (*Psalms* lxix. 13).

“The time of Jehovah’s good pleasure” signifies acceptance from love; “time,” in reference to men, signifies the existing state, but in reference to Jehovah, existing without end, thus His love, because this is unending. Hearing and help from love through the proceeding Divine which is Divine truth, is signified by “in the greatness of Thy mercy answer me, in the truth of Thy salvation.” [6.] In *Isaiah*:

“Jehovah said, In the time of My good pleasure have I answered thee, and in a day of salvation have I helped thee” (xlix. 8).

Here also “time of My good pleasure,” that is, of will, signifies the Divine love; and “to answer” signifies to bring aid, and to benefit. [7.] In the same,

“To proclaim the year of Jehovah’s good pleasure, . . . to comfort all that mourn” (lxi. 2).

This is said of the coming of the Lord; and “year of Jehovah’s good pleasure” signifies the time and states of men of the church, when from love they can be succored, therefore it is said, “to comfort all that mourn.” [8.] In David:

“Thou dost bless the righteous; Thou wilt compass him with Thy good pleasure as with a shield” (*Psalms* v. 12).

Here “good pleasure” plainly means the Divine love, from which is the Lord’s protection of every one; protection by the Lord from love is signified by “Thou wilt compass him as with a shield.”

[9.] In the same,

Jehovah "openeth the hand and satisfieth every living thing with His good pleasure" (*Psalms* cxlv. 16);

"to open the hand" signifies to gift with good; and "to satisfy every living thing with His good pleasure" signifies from love to enrich with Divine truth all who receive life from Him.

[10.] In Moses,

"Of the precious things of the earth and the fulness thereof and the good pleasure of Him that dwelleth in the bush, let them come upon the head of Joseph, and upon the crown of the head of a Nazarite of his brethren. . . . O Naphtali, satisfied with the good pleasure and the blessing of Jehovah" (*Deut.* xxxiii. 16, 23).

"Joseph" in the highest sense signifies the Lord in respect to the spiritual Divine; in the internal sense the spiritual kingdom; and in the external, salvation, fructification of good, and multiplication of truth (see *A.C.*, n. 3969, 3971, 4669, 6417). This makes clear what is signified by Joseph's having "of the precious things of the earth and the fulness thereof, and the good pleasure of Him that dwelleth in the bush." "The precious things of the earth" are spiritual goods and truths therefrom belonging to the church; the "earth" is the church; the "good pleasure of Him that dwelleth in the bush" is the Lord's Divine love of truth; the "bush" in which the Lord appeared to Moses signifies that Divine love. "The head of Joseph" signifies the wisdom of the internal man; and "the crown of the head of the Nazarite of his brethren" signifies the intelligence and knowledge (*scientia*) of the external man. "Naphtali" (which means *strugglings*) signifies temptations and after them consolation and blessing from Divine love, which is meant by "satisfied with the good pleasure and the blessing of Jehovah." [11.] In *Isaiah*:

"Wilt thou call this a fast, and the day of Jehovah's good pleasure? . . . Is it not to break thy bread to the hungry; and . . . when thou seest the naked that thou cover him?" (*lviii.* 5, 7.)

That "Jehovah's good pleasure," in reference to men, signifies to live according to His precepts, which is to love God and the neighbor (as was said above) is evident; for it is here said that "His good pleasure is, to break their bread to the hungry, and to cover the naked;" "to break bread to the hungry" signifies from love to do good to the neighbor who desires good; and "to cover the naked" signifies to instruct in truths him who desires to be instructed. [12.] In David:

"I have desired to do Thy good pleasure" (that is, Thy will), "O my God; and Thy law is in my bowels" (*Psalms* xl. 8).

In the same,

"Teach me to do Thy good pleasure; . . . Thy good spirit shall lead me into the land of uprightness" (*Psalms* cxliii. 10).

In the same,

"Bless ye Jehovah, all His hosts; ye ministers of His that do His good pleasure" (*Psalms* ciii. 21).

To "do the good pleasure" of Jehovah God signifies to live according to His precepts; this is His good pleasure, that is, His will, because from Divine love He wills that all should be saved, and by it they are saved. Moreover, in the Hebrew the expression "good pleasure" means *will*; for whatever is done according to the will is well pleasing, and the Divine love wills nothing else than that love from itself may be with angels and men, and His love is with them when they love to live according to His precepts. That this is to love the Lord He teaches in *John*

(xiv. 15, 21, 23, 24; xv. 10, 14; xxi. 15-17).

[*d.*] [13.] That "will" signifies love in a contrary sense, namely, love of evil and love of falsity, is evident in *John*:

As many as received Jesus, "to them gave He the power to become the sons of God, even to them that believe in His name; who were born, not of bloods nor of the will of the flesh nor of the will of man, but of God" (i. 12, 13).

"To believe in the Lord's name" signifies to live according to the precepts of His teaching. That "the Lord's name" signifies all things by which He is worshipped, consequently all things of love and faith, see above (n. 102[a], 135). "Not of bloods" signifies not in a life contrary to good and truth; "not of the will of the flesh" signifies not in a love of evil; "not of the will of man (*vir*)" signifies not in a love of falsity. (That "flesh," in reference to man, means the voluntary that is man's own (*proprium voluntarium*), thus evil, see *A.C.*, n. 148, 149, 780, 999, 3813, 8409, 10283; and that man (*vir*) means the intellectual that is man's own (*proprium intellectuale*), which is falsity see n. 4823).

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